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MEMOIRS
OF THE
LIFE AND CHARACTER
OF THE LATE
REV. JAMES HERVEY, A. M.

WITH A FAC-SIMILE OF HIS HAND-WRITING.

COMPILED BY

JOHN BROWN,

MINISTER OF THE GOSPEL, WHITBURN.

THIRD EDITION, WITH LARGE ADDITIONS.

Surely shall one say, In the LORD have I righteousness and strength. *Isaiah.*

I have reaped much soul-purifying pleasure in reading the Life of Hervey.
General Burns.

LONDON:

PRINTED FOR OGLE, DUNCAN, & CO.; WILLIAM WHYTE & CO.
AND OLIVER & BOYD, EDINBURGH; AND M. OGLE,
GLASGOW.

1822.



EDINBURGH:
Printed by J. & C. Muirhead.

PREFACE.

THE Memoirs of religious persons are generally acceptable. They exhibit the influence of divine truth on the character and life; and from that exhibition much advantage is to be derived. The believer perceives, in the memoirs of a deceased Christian, his own situation and character, while they excite him at the same time to diligence and ardour in the service of his God. Even the thoughtless sinner may be thereby drawn to admire the beauties of religion.*

MR. HERVEY, the subject of the following Memoir, though long since dead, still speaks in the valuable writings he has published to the world—writings, the subjects of which are highly important, the strain evangelical, and the illustrations entertaining and edifying. These are justly considered as an excellent exhibition of the peculiar truths of the gospel, which are its glory, and in which the offence of the cross consists.

While Mr. Hervey lived, he was honoured of God as the instrument of promoting religion. His ministrations were successful to the people of his charges, though chiefly to many

* Perhaps no human writings have had a better effect than the lives of eminently holy men; when therefore any such characters appear among us, I think it is right to collect, as much as we can, the remembrance of which may be of general use.—
Andrew Fuller.

others who came from a great distance to hear him.* Since his death, his writings have been singularly useful in spreading the knowledge of the doctrines of grace in the British Empire, and in the American States.

The pleasure and improvement which every attentive reader must derive from the works of Hervey, naturally give rise to a desire to be acquainted with his dispositions and private character;—pleased with the author, we wish to know the man. The almost only source of gratification to the laudable curiosity of Mr. Hervey's admirers has hitherto been, that large collection of private letters, which at different times since his death have been communicated to the world. Many of these, written to his most intimate friends, contain a large account of his religious experience. In them he gives a most distinct account of the grace of God in his soul, and, with a happy unreserved openness, declares his views, his comforts, and his trials. These letters exhibit the influence which the doctrines he taught had on his own heart and conduct, in the various situations wherein he was placed. They also set the consistency of his character in an agreeable point of view, as they plainly show, that those truths which he publicly declared and defended, were the foundations of his hope and comfort, and the governing principles of all his actions. From them it appears, that he was the same admirer of the Re-

* Among others, Mr. Satchell, author of *Thornton Abbey*, and that excellent minister of Christ, the Rev. Edward Ashburner, late of Pool, found considerable benefit from the ministry of Mr. Hervey. As to the last, though he travelled on foot eleven miles to hear him, and almost without food, he obtained so much instruction from his preaching, as amply to compensate all his toils. When it came to be known that he attended Mr. Hervey, his father, from whom it had been concealed, was much displeased, being prejudiced against that clergyman, because he was what the world called a Methodist, a most odious name at that time! The good old man was afterwards brought to think very respectfully of the Rector of *Weston-Favel*, in consequence of reading his *Theron* and *Aspasio*.

deemer in the closet and family, as in the pulpit and from the press.

It is a peculiarly happy circumstance, that the letters of Mr. Hervey are so numerous, and written at such different periods of his life, as by this means we have authentic documents of his various experience, from his infancy in true Christianity, to the joyful termination of a useful and happy life.

These letters, however, are in the hands of comparatively few who venerate his memory; and to form even from them a consistent view of his character, requires an attention, which the greater part of readers are either unable or unwilling to bestow.

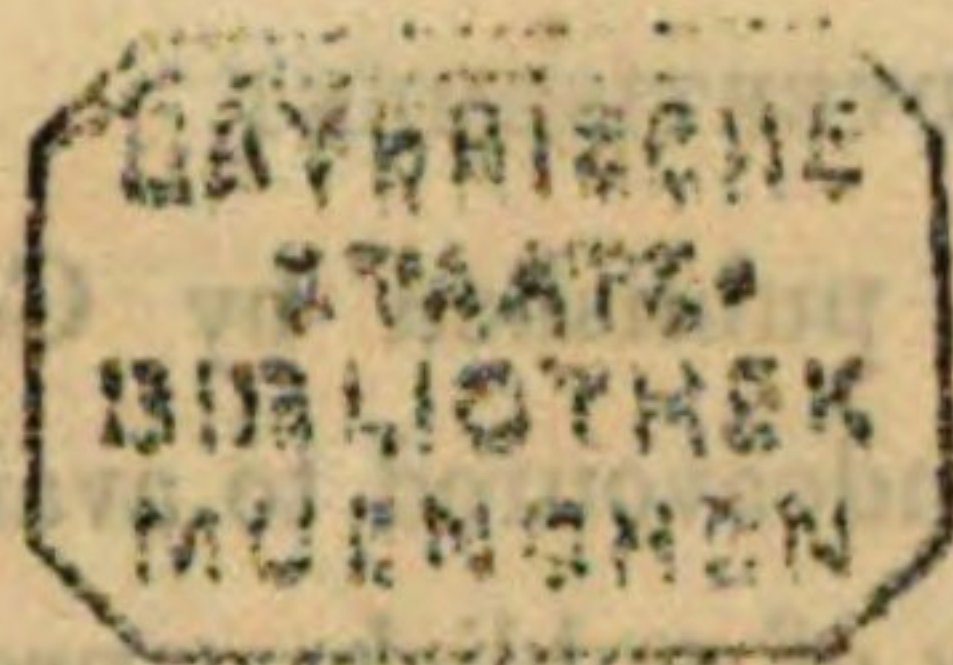
The method of writing the following life was introduced by some great names in English literature: it is interspersed with copious quotations from Mr. Hervey's correspondence. This plan has some very peculiar recommendations, as it enables the reader to judge for himself, from materials which were not prepared for the purpose of determining his judgment, and holds up to him, instead of a flattering or unfaithful portrait, the very lineaments and features of the person it intends to commemorate.

To select from the letters the most interesting and characteristic passages, to arrange them under proper heads, and thus to present, in one view, the life and character of this excellent divine, and eminent Christian, is the great design of the following Compilation.

In the following Memoir, we have not only an amiable picture of a good man, undesignedly drawn by himself, but the leading truths of the gospel exhibited in a manner becoming the simplicity of Christ, and these as the foundation of the holiness and comfort of Mr. Hervey.

The extracts are chiefly taken from the two volumes of letters published immediately after his death,—from these to Lady Frances Shirley, Rev. Messrs. William Cudworth of London, John Ryland of Northampton, and many others not published.

Should the Divine Redeemer render the following pages subservient to the display of his own glory, and the best interests of mankind, the intention of the Compiler is completely answered.



ADVERTISEMENT

TO THE

Second Edition.

THE First Edition of the following Memoir of the Rev. James Hervey met with a favourable reception from the Public, and was soon sold. The present Edition is considerably enlarged by an Appendix, and additions to almost every Section. There is also inserted a Section altogether new, respecting his particular zeal in his public ministry for evangelical holiness. This seemed necessary, as the enemies of his doctrine profess to have taken strong exception to his writings, from an apprehension that his principles lead to Antinomian licentiousness. The Compiler was enabled to enlarge and amend the Memoir, by several hints in the Rev. Mr. Ryland's Life of Mr. Hervey, and in consequence of his having lately received from England many of Mr. Hervey's unpublished letters, and other manuscripts, which throw much additional light on his character. To these may be now added,

Letters of Hervey, published by Colonel Burgess. Of all these he has endeavoured to avail himself. He takes this opportunity of publicly expressing his affectionate and respectful acknowledgments to the Rev. Dr. Haweis of Aldwinkle, the Rev. Dr. Ryland of Bristol, the Rev. Mr. Allen of Exeter, the Rev. Mr. Parsons of Leeds, Mr. B. Cudworth (son of the friend of Mr. Hervey) of London, the Rev. Mr. Rooker, Bideford, the Rev. Mr. Atkinson, Margate, and Miss Hog of Edinburgh, for their various and kind communications. He has only to add his fervent wishes, that the following attempt may be attended with the Divine blessing.

Recommendation.

THE REV. JAMES HERVEY, the subject of the following Memoirs, exhibits in his writings a most zealous attachment to the great doctrines of the glorious gospel, and in his life a most eminent example of evangelical holiness. His views of the gospel were clear and sound, experimental and practical; his faith in the adorable Redeemer was strong and operative; and his love of him, and of the truth as it is in him, was in an uncommon degree ardent and undissembled. As a divine, his praise is in all the churches; and as a Christian, he is equalled by very few in later times, and perhaps excelled by none. The life and writings, therefore, of that excellent and amiable minister, cannot fail to be interesting, and, by the Divine blessing, to be useful to such humble believers in Jesus as have access to know them.

While we, whose names are subjoined, were perusing the following select Memoirs of him, with the Appendix to this Second Edition, we were pleased, and edified, and comforted. The materials have been, by the Compiler, carefully and judiciously collected, for the most part from the letters of that excellent man; and

they are arranged in such a convenient and perspicuous order, as must render them in a still higher degree acceptable and useful to the devout reader. We therefore unite in cordially recommending this valuable piece to the attention of the public; and we pray that it may be abundantly blessed for the conversion and the edification of many in faith and holiness.

JOHN COLQUHOUN, D. D. *Leith.*

JAMES HALL, D. D. *Edinburgh.*

ALEXANDER WAUGH, D. D. *London.*

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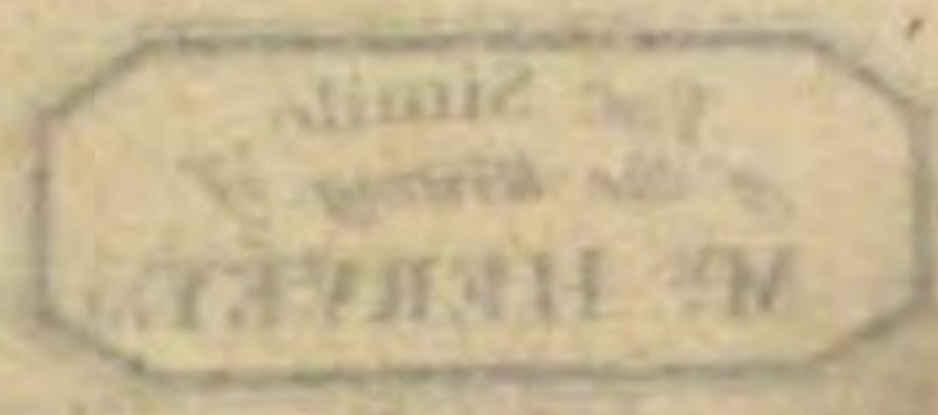
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that avails, when
See Rom. VIII. 33, 34

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e to follow you ever long
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his own Blood. Rev. I. 5
I commend your Spirit
rah
affectionate Friends
J. Hervey

MEMOIRS

OF THE

REV. JAMES HERVEY, M. A.

Late Rector of Weston-Favel,

CONTAINING

AN ACCOUNT OF HIS RELIGIOUS PRINCIPLES, EXPERIENCE, AND

CONDUCT.

CHAP. I.

HIS BIRTH AND EDUCATION.

THIS eminent Christian, and excellent Minister, was born February 26, 1713, at Hardingstone, near Northampton, his father being then minister at Collingtree in that neighbourhood. He received his first instruction from his mother, who taught him to read: under her tuition he continued till he was seven years of age, when he was sent to the grammar-school of Northampton, where he remained till he was seventeen, and learned the Latin and Greek languages, in which his genius and memory would have enabled him to have made a much earlier progress, if it had not been prevented by his schoolmaster, who would not suffer him, nor any of his scholars, to learn faster than his own son.

In 1731 he was sent to Oxford, where he resided several years. The first two or three years' residence at this university were not distinguished by that diligent application to

study for which he was afterwards eminent. To borrow the language of Mr. Ryland,* “ While at the university, he was much at a loss for want of a faithful friend to direct him to proper studies: he was ordered, in a very careless manner, to read such and such books, which were altogether unsuitable to his taste, and, in a high degree, afforded matter of disgust and discouragement. At last, by the peculiar agency of Providence, he was led to read Abbe la Pluche’s *Nature Displayed*, well known by the title *Spectacle de la Nature*. The intrinsic beauty of the piece allured his imagination and passions; and when he had made an entrance into the work, he read with incessant greediness, improvement, and pleasure. This work cherished his natural passion for knowledge. He added Dr. Derham’s *Astro-Theology*: this book assisted him in his first learned ideas of the Starry Heavens, and led him into views of the whole Newtonian system of Philosophy. His conceptions were farther aided by Ray’s *Wisdom of God in Creation*, and Dr. Derham’s *Demonstration of the Being and Attributes of God*, in his *Physico-Theology*. To these books he added Keil’s *Anatomy*, which he studied with such incessant attention, and perpetual reviews, as to make himself the greatest master of the knowledge and elegance of the structure of the human body above any man I ever knew. He went on to read Mr. Spence’s *Five Dialogues on Pope’s Translation of Homer*, which, he often assured me, gave him a greater insight into the nature and beauty of composition than any author he ever read. By the most accurate digestion of these authors in his understanding, and a continued contemplation into the book of nature, he advanced his mind, and polished his genius in the line of science.”

In 1733, becoming acquainted with some fellow-students,† who began to distinguish themselves by their serious impressions of religion, and their zeal to promote it, he was engaged in a strict attention to piety and usefulness. At this time he received the communion every Sabbath, visited the sick

* Ryland’s *Life of Hervey*.

† Messrs. Wesley, Morgan, Ingham, Whitefield.

and jail prisoners : we find him also reading to poor people, who had not the advantage of knowing letters. He speaks of this to a friend; " I employ every day an hour or more (which I think is as much time as I can spare from my studies) with some well-inclined people of the poorer sort ; we read Mr Henry on the Holy Scriptures, and pray together : there is one set in one part of the city, and another in another ; I meet at a neighbour's house."

At this time a happy friendship commenced between Mr. Hervey, while at home, and Mr. Risdon Darracot, a student under Dr. Doddridge, two souls eminently congenial for warm piety and usefulness : at a religious man's house, who belonged to Dr. Doddridge's church, but was in the parish of Weston-Favel, they had their first interview. Of this Darracot says, " though now almost nineteen years ago, I retain a delightful impression of our converse then." They continued to correspond through life.*

While at college, he often wrote his relations, particularly one of his sisters : besides several good advices, he say, " I have frequently recollected, and, as it were, acted over again,

* The correspondence of these two amiable young men deserves to be recorded. Mr. Darracot, wishing to form a religious society among the students of the academy at Northampton, communicates the matter to Mr. Hervey and gets his advice. " I think your proposal, as far as I can see into it, is very proper, and, if discreetly managed and steadily persisted in, cannot fail of being advantageous to yourself and others," &c. Mr. Darracot answers this, and sends him a present of some books to be given away. To this Mr. Hervey replies, " I thank you very sincerely for your animating and instructing letter ; so far am I from being offended at your affectionate plainness, that I wish for and beg the continuance of it, that you may awaken my too sleepy soul, and direct my unexperienced youth. I am preparing to enter into holy orders, and take on me the work of the ministry, so that now I have the utmost need to cry out, as the distressed fishermen to their partners, come and help me ; help me with your prayers to the Lord God my Saviour, that I may receive the Holy Ghost by the laying on of hands, that he may rest upon me, and abide with me for ever. You tell me, my example has had a great and good influence upon you. Strange and glad tidings ! Amen ! Hallelujah ! Sure the principalities and powers in heavenly places will be filled with wonder and pleasing amazement, will tune their highest and most triumphant strings, when they behold their Immortal King vouchsafing to work, to carry on the cause of his Christ, by an unclean and sinful worm. I return you my heartiest thanks for your kind present and kinder letter. The Lord make them as beneficial as they were acceptable to me." See an interesting Memoir of the Rev. Mr. Darracot, by the Rev. Mr. Bennet, second edition.

the many pleasant hours we have spent together in reading holy and edifying works, or discoursing on pious and useful subjects." Mr. Hervey being a pupil of Mr. John Wesley's at this time, he gratefully acknowledges his kindness to him in the following words:—"I heartily thank you, as for all other favours, so especially for teaching me Hebrew. I have cultivated this study again, according to your advice. I can never forget that tender-hearted and generous Fellow of Lincoln, who condescended to take such compassionate notice of a poor under-graduate, whom almost every body contemned, and no man cared for my soul." The practice of Mr. Wesley through life, was to rise very early in the morning; and in this he was imitated by his amiable pupil, who was often seen at his studies when the other members of the college were retiring to rest.

He was ordained, agreeably to the usage of the Church of England, a Deacon, by Dr. Potter, Bishop of Oxford, September 14, 1736; and immediately afterwards he gave up an exhibition he had from his college of twenty pounds a-year. His reason for which was, that he thought it unjust to retain what another student might stand in need of.

CHAP. II.

HIS CONVERSION.

IT appears, from his first letters, that in his early youth he showed a serious turn of mind; but several of these speak a language very different from those truths for which he was afterwards so able and zealous an advocate; the fact is, he was then an entire stranger to the doctrine of justification by faith in the imputed righteousness of Christ, and had strong prepossessions against it. An intimate friend of Mr. Hervey has told the public,* (and he likely received the information from himself,) that till he was eighteen he had no serious impressions of religion, and afterwards, till he was twenty-seven, his views of divine truth were dark, indistinct, and confused, he being far more attached to Arminian doctrine than to Calvinism.† In this way he preached for several years. A minister near London, some time since deceased, had in his possession some sermons of Mr. Hervey's in MS. wherein he discovers great ignorance of the doctrine of the gospel. They are composed on a plan quite distinct from his printed works. To this period of his ministry he seems to refer, in the following words:—"I often think of my old acquaintances in the west, with deep regret for my unprofitableness among them. Blessed be God for ever and ever, that both they and I may have a better righteousness than our own."‡ Meanwhile he

* Rev. Mr. John Ryland, late of Northampton.

† It is somewhat remarkable, that several of the most eminent modern defenders of the doctrines of grace in England, were themselves in their youth strongly attached to an opposite system, but by an illumination of the blessed Spirit had their judgment and heart amazingly changed. Among these were Jenks, Walker of Truro, Adams, Scott, Connyer, Hervey, Booth, Joseph Milner, &c.

‡ Gen. Col. Let. 115.

was at a loss for information as to the true gospel of Christ, some books written by men of ability, but in nowise friendly to the peculiarities of this glorious scheme, being put into his hands, and read by him. We give this at large in Mr. Ryland's own words:—"We have the utmost reason to believe that he had never heard a sermon on the person and righteousness of Christ for the first seventeen years of his life. When he went to Oxford, matters were not mended. He fell into the hands of men that were ignorant of the method of acceptance with God. These men became his spiritual physicians, and foolish physicians they were. Their religion consisted in a set of outward observances, and a punctilious regard to rules of their own devising. He particularly fell under the instruction of Mr. John Wesley, who soon declared himself an Arminian. In this dark, sad, joyless state, he lived for eight years, that is to say, from the nineteenth year of his age till he was twenty-seven. All this time was spent in reading improper books, trusting to his own virtue and righteousness for justification, and without the joys of God's salvation. He had no friend in all the world to recommend to him the best books—no friend to explain to him the true sense and meaning of the Holy Scriptures. All his external observances, and his attempt to practise virtue, had a tendency to build up a strong barrier between Christ and his soul. He used to lament, as one of the greatest losses of his life, that the Economy of the Covenants, by the excellent Witsius, was, while at the university, never so much as mentioned to him; and while he was at Stoke Abbey, Devonshire, his dear friend, Paul Orchard, Esq.* who was in the same spirit of inquiry after happiness with himself, joined with him in reading a vast variety of treatises: and a great deal of religious trash they perused; a number of legal books they studied, which had no other tendency than to eclipse the glory of the Lord Jesus, and leave their souls in frost and darkness. Among the

* This gentleman, by means of this search, and Mr. Hervey's ministrations, came to a genuine knowledge of the truth. See *Dedication to Meditations*, wherein his character is drawn.

rest, they stumbled on one good book, Coles on God's Sovereignty. Their minds were so encrusted with prejudice, and so envenomed with enmity at the dominion of God, that they threw the book away, not only as worthless, but as pernicious, and resumed the reading of books more adapted to their legal pride. During part of this period, he possessed what he afterwards reckoned a rich treasure of gospel-truth, Marshall on Sanctification; but he let it lie by in his study, without the least attention, or so much as once reading it, till at last the providence and grace of God roused him to read this treatise, which was so much blessed to him. Mr. Hervey was left to make his own way in religious knowledge, and for a long time that way was in the dark: at last, Jenks on Submission to Christ's Righteousness, and Rawlin on Justification, in 1741, were put into his hand by Divine Providence. These were the books which, under the influence of the Spirit of God, first directed his apprehensions to Christ's righteousness. Marshall on Sanctification first led him to the great spring and means of gospel-holiness. Mr. Thomas Hall on *Perseverance*, in the Lime Street lecture, first led him into the comfort of that doctrine. He acknowledged to the Rev. Moses Brown, that Zimmerman on the Excellency of the Knowledge of Christ, was among the first books that let him have a clear light and understanding of the gospel, and had been blessed to his experiencing any true established rest in his soul. He was also much assisted in his researches into evangelical truth by Boston's Fourfold State of Man, and Witsius on the Covenants. Of this author he says, "I cannot but lament it, as one of my greatest losses, that I was no sooner acquainted with this most excellent author, all whose works have such a delicacy of composition, and such a sweet savour of holiness, that I know not any comparison more proper to represent their true character, than the golden pot which had manna, and was outwardly bright with burnished gold, inwardly rich with heavenly food." While he perused these treatises, he found many expressions contrary to his pre-conceived and legal ideas, being quite unaccustomed, as he says, to the joyful sound of grace and salvation, infinitely

rich grace, and perfectly free salvation; they were strange language to him; but he constantly read on, till, under a divine blessing, he knew the grace of God in truth; and, examining and explaining these expressions, found them to coincide entirely with the truth as it is in Jesus.

The state of Mr. Hervey's mind at this time is illustrated by the following anecdote:—In the parish where Mr. Hervey preached, when he inclined to Arminian sentiments, there resided a ploughman, who usually attended the ministry of Dr. Doddridge, and was well informed in the doctrines of grace. Mr. Hervey being advised by his physician, for the benefit of his health, to follow the plough, in order to smell the fresh earth, frequently accompanied this ploughman in his rural employment.* Mr. Hervey understanding the ploughman was a serious person, said to him one morning, “What do you think is the hardest thing in religion?” To which he replied, “I am a poor illiterate man, and you, Sir, are a minister; I beg leave to return the question.” Then said Mr. Hervey, “I think the hardest thing is to deny sinful self,” grounding his opinion on that solemn admonition of our Lord, “If any man will come after me, let him deny himself.” “I argued,” says Mr. Hervey, “upon the import and extent of the duty, showing that merely to forbear the infamous action is little, *we must deny* admittance, *deny entertainment*, at least, to the evil imagination, and quench even the enkindling work of irregular desire.” In this way I shot my random bolt. The ploughman replied, “There is another instance of self-denial, to which the injunction extends, is of great moment, and is the hardest *thing in religion*, and that is, to deny righteous self: you know I do not come to hear you preach, but go every Sabbath, with my family, to Northampton, to hear Dr. Doddridge; we rise early in the morning, and have prayers before we set out, in which I find pleasure; walking there and back I find pleasure; under the sermon I find pleasure; when at the Lord's table I find pleasure; we read a portion of the Scrip-

* See Vol. II. Theron, p. 276.

tures, and go to prayers in the evening, and find pleasure; but, to this moment, I find *it the hardest* thing to deny righteous self; I mean the instance of renouncing our own strength, and our own righteousness, not leaning on that for holiness, nor relying on this for justification." In repeating the story to a friend, Mr. Hervey observed, "I then hated the righteousness of Christ; I looked at the man with astonishment and disdain, and thought him an old fool, and wondered at, what I then fancied, the motely mixture of piety and oddity in his notions. I have since clearly seen who was the fool—not the wise old Christian, but the proud James Hervey; I now discern sense, solidity, and truth in his observations." To this he refers in a letter to an honoured correspondent, wishing that his printed sermons might profit his diocesan. He says, "O that they may not exasperate, but admonish him! I was once, in the days of my self-righteousness, admonished by a person as much my inferior, in point of literature and education, as the author of these sermons is inferior in every thing to my Lord of Peterborough."

During this period of his life, Mr. Whitefield* corresponded with him. The following letter, while it exhibits that good man's concern for him, makes Mr. Hervey's principles and views also evident:—"I long to have my dear friend come forth and preach the truth as it is in Jesus; not a righteousness or inward holiness of our own, whereby we make ourselves meet, but a righteousness of another, even the Lord our righteousness; upon the imputation and apprehending of which by faith, we shall be made meet by his Holy Spirit to live with and enjoy God. Dear Mr. Hervey, it is an excellent thing to be convinced of the freeness and riches of God's grace in Christ Jesus; it is sweet to know and preach that Christ justifies the ungodly, and that all good works are not so much as partly the cause, but the effect of our justification before God. Till convinced of these truths, you must

* This excellent and most successful minister, and kind friend of Mr. Hervey, is well known in the Christian Church. See his life written at large by the late Dr. Gillies, Glasgow; also Jay's life of Winter, the pupil of Whitefield.

own free-will in man, which is directly contrary to the Holy Scriptures, and the articles of our church. Let me advise dear Mr. Hervey, laying aside all prejudice, to read and pray over St. Paul's epistles to the Romans and Galatians, and then let him tell me what he thinks of this doctrine. Most of our old friends are now happily enlightened; God sets his seal to such preaching in an extraordinary manner, and I am persuaded the gates of hell will never be able to prevail against it. O that dear Mr. Hervey would also join with us! O that the Lord would open his eyes to behold aright this mystery of godliness! How would it rejoice my heart! how would it comfort his own soul! He would no longer groan under a spirit of bondage; no, he would be brought to the glorious liberty of the children of God.* At this time it is evident Mr. Hervey was seeking salvation, but he sought it as it were by the works of the law. One of his leading errors then was, he formed low, scanty, inadequate apprehensions of the law of God; from this unavoidably followed a disesteem of imputed righteousness, a conceit of personal qualifications, a spirit of legal bondage, and a tincture of Pharisaical pride. He conceived faith to be no more than a mere believing of promises if he did well, and of threatenings if he did ill. He wished for a salvation to be bestowed upon some sincere, pious, and worthy person, and was distressed because he could not find himself of that number. To use his own words, when he felt he was deplorably deficient in duty, he would comfort himself with saying, "Soul, thy God only requires sincere obedience, and perhaps tomorrow may be more abundant in acts of holiness." When overcome by sin, he would call to mind his righteous deeds, and so think to commute with divine justice, and quit scores for his offences by his duties. In order to be reconciled to God, or to ease his conscience, he would promise stricter watch-

* Whitefield's Collection of Letters, Let. 100, dated 1739. Mr. Hervey seems to have been peculiarly endeared to this good man: in an after period Mr. Whitefield says of him, "The author of the Meditations is my old friend; a most heavenly-minded creature, who is contented with a small pittance, and gives all that he has to the poor."

fulness, more alms, and renewed fastings: overlooking entirely the active obedience of our Redeemer, he fondly imagined that, through the death of Christ, he might have pardon of his sins, and could, by his own doings, secure eternal life.

For some time, letters from the above correspondent were disregarded, or answered with a stubborn silence; but at length, by this and other means, a saving change took place on Mr. Hervey. Says he, "The two great commandments, thou shalt love the Lord thy God with all thy heart, thou shalt love thy neighbour as thyself, made the first awakening impression on my heart. Amazing, thought I, are these the commands of God as obligatory as the prohibition of adultery, or the observation of the Sabbath? Then has my whole life been a continued act of disobedience; not a day, nor an hour, in which I have performed my duty. This conviction," says he, "struck me as the hand-writing upon the wall struck the presumptuous monarch. It pursued me, as Saul pursued the Christians, not only to my own house, but to distant cities, nor even gave up the great controversy, till, under the influences of the Spirit, it brought me weary and heavy laden to Jesus Christ." God, who commanded the light to shine out of darkness, shined into his heart, to give him the light of the glory of God in the face of Jesus Christ.

This illumination of his mind was not that clear but inefficacious apprehension of evangelical truth, in which, as in the moonshine of a frosty night, much may be seen but nothing grows; it was like that produced by the sun's light, warm and fructifying. Under this illumination he saw, *that any sinner*, whatsoever he be, hath sufficient warrant immediately to believe in, or depend on, Jesus Christ for everlasting life. Under the influence of divine grace, he believed the truth of the report, and the sufficiency of Christ alone: he believed the divine encouragement, that he should be saved in this way: he trusted with confidence his everlasting concerns on the person, finished work, and grace of Christ. Accordingly, in this sense, and in this sense only, he pleads,

in his writings, for a particular application of Jesus and his fulness, offered to sinners in *general and indefinite* terms. In this sense he uses the terms "for me, in my stead," as respecting the obedience and death of Christ. Neither in his books, nor in his experience, did he consider his trust as in the least entitling him to everlasting life; but he considered rather that he had a Saviour and everlasting life given to him, as a sinner, to trust and depend upon. He did not wish to work himself up to this trust or confidence, as the condition of being saved; but considered that he had a sure foundation, whereon he might constantly depend for salvation, without fear of disappointment, by this assured faith.

He by no means set aside holiness of heart and life, as has been alleged; so far from it, that he relied on Jesus for this precious gift, and improved him as made of God to him sanctification. Under the influence of this assured confidence, he sought to be renewed in his whole man after his pattern; coveted earnestly to have the same mind in him as was in his Saviour and Master.

At this change Mr. Hervey's religious friends rejoiced, and none more than Mr. Whitefield. He says to a friend, "The prospect is promising; many students at Oxford are earnestly learning Christ. Dear Mr. Hervey, whose loving and catholic heart you know, hath learned and preached Christ."

We are happy to give, in his own words, a particular account of the change of his views and heart into a most scriptural and evangelical mould. In a letter to Mr. Whitefield on this subject, he says, "I own, with shame and sorrow, I have been a blind leader of the blind; my tongue and my pen* have perverted the good ways of the Lord, have darkened the glory of redeeming merit and sovereign grace. I have dared to invade the glories of an all-sufficient Saviour, and to pluck the crown off his head. My writings and discourses have derogated from the honours, the everlasting and incommunicable honours, of Jesus; they presumed to give

* Letters, Essays, and Poems, printed in Magazines, &c.

works a share in the redemption and recovery of a lost sinner; they have placed these filthy rags upon the throne of the Lamb, and by that means have debased the Saviour, and exalted the sinner. But I trust the divine truth begins to dawn upon my soul. O may it, like the rising sun, shine more and more, till the day break in all its brightness, and the shadows flee away! Now, was I possessed of all the righteous acts that have made saints and martyrs famous in all generations; could they be transferred to me, and might I call them all my own, I would renounce them all that I might win Christ. I would not dare to appear before the burning eye of God with such straw and stubble; no, I would long to be clothed in a Mediator's righteousness, and ascribe all my salvation to the most unmerited and freest grace.*

In another letter to the same person, he writes,—“ You are pleased to ask, how the Holy Ghost convinced me of self-righteousness, and drove me out of my false rest? Indeed, Sir, I cannot tell; the light was not instantaneous, but gradual; it did not flash upon my soul, but arose like the dawning of the day. A little book, by Jenks,† upon Sub-

* Letters of Mr. Hervey, Ryland's Collection.

† This judicious and evangelical Divine, was a Minister of the Church of England in the end of the 17th century. By his works Mr. Hervey profited much; to him he often refers in his writings and private letters; he warmly recommends his Meditations and other works. The following account of him, by himself, deserves a place here:—“ I must confess that when I first set out for a preacher, I did appear a stickler for Pelagius, and what I wanted in skill I made up in bitter zeal against all that asserted and advanced the faith which then I was for running down, and that not only as empty of truth, but full of absurdity; and though I saw Scriptures, and articles, and homilies, all standing in my way, yet, being newly come from the fountain of learning, and observing which way the stream ran then, and under what extreme odium was every thing that appeared Calvinistical, (though never so much the express doctrine of the Church of England), and proud also of some arguments, wherewith I thought myself able to defend my cause. Thus I drove on for a while in my new province, till it pleased the gracious God, (who knew what need I had to be humbled), in the midst of perfect health, and all the favour of men and prosperity of this world, to throw me down under great and sore troubles of mind, and doubtings of my state, and dread of his wrath, where for a long time I lay, refusing to be comforted; yet all that time not intermitting the work of my place, but was rather more concerned and sedulous in it, and, I thought, more assisted and fitted for it than ever before; and in that school

mission to the Righteousness of God, was made serviceable to me. Your journals, dear Sir, and sermons, especially that sweet sermon upon *What think ye of Christ?* were a means of bringing me to the knowledge of the truth; and another piece has been also much precious eye-salve to my dim and clouded understanding, I mean Marshall's* Gospel-Mystery of Sanctification. These, blessed be him who is a light to them that sit in darkness, have in some degree convinced me of my former errors. I now begin to see I have been labouring in the fire, and wearying myself for very vanity, while I have attempted to establish my own righteousness. I trusted I knew not what, while I have trusted in some imaginary good deeds of my own; these are no hiding-place from the storm, they are a refuge of lies. If I had the meekness of Moses, and the patience of Job, the zeal of Paul, and the love of John, I durst not advance the least plea to eternal life on this footing: but as for my own beggarly performances, wretched righteousnesses! gracious adorable Emmanuel! I am ashamed, I am grieved, that I should thrust them into the place of thy divine, thy inconceivably precious obedience! My schemes are altered; I now desire to work in my blessed Master's service, not *for*, but *from* life and

of hard discipline, did I learn of my *Heavenly Teacher* the doctrine of faith, which, ever since, I have made conscience to maintain with all my strength. Now do I bless God for the Scriptures, and particularly St. Paul's epistles, from which I can easily gather up a satisfying notion of justifying faith.—(Preface to *Jenks on Submission to the Righteousness of God*.)

* Marshall was educated in New College, Oxford, of which he became a Fellow. He exercised his ministry first at Hursely, Hampshire. Being ejected from his charge, like many other worthy men, by the Act of Uniformity 1662, he removed to Gosport, where he exercised his ministry till his death. In both places he was a burning and shining light. For many years he laboured under much spiritual distress, and, by many mortifying methods, sought peace of conscience; but his troubles still increased; upon which he consulted Dr. Thomas Goodwin, a judicious, evangelical divine: upon his advice, he set himself to the studying and preaching of Christ, and attained to eminent holiness, peace of conscience, and joy in the Holy Ghost. His book on Sanctification was the fruit of his experience; it has long had the seal of high approbation by many judicious Ministers and Christians. The following able divines have written recommendations of it,—Rev. Messrs. Trail, Ebenezer and Ralph Erskines, Adam Gib; indeed it has been long a standard book among judicious Christians. Mr. Hervey always speaks of this author in the most warm and pointed manner.

salvation. I would study to please him in righteousness and holiness all the days of my life.* I seek this blessing of holiness, not as a *condition*, but as a part, a choice and inestimable part, of that complete salvation which Jesus hath purchased for me.†

In a letter to another person, he thus writes:—"There was a time when I would have most heartily joined in opposition to gospel-doctrine, for then I thought to establish my own righteousness. I would fain have been something, and would have done something, to inherit eternal life, and could not brook a total submission to the righteousness of God; but repeated infirmities, repeated sins, repeated sorrows, have been the means, under the influence of the Spirit, to cure me of this arrogant temper. It is now the daily desire of my soul to see more and more the bitterness, the insufficiency of all that is called my own, but to delight myself in the unsearchable riches, and triumph in the transcendent excellencies, of Jesus Christ my Lord; and I do assure you, when I wander from this path, I stumble upon dark mountains, and fall into briers and thorns; I lose my peace and tranquillity, and my hope. If this be the case, as it really is, you will allow that I have reason, notwithstanding every contrary suggestion, to adhere inseparably to this way.‡

To the same purpose he makes the following retraction of error:—"If it be shameful to renounce error, and sacrifice all to truth, I do very willingly take this shame to myself. In a copy of verses which I formerly wrote, sacred to the memory of a generous benefactor, I remember the following lines:—

"Our wants reliev'd by thy indulgent care,
Shall give thee courage at the dreadful bar,
And stud the crown thou shalt for ever wear."

* From this and various other passages in Mr. Hervey's experience, we clearly see his faith of Christ's doing all for him as his Surety, in no respect rendered him careless of good works; on the contrary, it sweetly and powerfully constrained him to serve the Lord Jesus with ardour and universality.

† Mr. Hervey's Letter to Mr. Whitefield, *Evan. Mag.* Vol. II.

‡ Mr. Hervey's Letters to Lady F. Shirley, *Let.* 96.

These lines, in whatever hands they are lodged, and whatever else of a like kind may have dropt from my pen, I now publicly disclaim; they are the very reverse of my present belief, in which I hope to persevere as long as I have any being. Far be it from me to suppose that any work of mine should, in order to create my peace, or cherish my confidence, be coupled with Christ's most holy acts. I speak the words of our church, and I speak the sense of the prophet, "I will trust, and not be afraid;" wherefore? because I am inherently holy? rather because *God* is my salvation; God manifest in the flesh has finished my transgression, and made an end of my sin; and in this most magnificent work will I rejoice. I speak agreeably to the declaration of the Holy Ghost: "Fear not, for thou shalt not be ashamed, neither shalt thou be confounded." Why? because thy inherent goodness shall prevent thy confusion? No; but upon a footing infinitely more solid, for a reason infinitely more satisfactory, because thy Maker is thy Husband; the consequence of which is, all thy debts and deficiencies are upon him, all his consummate righteousness is upon thee.*

Formerly, through his ignorance of the gospel, and the *legal temper of his* mind, he had discarded the active obedience of Christ; now he believed this glorious doctrine, and rested on it as *a most invaluable* privilege. So he says, "My faith is, that our Lord's obedience to the moral law, in professed submission to its authority, and in exact conformity to its precepts; his performance of all holy duties, and his exercise of all heavenly graces; that all this is a most essential and distinguished part of his merit; that this is of higher dignity and greater value than the whole world, and all the righteousness in it; that the divine law is hereby more signally honoured, than it could have been honoured by the uninterrupted obedience of Adam and all his posterity; that God's justice, holiness, and truth, receive greater glory from these unparalleled acts of duty, than from the services of angels and men, in their several wonderful orders; that this

* Hervey's *Aspasio* vindicated.

active righteousness, together with his most meritorious sufferings, are the ground and cause of my acceptance with God, are the very thing which procures and effects my justification, making me not barely acquitted from guilt, but truly righteous, yea, perfectly righteous, and that before the God of infinite penetration and purity." This view of things, he says, was to him incomparably magnificent, and inexpressibly comfortable.*

Mr. Hervey found it a hard task for a mind as his was, long and eminently leavened with ignorance and legal pride, to come naked and miserable to Christ; to come, divested of every recommendation but that of extreme wretchedness, and receive from the hand of unmerited benignity the free riches of evangelical grace. On this subject he would relate and apply the following anecdote of Dr. Cheney, an English physician: one consulting him about the recovery of his health, the Doctor replied, "You are not bad enough for me." As none but the deeply disordered would submit to Cheney's mortifying prescriptions, in like manner Mr. Hervey found that none but the weary and heavy laden would come to Jehovah our righteousness, or relish the doctrine of grace, which represents the Redeemer as the meridian sun, and all the sons of Adam as glow-worms of the night.

In the light of the glory of God, he now viewed the gospel as a choice blessing, setting an open door, not for believers to come up to a certain standard, but for sinners to trust in the Lord Jesus immediately, without waiting for any distinguishing reason in themselves. He now saw, that no conditions or performances are to be placed between the sinner and the Saviour; but the first step of practical religion is to trust Christ alone, as given us in the word of grace.

These views, attended with Almighty grace, brought down in him every high thing that exalted itself against the knowledge of God, and brought into captivity every thought to the obedience of Christ. This happy change, from a

* *Aspasio Vindicated.*

legal strain and spirit, to true evangelical views and practice may be expressed in the words of an evangelical poet :—

“ How long beneath the law I lay,
In bondage and distress,
Hated the precept to obey,
But toil’d without success.

“ Then all my servile works were done,
A righteousness to raise ;
Now freely chosen in the Son,
I freely choose his ways.

“ What shall I do, was then the word,
That I may worthier grow ?
What shall I render to the Lord ?
Is my inquiry now.

“ To see the law by Christ,
And hear his pard’ning voice,
Changes a slave into a child,
And duty into choice.”*

This remarkable change appeared in his sermons. Empty legal harangues no longer disgraced his pulpit. He now discoursed on grace, reigning through righteousness, unto an eternal life of holiness and happiness. This he did at first more darkly ; but afterwards with greater clearness, in proportion to his growing knowledge and experience of the truth as it is in Jesus. His resolution on this point is expressed in the following simple words :—

Now would I tell to sinners round
What a dear Saviour I have found,
Would point to his redeeming blood,
And cry, behold the way to God.

Then he commenced a true evangelical preacher. Christ crucified, the foundation of the sinner’s hope ; Christ on the throne, the lawgiver of the redeemed ; Christ, by his word and Spirit in the heart, the believer’s life ; Christ in glory, the elevating object of the saint’s expectation and desire ; these and the subjects connected with them in the plan of redemption, were now his loved and chosen themes. His ser-

mons, under a divine blessing, made the grace of God sweet, salvation through Christ acceptable, sin hateful, and strict holiness amiable to the souls of his people.*

To his good friend Whitefield, who used every proper method he could think of to change his views, whose letters he refused to answer, he now writes; "Dear Sir, cease not to pray for me, desist not to counsel me, since I perceive *you cannot* forbear to love me." After this change, he made heart religion his business through life. In a letter to a friend he has these words:—"What I wrote concerning a firm faith in God's most precious promises, a humble trust that we are the objects of his tender love, is what I desire to feel, rather than what I *experience*; considerations they are with which I would ply *my heart*, in hopes that they may be the happy means of making me strong in faith, and enable me thereby to give glory to God."† "All my aim, all my desire is, to quicken in my heart the seeds of practical faith and vital holiness."‡ "I will, on your encouragement, go on with my book, in my slow way, happy if my *own heart* may be impressed with the evangelical truths, even though they should reach, as handled by this pen, no farther."§ "That *comfortable* Scripture has been often-times a cordial to my heart, The Lord delighteth in them that fear him, and put their trust in his mercy. How often have I read that to make me rich, The Lord of all things had not where to lay his head! To obtain joy and gladness for me, the Prince of

* Says one, whom Hervey reckoned his tutor and guide, "The whole of a gospel Minister's doctrine and practice is, as it were, a voice preaching Christ. If they preach the law, and its curses and threatenings against Christless and impenitent sinners, it is to lead them to Christ, and drive them to the city of refuge. If they preach faith, they make Christ the author and finisher, as well as the object of it. If they preach repentance, they make Christ as exalted at the right hand of God, to be a Prince and a Saviour, to give repentance, the fountain of it; and Christ crucified, viewed by faith, to be the immediate producer of it. If they preach duties and new obedience, they make Christ the Alpha and Omega of it. Ministers may indeed speak much of Christ in their sermons, and yet not *preach Christ*; as, for instance, as if one should preach Christ mainly as a lawgiver to be obeyed, and little or nothing as a law-fulfiller, to be believed in and served from love, because of his having saved us from the yoke of the law.—Ralph Erskine's Sermons.

† Gen. Col. Let. 35.

‡ Ibid. Let. 59.

§ Ibid. Let. 179.

Peace was sorrowful, sorrowful even unto death ! To cleanse me from all guilt, to present me without spot or blemish before the throne, the everlasting Son of God was content to spill the last drop of his blood ! How often have I read all this, and yet continued unaffected and stupidly insensible ! May my *heart* be smitten with remorse, and overwhelmed with shame, for my vile, vile ingratitude, to so divinely compassionate a Saviour ; and so much the more, as I am assured of his readiness to forgive all my provocations, and to love me as freely as if I had never sinned.”*

When he received letters, which he thought would flatter the vanity of his mind, he would not look into them a second time. The same disposition of mind will appear in the following extract :—“ I am so far from carrying on my versifying designs, that I heartily wish I had never conceived any ; that those lines I sent to ——— had never been made, or I had heard them commended. Pride and vanity are foolish and unreasonable in dust and ashes, and, which is worse, odious and detestable before infinite perfection and infinite power. Oh ! let you and I then dread whatever may administer fuel to these worst of tempers, more than the poison of asps, or the pestilence that walketh in darkness. Let us pray against seeking, desiring, or taking pleasure in the honour that cometh of men ; and if, at any time, the flattering tongue, that snare of death, shall overtake us, let us instantly fly to our Saviour, and complain unto our God ; then let us remember, and remembering let us acknowledge, that we are nothing, have nothing, and deserve nothing, but shame and contempt, but misery and punishment.”†

He also evidenced a detestation of every thing that had a tendency to pollute the heart. So he writes of the author of a book entitled “ The Fairy Queen,” in the following terms :—“ He is, in fancy, superior to every poet, yet so luscious in some of his representations, I have occasionally dipped into, that is impossible, for me at least, to advert to them without catching the infection. His pictures of this sort are drawn

* Letters to Lady F. Shirley, Let. 48.

† Gen. Col. Let. 3.

with a good design; he makes his heroes victors of the soft allurements; but I believe few minds are so case-hardened against sensual pleasures, as not to receive disadvantageous impressions. I am therefore determined never to look into it again, never to gather the honey of poetry from the briers of contamination. ‘Flee temptation,’ is the advice of an inspired apostle, and I will pay the due respect to it.”*

He also seems to have kept a diary, wherein he minuted down his sins of omission and commission, took notice of the manner in which his time was spent, of the strain of his discourse, and of the frame of his heart in religious duties. These interesting memoirs he often reviewed. This method of keeping a diary he found a mean of knowing himself, of disposing him to prayer, and other duties.

After this change of his sentiments and heart, Mr. Hervey met with a considerable share of reproach, but was encouraged by the Master he served, and by friends to the same cause of grace and holiness. One of them writes about this time—“My dear brother, I hope nothing will deter you from preaching the glad tidings of salvation to the world lying in wickedness. I would not but be a despised minister of Jesus Christ for ten thousand worlds. This, I am persuaded, is the language of my dear friend’s heart:—

I.

For this let men revile my name,
No cross I shun, I fear no shame;
All hail reproach, and welcome pain!
Only thy terrors, Lord, restrain.

II.

The love of God doth him constrain
To seek the wand’ring souls of men;
With cries, entreaties, tears, to save,
And snatch them from the gaping grave.

Go on, thou man of God! and may the Lord cause thy bow to abide in strength!”—He was some years afterwards encouraged by the same friend to write, particularly Theron

and Aspasio. "Much, very much," says he, "of the divine unction do I pray may be given to my dear Mr. Hervey in his present plan! May the Lord make your pen the pen of a ready writer! and after your death, may your writings be blessed to thousands yet unborn! I believe they will. The glorious Jesus will bless you for vindicating the honour of the sacred volumes in your last pamphlet, (against Lord Bolingbroke.) I have now read it, and doubt not of its being greatly blessed, and owned, and going through many editions; surely God hath raised up my dear friend to let the polite world see how amiable are the doctrines of the gospel; why will you weary the world, and your friends, by delaying to publish your other long wished for performance? Glad shall I be to peruse any of the Dialogues; the savour of the last is not off my mind; pray let them see the light this winter; they will delight and warm many a heart."*

After Mr. Hervey's change of sentiment, he was earnestly importuned by some friends, particularly by Mr. Whitefield, to commence itinerant; besides many solicitations to himself, he, knowing the success of the gospel was the joy of Mr. Hervey's heart, writes a mutual friend—"I have been in eight Welsh counties; I think we have not had one dry meeting. Had my dear Mr. Hervey been there to have seen the simplicity of so many dear saints, I am *persuaded he would have said*, "Let my soul be with the Methodists." The weakness of Mr. Hervey's constitution, and, perhaps, other considerations, prevented his falling in with the above proposal. His principal talent seems to have consisted in study and writing; this he employed to good purpose; in the mean time, he gave abundant encouragement to those of his friends who were engaged in itinerant services.

At the time when Mr. Hervey was called to the knowledge of the truth, it was much under a vail in the church whereof he was a member. To use the words of one of her sons—"At that time a minister of the Church of England, who ventured to maintain her articles and homilies in doc-

* Whitefield's Collection of Letters.

trine, and who supported them in fact by a holy practice, was a kind of prodigy, and met with nothing but censure, persecution, and hard names, from all ranks and sorts of men. Our pulpits resounded with morality, deduced from the principles of nature, and the fitness of things, with no relation to Christ or the Holy Ghost; all which the heathen philosophers have insisted on, and with perhaps more than modern ingenuity, and in consequence of this our streets have resounded with heathen immorality.*

The same was the case with many among the dissenters, says the Rev. Mr. Barker, in a letter to Dr. Doddridge; "The defection of our younger ministers I greatly lament; the dissenting interest is not like itself; I hardly know it. I knew the time when I had no doubt into whatever place among dissenters I went, but that my heart would be warmed and comforted, and my edification promoted; now I hear prayers and sermons which I neither relish nor understand. Evangelical truth and duty are quite old fashioned; from many pulpits one's ears are dunned with reason, the great law of reason, the eternal law of reason, that it is enough to put one out of conceit with the chief excellency of our nature, because it is idolized, and even deified." In this unhappy time, Mr. Hervey, with some other excellent men,† were raised up to explain and defend the genuine gospel. It is also remarkable, that some years before, the same doctrine had been revived in Scotland by occasion of a controversy about a book, entitled, "The Marrow of Modern Divinity," and by the excellent sermons and writings of Messrs. Boston, Erskines, &c. These found their way into England, and were eminently useful to Mr. Hervey, while his works have been greatly blessed for promoting the interest of evangelical truth both in Scotland and England.

* Middleton's Evangelica Biographia, Vol. IV.

† Jones, Romaine, &c. The Compiler with much pleasure observes, that since the time of Mr. Hervey, a large and increasing host of holy ministers and champions for gospel-doctrine have appeared in the Church of England, we suppose partly owing to Mr. Hervey's productions. Among these are Venn, Conyers, Haweis, Cadogan, Newton, Scott, Middleton, Decotlegon, Foster, Cecil, Eyre, Wood, Walker of Truro, Serle, Grove, Simeon, &c.

CHAP. III.

HIS RELIGIOUS PRINCIPLES.

His doctrinal principles are exhibited in his works. They are Calvinistic, are evidently founded on the oracles of truth, and are exhibited in the articles of the Church of England, in the Confessions and Creeds of all the Protestant churches, and have been maintained, *with peculiar clearness and accuracy*, in modern times, by the elegant and judicious Witsius, particularly in his *Irenicæ Animadversiones*, by Dr. Chauncy, Trail, Booth, Venn, and others, in England, and by Messrs. Boston, Erskines, Muir, Frazer of Alness, and other Marrow Theologians in Scotland.*

Of his principles the following are a summary:—The beauty and excellency of the Scriptures; the essential divinity of the blessed Son and Spirit; the utter ruin and depravity of human nature; the difference between the law and the gospel, with their harmony; our happy recovery to holiness and happiness, founded on the atonement, and effected by the Spirit of Christ; the establishment of the divine law, as it is a perfect, infallible, and everlasting rule of duty and holy walking; and that a believing application of the promises and doctrines of grace to one's self, is absolutely necessary in order to evangelical obedience and gospel-holiness.

But the grand article of truth he insists on in the most of his writings, is the justification of a sinner through imputed righteousness, received by an appropriating faith. This, to use his own words, was the favourite fundamental topic of Scrip-

* Consistent, explicit Calvinists, who adhere to the principles of the Reformation, contended for in Scotland, in a controversy about an English treatise, entitled, "Marrow of Modern Divinity."

ture; that it runs through them, as a golden woof through a warp of silver, or the vital blood through the animal structure. His opinion of the importance of this doctrine was very high: says he, “I look upon the article of justification, through the righteousness of our God and Saviour, to be the supreme distinguishing glory of Christianity. I consider it as the richest, incomparably the richest, privilege of the Christian. To have a righteousness, a consummate righteousness, the very righteousness of the incarnate God, dignified with all the perfections of the divine nature, to have this righteousness imputed for our justification! matchless inconceivable blessing! this fills the believer’s heart with inexpressible comfort and joy; this displays the grace of God in the most charming and transporting light.”* Of this doctrine he adds, “I own it may be shamefully abused, and the abundant grace of God turned to licentiousness; but then whosoever makes this perverse use of so glorious a benefit, proves himself thereby to be no true believer, one who has no lot or portion in the inestimable privilege. If any animal suck poison from the delicious flower, we know it to be the vile spider, and not the ingenious bee. The goodness of God will lead the humble and grateful mind to repentance; our Lord’s beautiful parable addressed to Simon, is very applicable on this head; Who will love the generous creditor most? Doubtless the debtor to whom much is given, as well as much forgiven: And will not that person love the blessed Jesus with the most ardent devotion, who believes, that he justifies him by his obedience, as well as pardons him by his death? And though a course of dutiful holiness is not admitted as the cause of our justification, yet is its necessity established on many other most forcible obligations.”

As to the place of faith in justification, Mr. Hervey, in his writings, always considers a saved sinner as justified, not for his believing as a qualification required by God, but only by what he believes and trusts in for justification, even the

* *Aspasio Vindicated.*

righteousness of Christ alone. He never reckons faith a condition of justification, but as that whereby we partake of a complete justification in Jesus Christ as the Lord our righteousness, without any condition; yea, so far was he from attempting to establish human righteousness by his views of appropriating faith, as some pretend,* that it is essential to the faith he describes, to see all its righteousness, salvation, and glory, in its object. He also wrote down the following sentiments a little before his death, as his opinion on this point:—"If any attempt to do any thing easy or difficult, under the notion of an act of believing, or any other act *in order to acceptance with God*, he only heaps up more wrath against himself."† Being once a determined enemy to Christ's righteousness, he carefully studied the oracles of God on this point, particularly Paul's epistles to the Romans and Galatians, as recommended to him by his friend Mr. Whitefield. There he saw with what care it was stated, and with what copiousness displayed, by the sacred writers; how solicitously they use every form of speech that may exclude all human works, may set aside all conditions and pre-requisites, in order to supersede all glorying, and ascribe the whole of our justification to free grace, and the sole merits of Christ. His experience much aided him in these views. "Dr. — has Roman virtue, but, indeed, he very much wants the eye-salve: he sees no comeliness and glory in Christ, but much in his own conformity to his Maker. I am sure my poor lame conformity to my Maker's commands, fills me with shame, and would make me hang down my head like a bulrush; but my Divine Lord's merit encourages me, emboldens me to say, Who shall condemn me?" As we see afterwards, he found this glorious doctrine his sovereign support under all his *afflictions and languors*. He apprehended the influence of this doctrine to be very extensive. He thought with his favourite Witsius, that it spreads itself through the whole

* Mr. Sandeman and his adherents.

† MS. of Cudworth.—See the above doctrine clearly illustrated, Theron and Aspasio, Dial. 10, near the end.

system of divinity; that as this is either solidly established, or superficially touched, the whole structure of religion rises graceful and magnificent, superior to assault, and beyond the power of decay, or else it appears disproportionate and defective, totters on its foundation, and threatens an opprobrious fall; on the whole, these doctrines Mr. Hervey considered always in a practical way, not as they are general and abstract truths, but as they are a word of salvation, becoming a direct and immediate address unto every sinner who reads his Bible or hears the gospel; that God sent these precious declarations to the conscience of every sinful creature, who is favoured to read or hear them, that he may believe them, rejoice in the abundance of their everlasting comfort, and be holy in all manner of conversation.

In his early days his doctrinal views were quite opposite to the genuine gospel; he apprehended man still possessed of sufficient strength to incline him to what was spiritually good; that, at least, God bestows upon men as much internal grace as is sufficient, if improved, to bring them to salvation; that the effect of the death of Christ is, that hereby God is reconcilable to all mankind; that the terms of pardon and acceptance are faith and repentance; these and other Arminian tenets he maintained. He owns with grief, after he knew the gospel, that he was long a determined enemy to the doctrines of grace, and would have joined in any opposition against them; when enlightened, he entirely discarded these legal, unscriptural principles, and his mind was cast into the mould of exact gospel truth.

SECT. I.

THE EVANGELICAL TENOR OF MR. HERVEY'S PRINCIPLES.

THAT his principles were strictly evangelical, appears from his works at large, and from the following extracts of his letters:—"When I ascribe the work of creation to the Son,

I am very far from offering to exclude the eternal Father and ever-blessed Spirit. I choose to state the important point in this manner, because this is the manifest doctrine of the New Testament, the express belief of our church, and the most *noble peculiarity of the gospel revelation*. I choose it also, because I would take every opportunity of inculcating and celebrating the divinity of the Redeemer; a truth that lays a most solid foundation for all the comfortable hopes of a Christian; a truth which will render the mystery of our redemption the wonder and delight of eternity.* The gospel contains many sublime and glorious truths, but there is one which, beyond all others, characterises its nature, its import, and design, which makes it most eminently to differ from every other form of religion *professed or known in the world*; I mean the doctrine of free justification through the righteousness of Christ. This is to the religion of Jesus, what the particular features and turn of countenance are to each individual person. Particularly, what Mr. Hervey counted gospel, was the revelation of the divine Redeemer, in his person, atonement, and fulness, to the most guilty, warranting their immediate trust and confidence therein. His view was not to establish a standard for the hope of salvation, as depending upon our inherent qualifications, whether called convictions, faith, repentance, or by any other name; but rather to establish an important comfortable truth, concerning an open door of access to God by what Christ has done, and salvation in him granted to the most guilty, on a supposition that every mouth is stopped, and all the world (in every pretension and plea unto righteousness) become perfectly on a level before God. This truth he apprehended was the gospel, and when received, the faith of every true believer, and was necessary and essential to solid peace of conscience and true holiness of heart and life. These views are illustrated in the following quotations:—"Works can have no share in our justification, because there is iniquity in

* Medit. Vol. I. note.

our holy things ; they are done after an imperfect manner, or from improper views, or sullied with some secret self-glorying, and therefore cannot recommend *themselves*, much less the *sinful doers* of them, to infinite purity. Nay, if God should enter into strict and rigorous judgment, I fear our very best works would deserve punishment ; and to think that those performances which deserve punishment can merit, either in whole or in part, in any measure or degree, an eternal reward, is surely to misjudge the case. It seems to be as false as to fancy that the addition of some dross would enhance the value, or increase the lustre of refined gold.”*

“ Once we were wedded to the law, now we are divorced from it. The law to us is dead, with regard to any possibility of procuring our eternal happiness ; we no more dream of obtaining God’s favour and endless glory from any works of the law, than the widow expects comfort, maintenance, or issue from a deceased husband. When we hear God’s righteous law repeated, we are taught by our church, we are taught by the Spirit, to exercise repentance, not to demand a recompense ; to say, mercy on us, forgive us our disobedience, not reward us for our observance. Have we then nothing to trust in ? Yes, blessed be free grace, we have a sure foundation, the rock of ages ; we trust, yea, we rejoice, in Christ Jesus.”† “ Salvation includes *newness of life* : here many are prone to mistake ; they look upon holiness of heart and godliness of conversation to be the condition of our everlasting welfare. They call a sincere obedience one of the terms of obtaining salvation, whereas it is a most essential and choice *part* of salvation in itself ; we are redeemed and justified by Christ, not because we do abound in all holiness, but that we may be zealous of good works.”‡ “ Some holy men, and excellent writers, I confess, have not scrupled to call faith and repentance the conditions of salvation, yet I cannot prevail on myself to admire or approve the language. I fear it tends to embarrass the sincere soul, to darken the lustre of grace, and

* Letter to Mr. Whitefield.

† Evangelical Letters of Hervey.

‡ Part of a Sermon, Gospel Magazine.

to afford too much occasion for boasting.”* “In every part of Christianity, our interest and our duty are connected. When we are bidden to obey the blessed Jesus, we are bidden take the most effectual way of being happy in ourselves, and acceptable to others. O! how amiable are thy courts, thou Lord of Hosts! saith the Psalmist; and may not we, with equal truth reply, O! how amiable are thy precepts, thou Lord Redeemer!”† “We look upon it as our privilege to draw nigh unto God in all the duties of devotion, we would not discontinue them for a thousand worlds; we prize holiness as a most choice part of our happiness, a blessing purchased by the blood of our adorable High Priest; we therefore press forward as racers press toward the goal, or as the chased hart flies to the water brooks.”‡ “Mr. ———, like the Egyptian task-masters of old, requires men to make brick without straw: ‘Let us,’ says he, unmindful of our impotence, ‘make ourselves better, then go to Christ, who will receive us for our works’ sake.’ The vilest of men have just the same right to Christ and his merits as the best of men; a right founded, not on their awakened desires, nor on any thing in themselves, but purely, solely, entirely, on the free grace of a Saviour. We are all sinners, though in a more or less degree; and we all flee to Christ, not as deserving, but as guilty creatures; a sad mortification to proud worldlings, or to the self-righteous moralist, whom it is the design of the gospel to humble.”§

The grand difference between the law and gospel is this, the law requires a perfect obedience in our own persons, the gospel accepts a perfect obedience paid by another, which is imputed to us, and reckoned as we ourselves had done it. This is much like that other distinction, salvation is freely given, yet dearly bought; freely given with regard to us, dearly bought with regard to Christ; we are justified by works if you regard our Surety, and justified without works if we regard ourselves.

* *Aspasio Vindicated.*

† *Letters to Lady F. Shirley, Let. 33.*

‡ *Letters published by Col. Burgess.*

§ *Gen. Col. Let. 198.*

In recommending a certain writer, he uses these words:—
 “ Dr. Crisp proceeds upon that important, but too much disregarded principle, that we should work from life, but not for life. Our works should proceed from the Spirit of the Lord Jesus dwelling in our heart, and then they will be truly good. They should aim, not at obtaining salvation, but at glorifying him who hath obtained salvation for us.”* “ When God gives Christ, a portion more precious than all worlds, to poor sinners freely; when he gives his most blessed Spirit, and all spiritual blessings, to poor sinners, then he acts in conformity to his sublimely great and gracious attributes. These mercies, then, let us cheerfully and confidently expect, not because we are or shall be worthy, but because God is inconceivably good; because his justice being glorified in Christ Jesus, there is no end of his compassions, there is no measure of his liberality.”† “ Let us look to Jesus, the blessed Son of God, delivered for our faults, and for all our sins; consider not what I have done, what I have deserved, but what Christ hath done, what Christ hath deserved. There the glorious gospel answers, Christ hath done all things well, and this is the ground of thy justification; Christ hath deserved eternal life, and this not for himself, but for thee.”‡
 “ The notion that we are justified, not by the merits of Christ imputed to us, but Christ *himself* formed in our heart, I think is legalism, in its greatest subtilty, or highest refinement. I will give an account of my faith; I am justified, my soul is accepted, not because Christ has put his laws in my mind, but shed his blood for my sins; not because I myself am enabled to walk in all holy conversation, but because the Lord Jesus has fulfilled all righteousness as my Surety.”
 “ Life eternal is given, just as the manna was given in the wilderness—the manna that each hungry Israelite might gather and eat it; life eternal, that every poor sinner may

* Letters to Lady F. Shirley, Let. 84.—“ I look on Dr. Crisp, as by no means an Antinomian, but as a deeply convinced and holy divine, *pressing after gospel light*.”—Rev. John Brown, late of Haddington.

† Ibid. Let. 182.

‡ Ibid. Let. 93.

receive and enjoy it. But I have no merit, nothing to deserve it;—then you have just as much as the all-gracious God requires. Without money and without price, is his bountiful declaration. Freely, and abstracted from all deserts, are his gracious terms. You have no merit, and I have less than none. But has our divinely excellent Redeemer nothing meritorious? For his sake this magnificent and glorious gift is conferred. Not we ourselves, but Jesus Christ the righteous, has obtained eternal redemption for us.”* To a serious friend, whose views of the gospel were dark and confused, he writes:—“Sincerest thanks for your benevolent offices; may they, through our great High Priest, and the *incense of his atonement*, go up as a memorial before God, not as a demand (we may observe), not as a bill drawn upon heaven, but only as a memorial. I believe in much more than a possibility of salvation by Jesus Christ: I believe *a full and complete salvation*, according to that noble text, It is finished; a salvation not to be acquired, but absolutely given, *according to that precious Scripture*, God hath given to us eternal life, not upon some terms or pre-requisites, but without any condition at all, according to that most gracious invitation, Whosoever will, let him take of the water of life freely.” “To found our expectations on this bottom, (*viz.* the atonement revealed in the word of grace), will be a means both of humbling and exalting us, of filling us with shame, and yet with hope, that we may abhor ourselves, and yet rejoice in God our Saviour. Many build their hopes upon their religious duties and religious deeds; such a building must be unavoidably shaken by every temptation, sapped by every working of corruption; these are in no wise the foundation, but evidences rather we are fixed upon it. For my part, when I can exercise a grace, or perform a duty, that is abased by no imperfection, mingled with no corruption, then I will trust on self-righteousness; but till then I must be very unreasonable, if I do not rely on my illustrious Surety, fly to the ark of his wounds, and make

* Gen. Col. Let. 162.

mention of his righteousness only. This is all-sufficient, and never faileth those that trust in him.”*

A certain doctor having opposed an evangelical sentiment maintained by Mr. Hervey, viz. that we must have a persuasion of our future enjoyment of the heavenly happiness previous to our performance of holy duties, the above gentleman writes; “I ask Mr. Hervey, what is the foundation of such a persuasion?” To which he replies: “Mr. Hervey answers, Our free justification through Jesus Christ, which we receive under the character of ungodly persons, Rom. iv. 5. consequently before the performance of good works. I answer again, The free promise, ‘God hath given to us eternal life,’ 1 John, v. 11. But is not this promise founded on our duties and obedience? No, but on the duties and obedience of our great Mediator: ‘This life is in his Son.’† “We can never lay too little stress on our own performances, or our own abilities, and never confide too much in Christ’s righteousness and Christ’s intercession.”‡ “God grant we ministers do not accelerate the fall of our country, by neglecting to warn every man, and exhort every man to the great evangelical duty of believing, in order to promote national reformation, and to escape national destruction.”§ “Mr. ——— (as I dare say you have often heard him) speaks of heaven made easy, upon condition of obedience to the gospel-commands. This would not be very easy to *me*, whatever it might be to *him*; but if heaven and eternal life be the gift of God through Jesus Christ, and given us on account of his obedience, it is easy indeed. This is the way of salvation pointed out to us by the wisdom of the Almighty. May our eyes be enlightened to see this way, which many wise men overlook, at which many great men are offended.”|| “In Psal. xcvi. 11—13. the Psalmist represents it as matter of *joy*, that the Lord God Omnipotent was coming to judge the earth. Is not this the most start-

* Gen. Col. Let. 84.
defence of gospel-doctrine.

† Ibid. 103.—The whole of this letter is an able

‡ Letters to Lady F. Shirley, Let. 22.

§ Note to Sermon on the time of danger.

|| Gen. Col. Let. 183.

ling and tremendous prospect imaginable? Should it be replied, No, the righteous are exhorted to be looking for and hasting to the coming of the day of God. To them it will be a day of glorious recompense; to them, therefore, it may well be the object of joyful expectation. True, but the Psalmist speaks of the *earth*. He means not the few righteous that were to be found in it, but the inhabitants of the earth in general, who were in no condition to rejoice at the coming of an infinitely holy Judge, who was to try the secrets of their hearts. I see no possible way of removing this objection, but by giving a peculiar interpretation to the word *judge*. Let it denote what the Judges of old, those illustrious conquerors, did for the afflicted Israelites. The same only, in a spiritual capacity, will the Lord Redeemer do for a ruined world. Then the passage will convey the following truly delightful sense: Let the heavens rejoice, and let the *earth be glad*, for he cometh not to summon the guilty nations to his tribunal, but to deliver them from the guilt of sin, and from the damnation of hell. He cometh, transporting news! ineffable grace! to give himself for their ransom, and by this immensely grand atonement, to redeem them from all iniquity, from its destructive consequences, and from its domineering power.*

In converse with a friend, about the ancient systems of moral philosophy, he said, "Give me any of their systems of morals; I will take all their heathen virtues, and turn them into Christian graces. I will represent them as flowing from vital union with *Christ*, as animated with the Spirit of Christ, and enforced with motives drawn from the gospel of Christ." To the same purpose he writes to a minister in London, "I am very much pleased *with your explication of In the Lord have I righteousness*,—I a sinner,† not I a new and sanctified creature. This is encouraging, this is delightful; it is like a door opened in the ark for me to enter; blessed be God for such truths! Such truths make the gos-

* Letters to Lady F. Shirley, Let. 99.

† This truth is ably defended and practically improved by Booth in his *Glad Tidings*.

pel glad tidings indeed to my soul; these are the only things I want, and the only things which can give me comfort, and do me good.*

When Mr. Hervey explicitly maintained these evangelical truths, he received the following note from a judicious minister:—"It gives me no small pleasure to find that God has raised up such an advocate for his grace and truth; I now begin to entertain hopes that the stumbling-blocks that have for a long time been laid in the way of awakened souls, will be more and more removed." Indeed nothing could be better calculated for this purpose *than the scriptural* doctrine, that sinners, as sinners, without either preparative, or condition of any good qualification, are allowed and warranted to apply Christ to themselves, as he who justifies the ungodly: this Mr. Hervey plainly maintained, and the sentiment pervades his works, particularly Theron and Aspasio, and Aspasio Vindicated, and constantly defended this evangelical strain of doctrine, so as to be branded by Arminians with Antinomianism; yet he made it clearly appear, by his profession and practice, that he was as much (if not more) concerned to avoid every sin, and perform every duty, as those who make their duties, in whole or in part, their justifying righteousness. We only farther observe on this subject, the great doctrines of Christ's righteousness, of the revelation of it in the word, and the reception of it by faith, were with him not mere speculations, but practical doctrines, wherein he felt a deep interest. His views of them were as follows: I esteem God a Sovereign in his grace, to save (by the perfect obedience and satisfaction of Jesus) who, and how, and when he pleaseth, as he hath sovereignly intended; and, therefore, I can entertain no hope or assurance of any part and interest in what Christ has done, otherwise than his word allows and directs; and in this word I discover, not only a sufficient righteousness for the most guilty, but such declarations, invitations, and promises, as fully authorise or warrant me, a sinner, taking a share or part in this revealed

* Letter to Mr. Cudworth.

mercy of God to the most unworthy and guilty; or, in other words, to claim or call him the Lord *my* righteousness, not to obtain a title, but as warranted by divine declarations, and as the divine method for sinners enjoying the sovereign mercy in Christ, in a way suitable to the grant of it, that is, by grace without works. That Christ hath done enough to justify the chief of sinners, is abundantly declared in the gospel; but unless he is, in this gospel, *given to me, as a sinner*, I do not see how this truth reaches the *conscience*. *This is pained with particular application of guilt*, and must be relieved by a *particular application of mercy*. The question is not, *Wherewith shall the elect appear before God?* but *Wherewith shall I appear before him?* The *pinching point* is not how *can* God be just? but have I any share in this grace? I could appeal to the conscience of all, if any answer can relieve in the least, but as it bears a close respect to this; and that which gives not the full answer is not the truth.

Through these evangelical truths, Mr. Hervey, notwithstanding the prejudice of his education and first views, had a gospel-spirit eminently impressed upon his heart. He highly regarded the exceeding riches of the grace of God, the absolute sovereignty and freedom of the promises, the perfection and excellency of Christ's righteousness, and the clear and sufficient warrant every man has to appropriate and enjoy all salvation, as it is revealed and offered in the word of grace, unto sinners of mankind. These he considered as the principles of true holiness and solid comfort, and found them so in his own experience. Under the influence of these, he says, "My most profound adorations, and sincerest acts of religion, must not presume to challenge a reward, but humbly implore forgiveness. Renouncing, therefore, myself in every instance of duty, disclaiming all shadow of confidence in any deeds of my own, may I now and evermore be accepted in the Beloved."*

* Meditations on Flower-Garden.

The following anecdote, related by him, clearly illustrates the evangelical tenor of his principles:—"A valuable person, whom I once knew, was roused from a habit of indolence and supineness to a serious concern for his eternal welfare. Convinced of his depraved nature and aggravated guilt, he had recourse to the Scriptures and to frequent prayer; he attended the ordinances of Christianity, and sought earnestly for an interest in Christ, but found no steadfast faith, and tasted very little comfort. At length he applied to an eminent divine, and laid open the state of his heart. Short, but weighty, was the answer: 'I perceive, Sir, the cause of all your distress; you will not come to Christ as a *SINNER*: this mistake lies between you and the joy of religion; this detains you in the gall of bitterness; and take heed, O take heed, lest it consign you to the bond of iniquity.' This admonition never departed from the gentleman's mind, and it became a means of removing the obstacles of his peace."*

Indeed, he seems to have been peculiarly earnest that his doctrine should be strictly *evangelical*. Having sent a set of Theron and Aspasio to Mr. Cudworth, he says, "Whenever you peep upon them, pray be so kind as note down any expressions or sentiments which are not thoroughly *evangelical*. I shall be pleased with them, and thankful for them, even though I should not have, through the want of a new edition, an opportunity of inserting them in my volumes."

Mr. Hervey, in adopting these evangelical principles, acted not rashly, but with wisdom and great caution. So he writes an able and evangelical divine, from whom he learned much of the doctrine of grace;—"My only aim is to find out the truth as it is in Jesus, which at present I am convinced is with you. There is so much clearness and simplicity in your doctrine; it is so suitable to the goodness of God, and so eminently conducive to the comfort, recovery, and happiness of a sinner, that I cannot be persuaded to relinquish it. I should be glad to maintain it in a convincing, yet the most

* Theron and Aspasio.

inoffensive manner.”* When forming his views of justification by faith alone, to a correspondent who wished to bring him to the belief of the truth, he writes,—“ I can hardly bring myself to assent to your whole account of justification by faith; this may perhaps proceed from some obstinate prejudices, rather than any reasonable and weighty scruple. If I am wrong, be pleased to inform me; and God Almighty give me a child-like, unprejudiced, and teachable spirit. Pray for me, that my sins, which blind my understanding, may be subdued, and that, together with a right spirit, I may have a right understanding in all things. That text, James ii. 24. ‘ Ye see, then, how a man is justified by works, and not by faith only,’ I dare not blot out of my mind. Indeed, it perplexes me, it makes me unsettled and wavering, when I think of it. I am ready to alter my reply, and say, Not by faith only, but by works in conjunction with it, a man is justified. Give me leave to be your pupil in this important doctrine of Christianity. It is a kind and Christian practice to continue your endeavours of instructing the ignorant, and establishing the doubtful, though they be slow of understanding to apprehend, or slow of heart to believe.”† To another minister he writes, on the same occasion;—“ Dr. Crisp says, there is no wrath to believers; Christ has bore it all, exhausted it wholly, and carried it clean away. This is comfortable doctrine; but how, he asks his friend, will it consist with some Scriptures, that seem to speak the contrary sentiment? with that passage in Micah particularly, ‘ I will bear the indignation of the Lord, because I have sinned against him.’ This is evidently the voice of a believer, of a confirmed believer, in the very exercise of faith; for he calls God my God, and the God of my salvation.”‡

We have every reason to believe that Mr. Hervey’s Dialogues are illustrative of his own experience; and if we consider the following extract, we will plainly perceive, that the formation of his religious sentiments was the fruit of much

* Letter to Mr. Cudworth.

† Letter to Mr. Whitefield.

‡ Letter to Mr. Ryland.

serious deliberation :—" Give me leave to make an honest and frank confession ; I would conceal nothing from my friend ; he shall have a sash to my breast, and throw it up at his pleasure, and see all that passes within. Though I never had any temptation to that pernicious set of errors which pass under the character of Socinianism, yet I had many searchings of heart, and much solicitous inquiry, how far we are indebted to Christ's *active* righteousness.* Thoroughly persuaded that ' other foundation could no man lay, than that is laid, even Jesus Christ,' and that ' there is no other name given under heaven whereby men can be saved ;' yet, whether we were not to confine our believing regards to a dying Saviour, was matter of considerable doubt : at first I was inclined to acquiesce in the affirmative ; after long consideration and many prayers, my faith fixed upon the whole of Christ's mediatorial undertaking, which began in his spontaneous submission to the law, was carried on through all his meritorious life, and issued in his atoning death ; this is now the basis of my confidence, and the bulwark of my happiness. This scheme recommended itself to my affections, as making the most ample provision for the security and repose of a guilty conscience, which, when alarmed by the accusations of sin, is very apprehensive of its condition, and will not be comforted, till every scruple is satisfied, and all the obstructions to its peace are removed. Thus I reasoned, Though there is undoubtedly something to be said on the other side of the question, yet this is evidently the safest method in an affair of infinite consequence. Who would not prefer the safest expedient ? Should the righteousness of Jesus Christ be *indispensably* requisite as a wedding-garment, what will they do when the great immortal King appears, who have refused to accept it ? Whereas, should it not prove so *absolutely* necessary, yet such a dependence can never obstruct our salvation. It can never be charged on us, as an article of contumacy or perverseness, that we thought too

* His large and judicious discussions on this point, in *Aspasio Vindicated*, seem the fruit of these careful inquiries.

meanly of our own, too magnificently of our Lord's obedience; so that, let the die turn either way, we are exposed to no hazard. Upon a more attentive examination of the subject, I perceived that this is the doctrine of our national church, is enforced by the attestation of our ablest divines, and has in all ages been the consolation of the most eminent saints: that this is the genuine sense of Scripture, and not some subordinate or inferior point incidentally touched upon by the inspired writers, but the sum and substance of their heavenly message, that which constitutes the vitals of their system, and is the very soul of their religion. I was farther convinced that this way of salvation magnifies, beyond compare, the divine law, is no less honourable to all the divine attributes, and exhibits the ever-blessed Mediator in the most illustrious and delightful view. All these considerations, under the influence of the blessed Spirit, have determined my judgment, and established my faith; so that I trust neither the subtilties of wit, nor the sneers of ridicule, nor any other artifice, shall ever be able to separate me from the grace and righteousness which are in Christ Jesus."*

Afterwards he was at great pains in forming his views of the *appropriation* of faith. He consulted on this point the oracles of truth, the writers of the Reformation, particularly the Palatinate Catechism, and its explication by Altingius; Marshall on *Faith*, in his treatise on Sanctification; and several times read over some sermons by E. Erskine, on the Assurance of Faith.†

Mr. Hervey seems to have felt considerable difficulty on this point, in so far as it regards the weak and timorous believer; and by letter consulted his friend Cudworth, who answers him in the following words:—"1st, There is a persuasion in the weak believer, that assures, in an appropriating way, and of the very same nature and kind with the persuasion that is properly full assurance of faith, though it may be so small in

* Theron and Aspasio, Let. 5.

† No writer on this subject seems fitter for private Christians than Mr. Ebenezer Erskine, particularly in his sermons, entitled, *The assurance of faith opened and applied*, from Heb. x. 19—22., he manages the subject with so much accuracy and plainness, and in a very practical and experimental manner.

degree, and so embarrassed with contrary suggestions, arising from false teaching, &c. that they may not be so conscious of it as to call it assurance, or even faith; and this case discovers itself by their blaming their diffidence, praying against their diffidence, and chiding themselves.—2d, The various thoughts, fluctuations, and mistrustful suggestions, that may run through the mind of the man in whom faith is, is to be no rule to us in describing its nature, or pressing the duty. For my own part, I can much more readily admit union with Christ by the spirit of faith, (agreeable to Mr. Marshall), than admit that the *weakest* act of faith is not *appropriating* in its nature, as really, though perhaps not so discernibly, as the strongest. All other acts, exclusive of this of appropriation, I cannot tell how to allow to be true faith, or any way to be depended upon: such allowances seem to me to tend to the establishment of self-righteousness, to which we are continually prone, and causeth Christ to be neglected. How ready are awakened souls to rejoice that they have probably got true faith, and shall therefore be saved, instead of rejoicing that they have got a true and faithful Christ on whom they may safely depend for all salvation. The contrary opinion may be covered with a tender regard for weak souls; but be that as it will, weak souls are to be comforted with Christ, not with their own faith.* With the above Mr. Hervey seems to have been satisfied.

The following extracts from his letters show his care on this head. They are all addressed to intelligent gospel-ministers. “I am very much inclined to think that something of assurance, or something of personal application, enters into the very essence of faith: this is the opinion of both the Mr. Erskines; this was the opinion of our Reformers, and I cannot but apprehend this is the doctrine of the Holy Ghost. May that unerring Spirit vouchsafe to lead a poor ignoramus into all truth, establish my sentiment if it be right, if it be wrong, extirpate it root and branch. I find many serious and godly people who cannot receive

* MS. Letter of Cudworth.

this tenet, nay, are very much against it ; however, I hope they can bear with me, even though I should not think in every particular exactly with them. You can, I am sure. O that there was much more of this candour in the world and in the church ! This is a point which I cannot persuade myself to relinquish. It is the settled conviction of my soul. I should be unfaithful to my conscience, if I was to give it up, or disguise it.* To another he writes ; “ When people inquire whether sanctification is an evidence of justification, I suppose by sanctification they mean what St. Paul calls the fruits of the Spirit,—love of God, charity to man, meekness, temperance, &c. Now, may we not allow these to be proper evidences of faith ; but maintain that appropriating faith, or the faith of persuasion, is the appointed means of producing them ? Pray favour me with your opinion of 1 John iii. 19. ‘ And hereby we know that we are of the truth, and shall assure our hearts before him.’ This seems one of the texts least reconcileable to our doctrine.” At the same friend he asks, “ How is it that godly people are so averse to this doctrine ?” (viz. that sinful men, as such, are warranted instantly to appropriate Christ and his blessings.) This seemed to him no trifling objection. His friend remarks on the above, that the godly people mistook him, by apprehending all he said in the light of the properly qualified faith ; whereas his views were the contrary, as they could make no hesitation about confiding in the Lord Jesus, if, as they termed it, their evidences were clear ; so he made no hesitation of confiding in the Lord merely as a guilty sinner, without waiting for any evidences of grace, the divine declarations to the guilty answering to him as the foundation of his confidence, as their evidences would to them, if they could conceive them to be clear.† To another friend, along with his MS. on that point, he writes ; “ What do you think of my sentiments and reasonings on the grand subject of faith ? Is the article of *assurance* wound up too tight ? Can some of my brethren bear with me, if I speak

* Letter to Mr. Whitefield. † Letter to Mr. Cudworth.

But slightly of that celebrated distinction, the faith of adherence and the faith of assurance?" In another letter to the same, along with some objections to his doctrine, he says, "You see how holy and wise persons are against my doctrine of faith. The Lord Jesus guide me continually, guide me especially in this important point! The more I think of the matter, the less I am inclined to recede from my opinion. I should be glad not to offend these excellent persons, yet, with a decent firmness, would maintain what seems to me the truth of the gospel."* In these views he would have been glad to have had the concurrence of all the pious and wise, but he durst not purchase their approbation, nor attempt a coalition of sentiment, by diminishing the boundless riches of grace, or restricting the absolute freeness of salvation by Christ.

Mr. Hervey also appears to have acted with much openness and *impartiality* in adopting and maintaining these evangelical principles. He carefully read books of able opponents to these doctrines; he mentions particularly Fowler's *Design of Christianity*, Taylor on *Original Sin*, &c. To a correspondent he says, "My only aim is to find out the truth as it is in Jesus. Truth, the truth of the gospel, is my pearl, wherever I find it. Thither, without respect to names, would I resort. May that gracious promise be fulfilled to us in our researches, 'The Lord shall guide thee continually.' As to the doctrine under consideration, (the *sinner's* access to the Saviour, and the appropriation of faith), I have given a favourable and attentive ear to all that is said against it; and yet the more it is attacked, the more I am convinced of its truth. The Lord Jesus enable me to deliver and testify, with clearness of sentiment and meekness of temper, what I am persuaded in my own conscience is the true gospel of grace! I think to add in a note (to Theron and Aspasio), a friendly invitation to any serious and ingenuous person on the other side, to sift this important subject; professing, if it can be proved erroneous, I will retract and renounce, not

only without reluctance, but with pleasure and thankfulness. On the same subject he says, "I shall not be at all displeased, if any judicious and godly friend will write against me: if I cannot answer his arguments, I will readily submit to his judgment; not be chagrined at the opposition, but thank him for the correction."* To another friend he writes; "I should be very glad if you would read that dialogue you mention with a critical attention; if you would point out the places where you think I am confused in my apprehension, injudicious in method, or weak in argument. As you have so thoroughly studied the point, and so often taught the doctrine, you must easily see where the essay lies open to objection, and where the point might receive additional strength. You would much oblige me, if you would do this with the utmost impartiality and freedom. Do, Sir, review Dialogue 16, and favour me with your free remarks and friendly improvements."† Afterwards he writes to a literary friend:—"I have sent you the third edition of Theron and Aspasio. You will observe I have made some alterations in Dialogue 16, and that I still adhere to my first opinion with regard to faith. I shall be truly glad and thankful, if you will examine me with the rigour of a critic, and muster up against my doctrine the strongest objections you can conceive; for I do earnestly and frequently pray, that not any notion of mine, but the holy truth of God, may prevail."‡ "All human writers have their mistakes; I am not so fond of my favourite Marshall,§ as not willingly to have his mistakes pointed out. Pray be so kind as show me how Mr. Mar-

* Letter to Mr. Whitefield.

† Letter to Mr. Cudworth.

‡ Gen. Col. Let. 150.

§ The famed poet, William Cowper, Esq. has the following words:—"Marshall lies on my table, and is an old acquaintance of mine. I have both read him, and heard him read, with pleasure and edification; the doctrines he maintains are, under the influence of the Spirit of Christ, the very life of my soul, and the soul of all my happiness. I think Marshall one of the best writers, and the most spiritual expositor of Scripture, I ever read: I admire the strength of his argument and the clearness of his reasoning, upon the parts of our holy religion which are least understood, (even by real Christians), as master-pieces of the kind."—Mr. Marshall's sentiments of faith, and its warrant, were fully adopted by Mr. Hervey.

shall's method may be improved, for I would gladly tread in his steps, on this account as well as others, that I may have an opportunity of acknowledging his mistakes, and cautioning my reader."

One reason among others of his great love to evangelical truth, was his experience of its power and sweetness upon his own heart. "I am more and more convinced that Marshall's doctrine is the doctrine of the gospel. To this my reason subscribes; this I think is taught in the Scriptures; this, I am sure, is ratified and approved by my *own daily experience*."* Of the same writer he says, "I think the doctrine contained in ——— the very marrow of the Scripture. I daily experience it to be the medicine of my better part, or the most sovereign balm to comfort the conscience, and purify the heart."† Mentioning two eminent gospel-doctrines, he says, "They are, I am very certain, the sovereign consolation of my own soul; at least, they are the channel and conveyance of all comfort to my heart."‡ Of his regard to evangelical doctrine we may say,

Quite above all, his luxury supreme,
And his chief glory was the gospel theme;
Ambitious not to shine or to excel,
But to treat justly, what he lov'd so well.

These, and other evangelical principles, were opposed by several of Mr. Hervey's esteemed literary friends. Under this circumstance he adhered to them; and says, "Dr. ——— thinks the doctrine delivered in Marshall's book to be inconsistent with Scripture, and repugnant to reason; whereas I think it contains the very marrow of Scripture, consequently is reason in its highest refinement. God long ago foretold, that but few could understand and receive the evangelical truth. The attributes of the Deity will stand clear from all impeachment, if we demonstrate, that this doctrine is most excellently calculated to humble the sinner, to exalt the Saviour, and promote filial obedience. Men of superior abili-

* Letter to Mr. Cudworth.

† Gen. Col.

‡ Letter to Mr. Hog.

ties too often lean to their own understandings, and reject the guidance and teaching of the Holy Ghost; not because these are not mentioned, insisted on, promised in the gospel, but because they fancy themselves capable of comprehending, without supernatural aid, the deep things of God: but may we be sensible, ever sensible, that all our sufficiency is of God, and not blush to be the humble pupils of the Heavenly Teacher, who hideth these things from the wise and prudent, and revealeth them unto babes. Let the objections of such learned and ingenious men teach us to distrust our own ability, not to lean on our own understanding, but seek more earnestly for the spirit of wisdom and revelation.”*

He, on this subject, uses a little pleasantry with his friend Dr. Stonehouse: “Tell our ingenious friend at ———, if I did not give a direct answer to his question, it was because he stated it improperly. His manner was like making a raw apothecary’s apprentice the proper judge of a doctor’s bill. If such a chap should take upon him to say, ‘Doctor, your language is unintelligible, your recipes are injudicious,’ what answer would you make? Some such answer must be made even to Dr. C—— and Mr. O——, if they or Dr. ——— maintain, or would insinuate, that the Mystery of Sanctification, as delineated by *Marshall*, is *unintelligible* and *injudicious*, merely because they do not immediately discern its propriety.”

In this evangelical knowledge he remarkably increased. That he might have more enlightened views of the gospel, he was much engaged in fervent prayer for the spirit of knowledge and of a sound mind. So he writes; “O my dear friend, what need have we of *prayer*, to be guided aright amidst so many different opinions of great and good men,—Arminius, Calvin, Baxter, all excellent men in their way, yet how divided in their notions! God of his unerring wisdom assist us in all our determinations! God of his infinite mercy defend us from all error, and grant that we may be true fol-

* Gen. Col. Let. 23.

lowers of our Lord and Saviour, who is a light to lighten the Gentiles.”* He also gladly availed him of the assistance of judicious friends to correct his works, and of the perusal of any theological treatise he had not seen. To express this in his own words: “I am desirous of being taught by the labours of learned men; more desirous of being taught by the written word of revelation; but amidst all, and above all, to be taught of God, or, as our liturgy very boldly, but not improperly, explains the prophet, taught by the inspiration of God’s Holy Spirit.” He also says, it was the desire of his soul to *delight in the unsearchable riches of Christ*, as revealed in the doctrines of grace, and that *whenever he wandered from this path*, he lost his peace, and hope, and tranquillity. “You will then allow that I have reasons, notwithstanding every contrary suggestion, to adhere inseparably to this way.”†

When Mr. Hervey’s writings became generally known in Scotland, the friends of evangelical truth‡ in that country, of different denominations, communicated to him a variety of treatises on the doctrines which he had defended, at that time little known in England. Among these the principal were, the Marrow of Modern Divinity,§ with notes by Mr. Boston, his treatise on the Covenant of Grace, Trail’s Sermons, Answer to Queries by Messrs. Boston, Erskines, &c.; this last he had earnestly wished to peruse. Another eminent mean of the increase of his knowledge, was his large correspondence with learned and evangelical ministers and others; he asked their opinion of difficult texts, proposed objections, and received their answers. These letters, he tells us, he carefully preserved, and when their number and size increased, formed them into a volume, which, he apprehended,

* Gen. Col. Let. 193.

† Ibid. 23.

‡ Among these he mentions Messrs. Trail and Hog of Edinburgh, and an unknown friend at Dunfermline.

§ See Gospel Truth, just published, containing an account of the rise, the management, the issue, and effects of these wisely managed controversies respecting the above book, with the character and sentiments of its most eminent friends, who appeared or wrote in its defence and vindication.

would be as valuable as any in his study. His frequent converse in his family, too, and with his friends, on Scripture texts and points of doctrine, added much to his stores of divine knowledge. The above valuable books were of the utmost service to Mr. Hervey, and tended greatly to extend his views of evangelical truth. These he most gratefully received; and, after perusing them, he writes of them in the following words: "Mr. Trail was a workman that needed not to be ashamed. He knew how clearly to state, and solidly to establish, the faith of God's elect, and the doctrine according to godliness. I never read the Marrow with Mr. Boston's notes till this instant, (1755), and I find by not reading I have sustained a considerable loss. It is a most valuable book; the doctrines it contains are the life of my soul and the very joy of my heart. Whatever some people may think of them, I sincerely wish to live and die under their influence. The notes of Mr. Boston are, in my opinion, some of the most judicious and valuable that ever were penned. Might my tongue or pen be made instrumental to recommend and illustrate, to support and propagate such precious truths, I should bless the day wherein I was born. Boston on the Covenant of Grace is an excellent treatise." Any judicious person who compares his Meditations with *Aspasio Vindicated* will clearly see his advance in knowledge by this means. His acquaintance also with Mr. Cudworth,* which com-

* As there is often reference to this gentleman in the Memoirs, it may be proper to give the following account of him. Like Mr. Hervey, he gained his evangelical knowledge, not by education, but by reading. Besides the Word of God, he was providentially led to the perusal of Dr. Owen on 130th Psalm, the Sermons of Ralph and Ebenezer Erskines, the Marrow of Modern Divinity with Boston's notes, and Marshall on Sanctification: by these, under the divine blessing, he obtained much clear and accurate information on the doctrine of grace. Having known the grace of God in truth, he commenced preacher in Mr. Whitefield's connection, in which he continued for a considerable time, and was the intimate friend of Cennick. He died pastor of an Independent congregation, Margaret Street, Oxford Road, London. By his writings he appears to have been an accurate thinker, and well informed in the doctrines of grace, particularly in the nature and warrant of saving faith. His acquaintance with Mr. Hervey began in 1755. After this he was eminently useful in reviewing and correcting that good man's writings, particularly *Theron* and *Aspasio*, Dial. 15 and 16, and *Aspasio Vindicated*. He wrote one of the best vindications of the doctrines of grace, in opposition to Sandeman's Letters

commenced about this time, was much blessed to him for the same end. The occasion of this is represented by Mr. Cudworth in the following words:—"After the first edition of *Theron and Aspasio* came out, I found Mr. Hervey was so much one mind with me, as that he had displayed the argument and two illustrations of my book concerning Marks and Evidences. This encouraged me to send him a present of *Marshall*, which I had abridged about two years before. Immediately on this he wrote to me, informing of the opposition he met with, and requested me to review and amend his works, particularly *Dialogue 16*."* After this, by frequent interviews with Mr. Cudworth at Weston, and correspondence† by letter, Mr. Hervey's views of gospel-truth were much enlarged and improved. This was the case particularly during the last four years of his life. His increase in evangelical knowledge will be observed by those who carefully compare the first and later editions of his works, particularly his *Dialogues*; and is especially evident in the renewed amendments designed by Mr. Hervey on that work, and left by him, when he died, to be inserted in the next edition.‡ They chiefly refer to passages which might be understood as making thirstings, awakenings, earnest prayers, sorrows, tears, good desires, or sense of unworthiness, as a *warrant* for confidence. This Mr. Hervey acknowledged was inconsistent with his main design, which was to display the

and Bellamy's *Dialogues*. He published a sermon on Mr. Hervey's death, and three volumes of tracts on religious subjects. He intended to have published what he called the *Evangelical Library*, containing an abridgment of the best divines, from the Reformation to his own time, in six volumes 12mo. Mr. Hervey desired that an abridgment of *Theron and Aspasio* might make one volume. He only lived to publish some sermons of Simson, tracts of Eaton and Richardson, and an abridgment of *Marshall* on Sanctification. He also debated some points of gospel-doctrine, [in a correspondence with Mr. Sandeman, at Mr. Hervey's desire. He died in 1763, in the comforts of the doctrines of grace, leaving behind him a character for eminent holiness and integrity. See a *Memoir* of his experience, *Christian Magazine*, Nov. 1806.

* Cudworth's MS.

† See a judicious summary of this correspondence, Cudworth's defence of *Theron and Aspasio*.

‡ An edition with these amendments was lately published by the Compiler of these *Memoirs*.

riches of grace, and direct men to come to God, by him only who is able to save to the uttermost ; but he had been drawn into the above way of expressing himself by too great regard to current expressions, in sermons and theological treatises. For several years before his death, he believed, that though a *sense* of a sinful lost state is necessary to move us to take Christ, and not be careless about this important affair, yet it is not at all necessary to give us any *right* or *warrant* to take him. He on this head could adopt the lines of an author he much esteemed for his evangelical knowledge :—

“ Though none will come till conscious of their want,
Yet right to come they have by sov'reign grant ;
Such right to Christ, his promise, and his grace,
That all are damn'd that hear and don't embrace :
So freely is th' unbounded call dispens'd,
We find therein ev'n sinners unconvinc'd,
Who know not they are naked, blind, and poor,
Counsel'd to beg or buy at Jesus' door,
And take the glorious robe, eye-salve, and golden store.”

ERSKINE'S SONNETS.

Indeed, as he increased in evangelical knowledge, the following position rose high in his esteem :—*That the gospel of Christ is a complete warrant for the most ungodly person to believe on the Lord Jesus Christ.* This truth he, after much thought, considered as a capital article of revealed truth, and as essential to the genuine gospel. He adopted it as expressing an important fact, in which the perfection of our Lord's vicarious work, the honour of divine grace, the peace of distressed consciences, and the true sanctification of our hearts and lives, were deeply concerned.

The following contrast will illustrate these observations, and manifest the increase of Mr. Hervey's knowledge of the gospel.

THERON and ASPASIO, Third Edition.

<i>Aspasio.</i> —Instead of, “ If	<i>Amendments.</i>
any man, however unworthy	Read, “ If any man, how-
his person, or obnoxious his	ever unworthy his person, or

character, *thirst*, thirst for the blessings of my evangelical kingdom, let him come unto me, the fountain of living waters, and drink his fill. You yourself, Theron, acknowledge that you long for the sacred privileges of the gospel; your heart is awakened into habitual and lively desires after the salvation of Christ. What is this but in a spiritual sense to thirst? To you, *therefore*, this promise is made; to you the riches of this benign dispensation belong."

P. 269. Says Theron, "Thus much I may venture to profess in my own behalf, that I *long* for this blessing (of pardon), I pray for this blessing; but I cannot see my title to this comprehensive and inestimable blessing clear."

P. 251. *Aspasio*.—So that nothing is required in order to our participation of Christ and his benefits, but a conviction of our need, a *sense* of their worth, and a *willingness* to receive them in the appointed way.

P. 289. Says Theron, "An evergreen the righteousness of Christ is, but it

obnoxious his character, thirst, thirst for something to make him happy, let him not seek to that which satisfieth not, but let him come to me, the fountain of living waters, and drink his fill."

Aspasio.—I behold it perfectly clear, *not because you* long or pray for it, but because the all-sufficient righteousness is granted to you, a sinner, in the record of the gospel.

So that *nothing* is required in order to our participation of Christ and his benefits; we receive them as the freest gifts, as matters of mere grace.

seems to be quite out of my reach."

Aspasio. Are you sensible that you need the immaculate and perfect righteousness of our Saviour?

Theron. Was Jonah sensible how much he needed the cooling shelter of his gourd, when the sun smote fiercely upon his temples, and all the fervours of the fiery east were glaring around him? So is your Theron *sensible*, that without a better righteousness than his own, he must be inevitably condemned by the sentence of the law, and cannot possibly stand before a holy God.

Aspasio.—Remember, *then*, what our Lord says to *such* persons, "Come unto me, ye that labour and are heavy laden," &c.

It seems to be quite out of my reach.

Aspasio.—That is because you imagine something to be done by you to entitle to this immaculate and perfect righteousness: you give no credit to these declarations of heaven, which bring it near to your view, and home to your condition. Remember rather the words of our Lord, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

P. 321. Let the *convinced* sinner and the afflicted soul trust in the name of the Lord.

Let the most *wretched sinner* and most afflicted soul trust in the name of the Lord.

These improvements were occasioned by Mr. Sandeman's observations.*

On this important point Mr. Hervey's opinion, in his last days, was the following:—Before the sinner will believe on the name of the Son of God, he must be convinced that he

* See Sandeman's Letters on Theron and Aspasio.

is guilty, depraved, and obnoxious to the wrath of God: that he can neither atone for his guilt, nor do one thing which is pleasing to God: that the demands of his dishonoured Lawgiver, in point both of obedience and satisfaction, are most just and equal: that every other dependence but the Divine Redeemer is highly criminal and ruining. This conviction he viewed as no condition of our closing savingly with Christ, as if it gave us any right or warrant to believe on him; but as to the natural man, the great and irresistible motive, whereby he is constrained to fix his alone and whole dependence upon the Saviour. The degrees of such convictions, and the effects of them, Mr. Hervey apprehended could not be ascertained by any precise standard; only, in general, the conviction of our lost state must be so deep, as to cut off all our dependence for happiness on our own righteousness, on creature assistances, and on the erroneous general views of divine mercy, without a necessary respect to Christ as the propitiation for our sins.

His discrimination of doctrine also gives us plain evidence of his progress in evangelical knowledge. In the first days of his religion, he, through want of knowledge, and excessive candour, does not manifest much talent of this sort; so he recommends some authors at that period, as Lucas on Happiness, which he would not have done afterwards. Like other judicious divines, he knew well how to distinguish how faith *is warranted*, and how it *is wrought*; the *grounds* of faith and *evidences* of it; the difference between law and gospel, and their harmony; a *working for life* and *from it*. Among other instances we have the following:—"Thanks for Mr. Mason's Odes: Polished performances. 'Tis a pity but gratitude to the Supreme Benefactor actuated our hearts and guided our pens. The rich benefits of memory, displayed by the elegant Mr. Mason, and not one acknowledgment to the blessed Author of all; the Poet shines, but where is the Christian?"* A friend having sent him a theological MS., he writes him: "You see, by the expressions I have taken the liberty to

underline, that Mr. ——— sees the great truths of Christianity inverted; just as we see objects in a concave speculum. The good works, according to his scheme, are the recommending cause, and the blessed Redeemer only like the master of the ceremonies, merely to introduce them with a *good grace*. No, we have not so learned Christ; he is our righteousness, as well as our sanctification. We are accepted in the Beloved; *in him shall all the seed of Israel be justified, and in him shall they glory.*"* "I cannot think the manuscript sermon which you have now sent me, is of such distinguished excellence as to deserve publication. It does not seem calculated either to alarm, to comfort, or impress. There is nothing of the orator, no searching application, no striking address. The preface is not so judicious as I could wish: it anticipates what is said under the following heads, and renders some part of them tautological. The text is not exhausted; of several emphatic words no notice is taken. Of '*I say unto you, ye shall in no case enter into the kingdom of heaven,*' nothing particular is said. Indeed, there is a hint or two in the conclusion referring to this subject, but too rambling, indistinct, and not with such a similarity to the text as might be observed. The preacher supposes all his hearers to be of the same character, and ranks them all in one class; a practice which discerning people will not admire, and which is hardly consistent with the apostolical rule, rightly dividing the word of truth, or with our Lord's direction, to give each his portion suited to their respective states."† "I am much pleased with your remarks on Dr. ———'s sermon. I saw it some time ago, and thought with you that he entirely mistook the meaning of his text; that his views of the gospel were very dim, and his account of that miracle of grace, salvation by Christ, very lame. I had also the happiness to be thoroughly of your opinion with regard to his injudicious outcries against reason."‡ "Pray did you ever read Dr. Delany's sermons? He was famed, I am told, for being a most accomplished gentleman. He really has more of the

* Gen. Col. Let. 164.

† Ibid. 163.

‡ Gen. Col.

truth of the gospel in his twelve sermons, than in all the polite sermons I ever read in my life. For my part I get no store by our modern discourses; nay, I can hardly bear to read such insipid, unevangelical harangues. Much rather would I read an oration in Tully, or a dissertation in Seneca.”* A friend highly recommending to him Dowham’s Christian Warfare, he procured it, and observes, “He is, indeed, a pleasing, perspicuous writer; the language remarkably pure and correct. He is very experimental, and enters into the distresses of tempted souls. Many things are sweet, comfortable, charming. Sometimes, I think, he draws a little veil over the grace of God, not suffering it to blaze out in its full lustre and glory. Don’t you think he is somewhat inaccurate in stating the nature of justification, lib. ii. ch. 50? ‘Justification,’ he says, ‘consisteth in two parts; the *first*, remission of our sins, for the full satisfaction of Christ by his death and sufferings; the other, the imputation of his habitual and active righteousness.’ Should it not rather be, ‘Justification consists of two parts; the *first*, remission of our sins; the *second*, being perfectly righteous in God’s sight; and both these spring from the imputation of Christ’s righteousness to the poor sinner?’† “I am glad to hear that Mr. — is so full of joy. May his joy be lasting, as well as flowing! Though I sincerely wish it, yet I can hardly expect it; for I think *his notions* are calculated to bring the soul into bondage, and oppress it with sadness, rather than create that peace of God, which passeth all understanding, or shed abroad that love in the heart which no man taketh from us.” “The merits of Christ is an ambiguous phrase, and of dubious import, and what I can by no means admire, and what almost any sect or heresy will subscribe. Though it has been used by many valuable writers, why should we not rather use the expressions of the apostle, *justified by the blood of Christ, made righteous by his obedience*?”‡

* Gen. Col. Let. 162.

† Gen. Col.

‡ Note to Theron and Aspasio Vindicated.—In the letter, termed “Reconciliation to God, previous to our performing holy duties,” we have clear evidence of the above discrimination.

The ground on which Mr. Hervey's faith of the above principles rested, was the authority of God. In his case, it was not the prejudice of early education; for we know there was a period when his sentiments were exceedingly different. It was not the mere force of rational conviction. Though he well knew, and wisely estimated the importance of the evidences of Christianity, yet, considering his religious sentiments as intimately and inseparably connected with his interest in the divine favour, with his comfort in the present state, and his happiness during an eternity of existence, he formed them from a careful attention to the Holy Scriptures, and believed them from a supernatural perception of their divine authority. It gave him also much pleasure, and indeed surprised him, that in the belief of these principles he found himself in the company of the Reformers. So he writes; "I must own I am strongly inclined to side with the Reformers; I cannot but think they adhered to the simplicity of the gospel."* "This doctrine (of grace as producing holiness) is not to be considered as the particular opinion of James Hervey, but it is the general opinion of our exemplary Reformers, it is the doctrine of our articles and our homilies."†

SECT. II.

HIS VIEWS OF FAITH AND HOLINESS.

To promote faith and holiness, was, next to the glory of God, the great end of his ministrations. Of the nature of both, he entertained the most just views. In the days of his self-righteousness, as he used to call them, he considered faith as a meritorious qualification, or a doing something to warrant our approach to God as a Judge, a certain piece of obe-

* Gen. Col. Let. 138.

† Ibid. Let. 109.

dience, which in a great measure superseded the righteousness of Jesus. He was ready to found his confidence towards God, upon a consciousness of having endeavoured to walk sincerely and steadily in the ways of religion. These views, he afterwards saw, were a renouncing the gospel, and a building on self, and the covenant of works. But after he knew the truth, he apprehended saving faith must be always regulated by the gospel, the doctrine of faith. In Mr. Hervey's view, all revealed truth ought to be highly valued and believed; but he judged, that the special subject of the gospel was *CHRIST*; and that preaching Christ, according to the direction of the word of God, was preaching the gospel. To exhibit Christ, our Saviour and our Lord, made of God to sinful men, wisdom, righteousness, sanctification, and redemption, was with Mr. Hervey the sum of the gospel. He apprehended, gospel declarations were made in a form that *warrants* every person, merely in the character of a guilty undone sinner, to depend on Christ alone for complete salvation, and to rest assured, that a gracious, faithful God, will be to him, and do to him, all that is imported in these general declarations, which testify the grace of God unto mankind sinners, of whom he is one. He also considered, that these declarations do not only constitute a sinner's *warrant* to possess the Saviour and eternal life, but *oblige* him, as his bounden duty, to judge them faithful sayings, and to depend upon them, as the sufficient, the alone ground of his sure and undeceiving hope. Under these views, faith in Christ, in his apprehension, not only believed a divine word, but consists, as he says, "in a *real persuasion*, that God is pleased to give Christ and his salvation, to give him freely, without any recommending qualification, or preparatory conditions; to give him, not to some sinners, *but to me, a sinner in particular*. It is likewise an *actual receiving* of Christ, with all his benefits, privileges, and promises of the gospel, in pursuance of the divine grant, and on no other warrant than the divine gift. This last office is an *essential* part, or the *principal* act of faith; to perform which, there is no rational nor possible way, unless we do in some measure persuade and assure ourselves,

that Christ and his salvation are ours, (viz. in the offer).”* He saw *now*, that faith is not that which gives us a claim to Christ and eternal life, but that by which we really claim and receive him, with all his unsearchable riches, upon the footing of the free and faithful promise; that faith is not that which gives us either our liberty, ground, or warrant to trust in Christ our Saviour, but that it is that by which we trust upon him, having all our liberty to do so from the free exhibition and grant of Christ, and the free invitations of the gospel. “Faith is a real persuasion, that the blessed Jesus has shed his blood *for me*, and fulfilled all righteousness in *my stead*; that by this great atonement and meritorious obedience, he has purchased, even for *my sinful soul*, reconciliation with God, sanctifying grace, and every spiritual blessing.”

This definition of faith, given in Theron and Aspasio, Let. 10, Mr. Hervey apprehended might, at first view, dissatisfy and alarm even some pious people, including, as they apprehended, too great a degree of *assurance*: But, says he, “If they please to take it in *connection* with the explanation and adjustment, delivered in the 16th Dialogue, I hope all cause of disapprobation or surprise will vanish. I flatter myself, that the sentiment will be found, not only comfortable to the sinner, but agreeable to Scripture, and truly *unexceptionable*, as well as highly desirable.” He farther says, *Christ died for me*, seems to be the faith preached and taught by the apostles.”† “The life I live in the flesh, the life of holiness, usefulness, and comfort, I live by the faith of the Son of God.” What this faith is, he explains in the next sentence. “By viewing the Son of God, as loving me, and giving himself for me.”‡ In another private letter, writing of the Thessalonians receiving the gospel, he remarks; “*Receiving the gospel*,—What is meant by that expression? Believing that the apostles were no impostors, that Christ was the true Messiah; this, and abundantly more, I apprehend, it implies; that Christ died, not for sins only in general, but for our sins

* Hervey's Preface to Marshall on Sanctification.

† Gen. Col. Let. 98.

‡ Letter to Mr. Cudworth.

in particular: that he bore all their iniquities, in his own bleeding body and agonising soul, on the accursed tree: that all their crimes being fully expiated, the most rigorous justice would not demand double payment; and, consequently, that there remaineth no condemnation for them.* This is the glad tidings, to which they not only attended, and assented with a speculative assent, but with a personal application of it, each to his own particular case. I shall subjoin farther on this head (says Mr. Hervey), what I take to be a very accurate explication of the apostle's celebrated definition

* The above account of faith, as it has for its object the death and righteousness of Christ, Mr. Hervey explains in his last corrections of Theron and Aspasio, in the following words:—"This righteousness, as it was wrought out in the name and stead of the guilty, enemies and rebellious, was wrought out in *my name*, and in *my stead*; that is, in a name and character that undoubtedly belongs to *me*, and, according to the declaration of divine grace, sufficiently authorises *me* to draw near to God thereby." An able apologist for Mr. Hervey on this point, has the following observations:—"When Aspasio affirms, *That none have a scriptural faith, but those who are taught by the enlightening Spirit to say, 'He shed his blood for me,'* there is ground (from the context) to think, he meant no more than this, that an *appropriation* of the righteousness and death of Christ is implied in the very nature of justifying faith; or that the words he mentions, are virtually and interpretatively, though not always formally and explicitly, the language of saving faith. Yea, (says he) Aspasio had good reason to affirm the above. Though no preacher of the gospel is warranted to declare to any unbelieving sinner, that Christ died for him; yet he may, and ought, with the apostle Peter, to testify to all his hearers, that the promise is unto *them*, or that Christ is the gift of God to them, and that his righteousness is brought near in the word of the gospel, to be received and rested on *by them*, as the only ground of their justification before God. Being thus called to rest their hope of acceptance with God and eternal salvation wholly upon that righteousness, every one of them must be sufficiently warranted to say, 'Surely in the Lord have I righteousness;' believing assuredly, that through the righteousness of Jehovah our Redeemer, he shall be justified and saved. Now, such a faith must doubtless include such a persuasion as is included in these words, *He shed his blood for me.*"—Wilson's Palæmon's Creed Reviewed.

The Compiler adds, that the above sentiment, which Mr. Hervey had borrowed from the writings of the Reformers, and afterwards *qualified* in his last amendments, is expressed by the judicious Boston, and other modern divines, in the following words:—"The gospel is the report of a crucified Christ, made over to sinners, as the device of Heaven for their salvation. It is proclaimed by the authority of Heaven, that Christ has died, and by his death purchased life and salvation for lost children of Adam, and that they, and every one of them, may have free access to him. Faith trusting this report as true and good, the soul concludes the Saviour is *mine*, and leans to him for all the purchase of his death, for life and salvation, to itself in particular."—Boston's Sermons on Isa. liii. 1.

of faith. 'Faith is the substance of things hoped for, and the evidence of things not seen;' *i. e.* putting us into a kind of present possession of the promises, and setting divine grace before the mind, in all the light and power of demonstration." He always acknowledged that those to whom the gospel is made effectual, believe *the truth of this report*, and of the sufficiency of Christ alone, before there can be any acts of receiving or appropriating; but he viewed the idea of appropriation as entering into the nature of faith, and says of it, "To appropriate, in the theological sense, is to take home the grace of God, which lies in the common indefinite grant of the gospel. Is Christ the treasure hid in the field? to appropriate this treasure, is to receive and use it as our own portion. Is Christ the balm of Gilead, full of saving health? to appropriate this balm, is to take and apply it for the recovery of our own souls: and without such an appropriation, how can we be enriched by the former, or healed by the latter." His opinion on this subject (as appears from his writings) farther was, that it is the duty of all, *upon* the revelation of Christ in the gospel, and without looking for any previous qualifications, instantly to believe in him for salvation, both from sin and wrath; and that in so doing only, they will be made to mourn for sin, forsake it, and live unto righteousness. He also apprehended, that a believer, in the exercise of faith, doth believe something with reference to his own salvation, upon the ground of God's faithfulness in the promise, which is, that now Christ is and will be a Saviour to *him*; that whatsoever he did for the redemption of mankind, he did it for *him*; and that he shall have eternal life by *him*. This *appropriation*, he apprehended not to arise from any supposition that God hath chosen us to salvation, or that Christ died with a design to redeem us, or as grounded on any marks and evidences of a gracious work within us, nor that it implied a persuasion we are at the time in actual possession of Christ and salvation. But the appropriation Mr. Hervey contended for, was one entirely founded upon the record of God; an echo to the divine testimony; a persuasion that God really giveth *us*, in *particular*, a sufficient and de-

sirable salvation, to be enjoyed in Christ : and that, viewing it in this light, we believe in God, that it shall be to us guilty sinners, even as it is told us in these declarations which reveal divine favour to the ungodly. To this purpose, also, is the following note appended to Theron and Aspasio :—

“ We nowhere suppose, that a freedom from all fears, or a superiority to all doubts, is included in the *nature of faith* ; we only affirm, that an appropriating persuasion of salvation, by Christ alone, is that confidence which properly answers to the divine report and grant of a Saviour, to be believed on for life everlasting. This persuasion or assurance may be incumbered with doubts, and may conflict with fears ; but still it is assurance, real assurance, and proves itself to be such, by opposing and struggling with the contrary principle.” He illustrates this by a pleasing similitude :—“ In some fruitful family, you may see one child in the leading strings, another able to walk by itself, a third come home from the school of literature : observe their speech ; one lisps a few broken sentences, another talks intelligibly, but very incorrectly, the last has learned to express himself with tolerable propriety ; yet each speaks the same language, notwithstanding the various degrees of fluency in their utterance or propriety of diction. So faith always speaks one and the same uniform language, whether she lisps or stammers ; whether she whispers in faint accents, or raises her voice in a more manly tone, this is still the import of her speech, ‘ God, even *our* God, will give us his blessing.’ ”*

Mr. Hervey saw the *necessity* of this *personal application* of Christ in the nature of faith, from a consideration of many scriptural calls and promises, which are particularly directed, and which cannot be answered but by a particular application. He also saw, that nothing could relieve the sinner from the curse of the law, accusing and condemning him in *particular*, but faith’s application of an offered Saviour, as made a curse for *himself*, to deliver from that law-curse. This assured faith, Mr. Hervey, agreeable to Scripture, considered

* Theron and Aspasio.

as including some *activity* of the mind about the truths believed, and the evidence on which they are believed; while he utterly denied that this activity can, on any consideration, be esteemed any part of the righteousness of a sinner, or any legal qualification. Indeed, the only activity in faith which he apprehended answering the doctrines of the gospel, or the command to believe, was a conviction of the sovereignty of divine grace, and of the sufficiency of Christ, and of this grace being revealed in Christ to the guilty and lost. He knew, and told the world most explicitly, that the object of faith was a Saviour, able to save to the uttermost: that in its nature it was a mere receiver: that, as being wholly employed about the free grace of God, reigning through the righteousness of Jesus, it was the most perfect contrast to pride, and the legal bias in the human breast; yea, that in the very act of acceptance, the soul doth expressly disclaim all in itself, but sin and misery. To use his *own words*; “Faith, in its *nature*, is a going out of *self*, and a flying to Christ for pardon, for peace, and for every spiritual blessing: in its *end*, it is ordained to preclude all boasting, that itself may be nothing, that its owner may be nothing, that the grace of God and the righteousness of Christ may be all in all: and in its *import*, it says, according to the prophet, ‘*In the Lord, not in myself, have I righteousness.*’ In the matter of justification, it is my business, not to furnish a contingent, not to supply any part, but to receive the whole from his fulness.”* After a careful consideration of these hints, none need apprehend, with Mr. Sandeman, that Mr. Hervey’s view of faith led him to the establishment of his own righteousness, or to any opposition to that of the glorious Emmanuel, in the smallest degree. On this point (the confidence of faith) Mr. Hervey says, “My thoughts on this important subject, the assurance of faith, are much the same with Mr. Ebenezer Erskine’s, in his valuable Sermons, and Mr. Boston’s, in his judicious notes on the Mar-

* *Aspasio Vindicated.*

row of Modern Divinity.”* He also, on this point, consulted Witsius on the Covenant of Grace, particularly the chapter on faith, and highly prized a tract of his worthy friend Ryland, first published by itself, and afterwards in the Gospel Magazine. It is entitled, *An Essay on the Full Assurance of Faith*.

Mr. Hervey viewing faith as being founded in the *self-evidencing light of the word*, as being the effect of the demonstration of the Spirit, and in its very nature implying an assurance of the divine all-sufficiency and grace, he apprehended it gave the soul a *conscious enjoyment* of the Saviour, and that it was the best means of knowing our actual interest in him, and that we are under no delusion. He thought, with other evangelical divines, that *so far* as a believer is in the exercise of this direct and assured faith, under the influence of the Holy Spirit, he needeth not the support of other marks and evidences of grace within himself, because his mind rests entirely and quietly in the divine all-sufficiency, grace, and faithfulness; and this he reckoned the most desirable way to keep all other marks and evidences of a gracious state clear and distinct. To use his own words; “As faith is such a persuasion of the heart, and such a reception of Christ (as above described), it assures the soul of salvation by its own act, antecedent to all reflection on its fruits and effects, or works and evidences. It assures the soul of acquittance from guilt, and of reconciliation to Christ; of a title to the everlasting inheritance, and of grace sufficient for every case of need.”† He was happy that his sentiments of the appro-

* See an extract of these in the Appendix. To any person, acquainted with the works of these authors, it is evident they held, “That a belief of the promises of the gospel, with *application to one’s self*, or a confidence in a crucified Saviour, for a man’s own salvation, is the essence of justifying faith.” This, with them, and with Mr. Hervey, was the assurance of faith; which widely differs from the Antinomian sense of the assurance or persuasion of faith, which is, that Christ and pardon of sins *are ours*, no less before believing than after; a sense which Mr. Hervey, and all evangelical writers, disclaim.

† Preface to Marshall on Sanctification.—Faith, assuring us of our actual interest in Christ, especially in its lively acts, is no singularity in Mr. Hervey, or his favourite Marshall. The same doctrine is taught by other evangelical divines; as

priation of faith were not only scriptural, but confirmed by a multitude of eminent witnesses. "If the reader," says he,* "inquire after their names, he will find *some* of them enumerated in the following catalogue:—Luther, Calvin, Melancthon, Beza, Bullinger, Bucer, Knox, Craig, Melvil, Bruce, Davidson, Forbes, &c. Ursinus, Zanchius, Junius, Piscator, Rollock, Wendelinus, Chamierus, Bodius, Pareus, Altingius, Triglandii, Arnoldus, Maresius, Wollebius, Heideggerus, Essenius, Turretinus, Witsius, &c. Many British divines; among others, Perkins, Pemble, Willet, Gouge, Rogers, Owen, and Marshall."† He farther adds, "If we were apparently and demonstratively in an error, yet, to err with such company, and in the footsteps of such guides, must very much tend to mitigate the severity of censure. But I believe few serious persons will venture to charge error and delusion upon such a venerable body of Protestant divines, so eminent for their learning, and so exemplary for their holiness; whose labours were so remarkably owned by God, and whose sentiments have been adopted by so many reformed churches. The declarations of the English and Palatine churches are produced in the Dialogue. I have in my hand an extract from the confessions and standard doctrines of the Church of Scotland—of Ireland—of France—of Helvetia; with all which Aspasio has the happiness to agree. Only some of them are much stronger in displaying and maintaining the special *fiducia*, or the appropriating persuasion of faith."‡

Mr. Boston's Communion Sermons, Vol. I. p. 71. Also Beart's Vindication of Law and Gospel, 115.

* Theron and Aspasio, Dial. 16.

† See this point ably discussed by some modern divines; Riccalton's works, Dissertation on Gal. ii. 20, last clause; Sermons by Ralph Erskine on the same subject. Also, in a Treatise on Faith, by the Rev. Archibald Hall, late of London.

‡ It would greatly conduce to clear views of this subject, were proper distinctions between the assurance of faith and the assurance of sense observed, and rightly understood. This Mr. Hervey illustrates in the close of Dialogue 16. When he, and other evangelical divines, speak of assurance as essential to faith, many have supposed they taught, that none can be real Christians who do not *feel* that they are passed from death to life, and have unclouded views of their

This assured confidence Mr. Hervey maintained more explicitly in *Theron and Aspasio* than in his former works. This gave alarm to several who admired his writings, and some of them plied him close with various objections. These objectors, however undesignedly, were attempting to overthrow the solid foundation laid for the hope and confidence of guilty sinners. They contradicted the divine grant of Christ and salvation to sinners, by clogging it with pre-requisites and preparations of sensibility, of need, real desire, &c. Finding Mr. Cudworth of the same judgment with himself, he wrote to him, that by their careful and united consideration of all objections that had been offered, this very important point might be sifted, and more clearly established. The effect of these consultations considerably enriched the third edition of *Theron and Aspasio*, particularly Dial. 15 and 16, and rendered it more accurate. On this he says; “ I found it necessary to make these additions, in order to maintain two very important points, which are opposed by many, even of my pious friends; I mean the assurance, or spe-

own interest in Christ, so as to say, under the manifestations of his love, “ *My Beloved is mine, and I am his* ;” but God forbid we should thus offend against the generation of his children. That many of them want such an assurance, may not be questioned. This, however, is the assurance, not of *faith*, but of *sense*, and vastly different they are. The object of the former is Christ revealed in the *word*, the object of the latter Christ revealed in the *heart*; the ground of the former, is the testimony of God *without us*, that of the latter, the work of the Spirit *within us*; the one embraces the promise, looking at nothing but the *veracity* of the promiser, the other enjoys the promise in the *sweetness* of its *actual* accomplishment: withal, the question on the first point is this, Is the scriptural testimony true or not? But on the second point the question is, Am I possessed of saving faith in the divine testimony? am I already in a state of union to Christ? Another distinction also is needful. Faith sometimes denotes the simple belief of a doctrine or truth; at other times, and most frequently in Scripture, trust or confidence in God, or a fiducial recumbency upon his mercy and promise in Christ for salvation. It is evident these two are very distinct, and that some things may be affirmed of faith, taken in the one sense, which cannot, with any propriety, be ascribed to it when it is taken in the other. We trust this observation is sufficient to show the absurdity of those cavils and sophistical reasonings, by which some have endeavoured to throw an odium on the doctrine taught by Mr. Hervey and many other celebrated divines, concerning the appropriation or assurance of faith, and to represent it absurd and ridiculous, (a faith without any ground), which it would certainly be, if saving faith never signified any thing more than the belief of some doctrinal proposition, fact, or event, recorded in Scripture.

cial application or appropriation included in the faith of the operation of God ; and that sinners, as sinners, without the preparative or condition of any qualification, are allowed, are warranted, thus to apply Christ to themselves, by virtue of the free offer and grant made in the gospel. These two doctrines seem to me the very quintessence of grace, and the riches of the gospel." To prevent all needless repetition of arguments, Mr. Hervey desired Mr. Cudworth to draw up the whole on the subject that had been canvassed, in so many aphorisms,* for his use. Of these he says ; " The sentiments

* We subjoin the chief of these aphorisms, drawn up at Mr. Hervey's desire:—

1. There is, in justifying faith, required in the Scriptures, and wrought by the Spirit, an *assurance of application*, or appropriation; by which act Christ and his salvation are received and taken into possession.

2. This is antecedent to all acts of *reflection*, that I am a believer, and to all assurances grounded thereon, and is, therefore, carefully to be distinguished from them.

3. It is not the assurance that I have come up to certain terms required, or am endued with certain entitling qualifications, but an *assurance of application* of what is freely given.

4. The sufficient ground or warrant, from the divine word, for this kind of appropriation, is, 1. The declaration that Christ came to save *sinners*, the *lost*, the *world*; this report we believe. 2. The grant that is made of Christ in the word to persons of these characters; this gift we appropriate. 3. The commands, invitations, exhortations, and assurances of success, made to persons thus appropriating or applying Christ; these are sufficient warrants for the appropriation, without inquiring into the extent of Christ's death in any other sense: we *believe* the report, we *appropriate* the gift, and *depend* on the faithfulness of God not to be disappointed. 4. This faith may, therefore, be defined, "a persuasion of the truth of the divine promises, and an appropriation of the divine blessings;" in other words, this is such an appropriation of, and trusting on Christ, as that therein we assure ourselves of present and eternal salvation by him; and that not from any previous, external, or internal evidence that we shall be saved by him, but as warranted by the word of God, bound by the command of God, and led by the Spirit of God, thus to assure ourselves; and, encouraged by his promise, that we shall not be deceived or confounded in so doing, but according to our faith, so shall it be to us. 5. It is a willing obedience to a divine command, which clears it from presumption. It implies, also, a real desire to have and enjoy this Christ, and the salvation that is in him, and therefore cannot be exerted by the insincere; and, as it is exerted in a dependence on the divine faithfulness, the divine faithfulness is engaged such shall not be deceived. 6. This *appropriation* can never be found believing a lie; because, upon the strictest supposition of *particular redemption*, as it is the Holy Ghost only that persuades and enables to this application, that Spirit is a thorough Judge of the extent of Christ's death. 7. A man *saying* he has faith, and thus appropriating Christ, is widely different; a man may say in hypocrisy, when his conscience testifies the contrary, or, in ignorance, imagining faith to be what it is not. Some look upon faith to be no more than the belief of

are such as I wish written on my heart, such as I wish to speak and teach while I live, and in my writings (if my writings survive me), to testify when I am dead." As this doctrine stood high in his opinion, had he lived to finish a fourth volume of Dialogues, he says, he proposed to have one

the history of Christ, or of some evangelical doctrinal point, or a persuasion of the truth of the promises, understood conditionally, or only a persuasion that Christ is able and willing to save all that do or shall believe in him. A man, under these notions of faith, may say and think he has faith, and yet be very far from the *appropriating* persuasion of which we treat, which places no *confidence in the flesh*, no confidence in any knowledge, resolutions, good dispositions, or attainments within: it proceeds alone upon the divine grant in the word, depends on the divine faithfulness, embraces every promise as in Jesus, upon *his* right and title alone, and embraces Christ in every promise, as the very substance and blessing of it; and in these particulars distinguishes it from all feigned faith. 8. Examination, and a secondary assurance thereby, is not discarded, by directing souls to live in this manner, by faith in God's faithfulness, but put in its proper place, that is, *after* this faith. 9. We depart from sin in coming thus to Christ by appropriating faith; we come not as having first departed from sin; and, therefore, a call to come to Christ is a call to depart from sin. 10. This faith is to be distinguished from a mere sentiment or opinion in the judgment or understanding, that he has died for all, and consequently for me, whether I believe it or not. This, at the utmost, can be only giving credit to a certain doctrine; but the truth we plead for, is an appropriation or believing on the *person* of Christ, with all the blessings and benefits included in him. 11. The faith pleaded for is always a *direct act*; acts of reflection are a necessary duty in their proper place, but assurances grounded thereon cannot properly be called *assurance of faith*; because, (1.) There is exercised no more faith in this kind of assurance than all men may have. (2.) Because any assurance that may hereby be attained, is not by an act of faith, but by reflection, and reasoning therefrom. 12. A sinner's right to Christ arises not from the operation of God's Spirit upon him, in conviction, esteem, desire, &c. but from the *free grant made to sinners*, antecedent to any such operation, and is a material part of that evangelical message, whereby the Spirit operates, in begetting a proper appetite for Christ and his salvation. 13. The hungry and thirsty, the weary and heavy laden, are invited to come to Christ, not to intimate that these are qualifications, previously to be sought for, to entitle us to lay claim to Christ, but rather to declare that large and suitable supplies for such, are richly to be found in Christ: It doth not appear that these were any desirable or commendable qualifications, to be sought after, but rather expressive of a sad condition, which, whether it were the consequence of natural misery, or what they had sinfully drawn upon themselves, they were invited to have redressed, fully redressed, in a Saviour. 14. The *holiness* of faith, or principle by which it operates to holiness of heart and life, is *Christ made of God to us sanctification* in the offer of the gospel, and the holy tendency of it arises, not from the nature of its act, but from Christ thus enjoyed, *by whom* the soul (being now vitally united) brings forth fruits of righteousness. 15. This faith requires no sense of power or goodness, but the contrary,—in a sense of weakness, claims the strength of Christ, and, in a sense of sin and guilt, claims the righteousness of Christ, saying, "In the Lord have I righteousness and strength."

whole conference on the assurance of faith, to state it more clearly, and establish it more strongly; and for this purpose, to borrow several thoughts from the above aphorisms. About this time he received a letter from Mr. Pike, a respectable minister in London, with objections to his views of faith. He sent it to his friend Cudworth, for his remarks, who sent the following letter to Mr. Hervey. This we insert, as it casts light on his views of faith.

“ The Reverend Mr. Hervey :

“ DEAR SIR,—I received your’s of the 22d instant; and it gives me no small pleasure to find that God has been pleased to raise up such an advocate for his truth and grace. I now begin to entertain hopes, that the stumbling-blocks laid in the way of awakened souls will be more and more removed. This gentleman is much mistaken in imagining his sentiments coincide with Mr. Erskine’s, on the assurance of, or by faith,* and other points necessarily connected therewith. Mr. Erskine understands faith to be a receiving Christ as a gift by an appropriating act, grounded upon the grant that is made of him in the word to lost sinners of mankind. Mr. Erskine makes a clear distinction between assurance by faith and assurance by reflection on the work of grace within, and that, both in his Sermons and Gospel-Sonnets. In short, these very points are the centre of all his and his associates’ writings, the principles they constantly proceed upon. Moreover, Mr. Erskine and his brethren had the very question put to them, by the Commission of the General Assembly; ‘Whether that persuasion, which we call assurance of faith, is included in the very essence of that justifying act?’ and answered and proved in the affirmative. I could wish you could procure all the twelve queries and their answers, as they were published in Scotland several years since. There are several substantial documents from the

* “ I apprehend you really mean no more than Mr. Erskine does in his Sermons concerning the assurance of faith; and if you do not, I have the pleasure to inform you, that I perfectly coincide in sentiment, though not in expression, on this important topic.”—Pike’s Letter to Hervey.

first Reformers, &c. to confirm the points they advance.* I have lent the book and lost it.

“ Mr. Pike says, he acknowledges the whole you say concerning the perfect freeness of the grace of Christ, and the encouragement that a *serious sensible soul* has from thence directly to apply to Christ, and apply Christ to himself.

“ *Observation.*—The gift of Christ is not perfectly free, if restrained to the *serious sensible soul*:

“ Yea, gospel offers but a sham we make,
If ev’ry sinner has not right to take.”

GOSPEL-SONNETS.

Such a qualification is necessary to *move* or *excite* us to take Christ, but not to *warrant* our appropriation.

“ Mr. Pike farther says, he is obliged to remark, that it cannot be either duty or safe for any to believe that directly and absolutely, that is not absolutely contained in the divine word.

“ *Observation.*—The divine word contains or reveals that truth, which in justifying faith is believed absolutely; viz. *that God hath given to us eternal life, and this life is in his Son.* The divine word also invites, commands, and exhorts to receive the gift. In justifying faith we therefore *believe the report, and appropriate the gift.* You distinguish these two acts of justifying faith in your third volume. So let us credit the gracious declarations of our God, so accept his beneficent offers; and then we shall answer the import of the word, then we shall truly believe.” The latter act Mr. Erskine speaks of when he says, ‘ There is in faith an assurance of appropriation, expressed frequently in Scripture by a resting, a trusting, or confiding in the Lord, &c. By this act the soul taketh home the promises, &c. It takes home the grace and mercy of God to the soul in particular, which before lay in common in the gospel-offer.’—Sermon on Assurance of Faith.

* A most masterly and judicious defence and illustration of the leading doctrines of grace, by Messrs. Boston, Ebenezer and Ralph Erskines, and others, well worth the consideration of all, especially students and young ministers, lately reprinted by Messrs. Allardice and Thomson.

“ *Mr. Pike.*—No person may immediately believe that Christ died for *him*, because this is not contained in the divine word concerning any particular person.

“ *Observation.*—This gentleman may see his objection obviated in Mr. Erskine, on Christ the People’s Covenant. In this case, we must consider that Christ died to be *a propitiation through faith in his blood*. Being invited and commanded to appropriate, *I act*, that is, I assure myself his death is mine, not because I knew antecedently he died for me in any other sense, but because the divine word gives me liberty, and makes it my duty, to take share in his death as my own; and what is that act, but to believe he died *for me*? This, I own, is the secret of the Lord with them that fear him, the mystery of faith, which we are to hold in a pure conscience. I remember Mr. Erskine somewhere observes, it would answer but little purpose to have particular names wrote down in the Bible; for two, or perhaps twenty, might be of the same name; but there is an unerring foundation laid for the particular appropriating application of faith, when, as you sweetly express it, we are described by our family, our inclination, our practice, which more surely points us out; and under these general characters or descriptions, we are warranted to believe as above. Under this description we apply the curse of the law particularly, and why not appropriate the grace of the gospel?

“ *Mr. Pike.*—Theron’s last objection is not fully answered, nor can be, unless you suppose that the purchase of saving blessings was for *all the unjust*.

“ *Observation.*—If it is expressed for the unjust indefinitely, such terms exclude coming upon any other mark or evidence; and if the unjust are invited, commanded, and exhorted to appropriate to themselves, it is warrant sufficient, without inquiring into the extent of Christ’s death in any other sense. Mr. Pike is mistaken if he imagines he is of the Messrs. Erskines’ judgment in forming such objections; it is one that was made against them by the Commission of the General Assembly, and they accused on the account of maintaining universal redemption, and has been answered by

them, as consistent with the particular, as well as the general scheme.

“ *Mr. Pike.*—Otherwise you can only say, that the purchase was made for *such* persons, which is not enough that it was made for me.

“ *Observation.*—But it is enough to say, it is given to me so that I may lay claim to, and appropriate it, without inquiring whom it was made for, in any other sense.

“ *Mr. Pike.*—In your answer to Theron’s supposition, you evidently give up the point, by acknowledging, that where there are such spiritual inclinations, that faith is real, though not assured.

“ *Observation.*—I think, Sir, you do not give up the point. If I understand you aright; you only inquire why such unprofitable suppositions and inquiries should be made, where there is a more *direct* and proper way of getting peace of conscience, by appropriating Christ, without recurring to any such qualifications as are there mentioned. Upon the whole, in the objections made to your views of faith, we seem to be only on the old Reformation dispute still—whether we are to be justified by Christ alone, or whether we must first find some righteousness in ourselves?—With sincere affection and respect, I subscribe myself, your’s in Christ,

“ WM. CUDWORTH.

“ *Norwich, April 28, 1755.*”

A judicious divine abroad* also defends Mr. Hervey’s view of this subject in the following words:—“ I apprehend Mr. Hervey’s definition of faith will expose him to the censure of the generality of divines, both of the Church of England and Dissenters; though it is a very good one when well explained. The persuasion or assurance, which is in the very nature of faith, must be carefully distinguished from that which has in a manner appropriated the name of assurance to itself; I mean, that exercise of spiritual sense following

* Mr. Kennedy, minister of the Scots Church, Rotterdam, in a letter to Mrs. Cook.

upon saving faith, whereby a believer sees, and upon good ground concludes himself to be in a state of grace and salvation, and that he has an actual interest in Christ and his whole purchase, even eternal life. The foundation of this assurance of sense, is the believer's experience and feeling of what the Holy Ghost has already wrought in his soul; and it runs into this conclusion; 'I find the fruits of the Spirit planted in my soul,—I am a new creature,—I love the Lord Jesus in sincerity; and it is one of the greatest burdens of my life, that I have no love suited to so glorious a *ONE*. From all which I am sure God has given me Christ, pardoned my sins; I am in a state of grace, and must go to glory.' But the ground and foundation of that particular persuasion and assurance, which is in the nature of saving faith, is the glorious authority and faithfulness of God in the gospel-record, promise, and offer; and it rises no higher than this, that God offers, and thereby, as he is true and faithful, gives Christ with all his fulness to me, to be believed on, and trusted in, for life and eternal salvation; so that not only safely and warrantably I may, but am obliged to receive, apply, and make use of Jesus Christ as my own Saviour, by resting on and trusting in him as such. Jehovah's great gift, offer, and promise, gives every sinner a sufficient warrant to do this, and are a strong immoveable foundation for this persuasion or assurance of faith. Nor can any other solid, satisfying answer be given to a broken-hearted, humbled creature, who puts away from himself the gracious promises and offers of the gospel, upon this ill-grounded imagination, that they do not belong to him; to whom it always may and ought to be answered, that they do belong to him, in the sense I have mentioned." Mr. Hervey, having seen this letter, writes; "Mr. Kennedy speaks the very sentiments of my heart, better than my own tongue could express them; I do not perceive a single sentence to which I should make any objection. With other believers in Jesus Christ I would be of one heart, but with Mr. Kennedy I have the pleasure to be of one mind."*

* Gen. Col.

While Mr. Hervey meant firmly to maintain the *assurance* of faith on scriptural grounds, he wished to please all for their good to edification. Having received various letters from different divines on this subject, he, in the view of amending Theron and Aspasio, writes one of his evangelical correspondents:—"If, as you read, any thing should occur which may strengthen my arguments, or illustrate my text; any thing which may temper and qualify the doctrine, and render it less exceptionable, yet equally useful; any point that I should give up, or any correction I should make, be so kind as favour me with a hint. I would so conduct my treatise, that it should establish my own opinion, without opposing the judgment of these and other eminent divines. If you could suggest some method of maintaining the Christian's privilege, without offending the brother of high or low endowments, I shall be glad."*

Mr. Hervey always considers faith as connected with *its object*. He knew that the Spirit of God, in the Scriptures, frequently and fully describes the object of faith, and the nature of the testimony to be believed, but seldom describes or defines the act of believing; that it is the very nature of faith to overlook itself as an act altogether, and to be wholly employed about its object; that in fact it derives its whole meaning, existence, and use from this. On the object of faith he therefore enlarges in his writings, on the precious person, names, love, undertaking, relations, grace, and laws of the Saviour; and on his various blessings, peace, pardon, holiness,

* Letter to Mr. Ryland.—What determined Mr. Hervey and other evangelical divines to be so zealous on this head, the particular assurance of faith, founded *only and entirely on the word of grace*, was the scriptural ground for the doctrine; and also the plain deviation, by the contrary view of things, into *good dispositions*, as our warrant of embracing the Saviour, in opposition to the whole scheme of grace. When it is declared, there is no *particular application* of Christ but what is consequent upon believing, it is natural to conclude, it is only our faith that gives a right to apply Christ, and make use of him as a Saviour, and that our believing is the fulfilling of terms on which he is offered to us: This would be to transform faith from an instrumental mean, or way of conveyance, into a proper federal condition, such as works were in Adam's covenant, and should, accordingly, suspend our partaking of the benefits of the covenant upon our doings.

comfort, &c. So he says; "Precious faith, which brings honour to the holy name of Jesus, and comfort to the sinner's soul; this treats *him*, according to his infinite glory and infinite grace, as the *true God*, as the great God, as God over all, blessed for evermore. This noble faith acknowledges and uses *him*, as the all-sufficient Saviour from the guilt, and an all-almighty *Saviour* from the power of sin. It firmly trusts, that the death of Jesus has finished transgression, and made reconciliation for iniquity; that the Spirit of Christ will subdue corruption, renew us after the image of God, and animate us all to the duties of religion."* He also insisted often on the *warrant* of faith. Like other evangelical writers, he never confounds the warrant of faith with the marks or evidences of it. He always shows, that while men esteem Christ precious, know the plagues of their own heart, love God's commandments, &c., these evidence them believers; but that men, merely *as sinful creatures*, are clearly and fully *warranted*, from God's word, to receive Christ and his benefits by faith. His views of this point were the following:---"Every word of God is undoubtedly true, and to be depended upon, according to the declarations thereof; and no soul can possibly be deceived in so believing and trusting to it. The Holy Ghost does not work in us to believe otherwise than the word declares, no more than he excites us to do otherwise than the word requires. This word declares Christ as the gift of God to the world, and invites all the ends of the earth to look to him for salvation, and assures them, that whosoever believes on him shall not perish, but have everlasting life. This word, then, sufficiently entitles, authorises, and warrants every sinner confidently to trust on Christ for their own particular salvation, by virtue of God's invitation and command; and this is what the Spirit of God clears to every soul that receives Christ."† As to a *full* assurance, or the highest degree of the grace of faith, he used to express himself in the moderate words of a late judicious

* Letters to Lady F. Shirley, Let. 114.

† See this enlarged upon, in the application to his Sermon on the Means of Safety.

divine:—"I do not affirm that, without a *full* assurance there is no faith; but this I maintain, that wherever the latter exists, there will be a sincere pursuit of the former." Among the reasons why so few persons attain this eminent blessing, he reckoned the following: They understand not the perfect *freeness* of grace, nor the *immense* merits of Christ. They do not consider the unspeakable *value* of an assured faith, neither are they aware it is intended for *sinful men as such*.

He viewed faith as indispensably *necessary* for various important purposes; entering as an essential ingredient into the Christian character, and by its benign and powerful influence adorning it; that without it a sinner could have no interest in Christ, nor communion with him, could perform no acceptable worship, possess no genuine holiness, nor enjoy any well-grounded comfort. This faith, he apprehended, was the only mean of our justification. He considered justifying faith, not only as believing a word, but receiving Christ as a gift, by an appropriating persuasion, the language of which is, "*My Christ, my Saviour!*" and in receiving him, we receive the atonement, which is unto all, and upon all that believe, without difference, as being a *reception* of Christ's righteousness, granted to us in the word of grace. His views here were entirely consistent with sovereign grace, and in opposition to the works of men. He viewed faith imputed for righteousness, only as it accepts Christ's righteousness; even as one's receiving a diamond with his hand from a friend may make him worth some thousand pounds, yet it is properly the friend's gift, the diamond, that enriches him, and not merely the taking it into his hand. The righteousness of faith he considered as not at all the righteousness of its own act, but the righteousness of Christ, of God, the obedience of *one*; and he reckoned *that* believing neither honourable to God, nor any way profitable to us, that doth not receive Christ himself to be our complete righteousness, without the consideration of any thing performed by us, or wrought in us. To use his own words; "We are justified by faith, in the same manner as we are fed by the hand, or as we are said to drink of a cup. Neither the hand nor the

cup are the cause of our sustenance, but the instruments, the one of conveying, the other of receiving it.*

From his experience, he says; "To what afflicting fears, to what grievous despondency, should I, for my part, be perpetually liable, if my own faith was the ground of my justification. Blessed be the Father of mercies! we have a surer support, not upon faith; but upon its gracious *Author*, and glorious Object, is the hope of Israel founded. My faith beholds nothing but the Divine Jesus; it never inquires, what have I done? what have I suffered? but what has that most illustrious personage done and suffered? what has Jehovah, manifested in our nature, wrought for the benefit and redemption of sinners?"

This assured faith he also considered as productive of the *truest joy*. While Mr. Hervey apprehended that the fixed, habitual, and well-established comfort of believers, as to their state and hope, cannot be *maintained*, but in the way of *holiness and upright walking with God*, of which himself was an eminent instance; he also thought that Christians may have well-grounded present consolation, by the direct exercise of faith on Jesus Christ, and the promises of the new covenant. His views on this point are expressed by one of his intimate friends, in the following words:—"A man's discouragement in not perceiving faith, or any assurance in himself, is to be remedied by his being informed, that he, as a sinner, has a Christ to look to with appropriation; and that he is thus invited, not as being a believer, but as a sinner: and he must be told this again and again, till the Spirit of Christ inclines and persuades him so to do; for he must thus act faith, before it is possible for him to his comfort to perceive he has faith; and when he does act faith, his whole *satisfaction* is in the Christ he possesses, not in his act of believing."† This mere appropriating persuasion of Christ and his righteousness, Mr. Hervey found of more use to stay his soul under spiritual conflicts, than looking back to ten thousand evidences without

* Theron and Aspasio.

† Aphorisms on Faith, adopted by Mr. Hervey as his own views.

it. When he went afresh to Jesus as a sinful creature, he found all the relief he needed, though he could not apply as a saint. Wishing a correspondent might be filled with all joy and peace in *believing*, he remarks; "It is observable, the apostle says, all joy and peace is to be derived, not merely from practising, but *believing*; not from any thing in ourselves, but from the fulness that is in Christ."* "I know the enmity which the world bears to all that is serious and sacred; but this is the victory which overcometh the world, even our *faith*. Faith of what? Of those two privileges which made a part of our public discourse on the Lord's day: 'Christ died for our sins,' 1 Cor. xv. 3. 'This is the record, that God hath given to us *eternal life*,' 1 John v. 11. The *believer*, *comforting* himself in this word of the Lord, says; 'Though I am a mark to be shot at by the arrows of the tongue, yet, blessed be God, my sins are done away; the Lord hath laid on Christ all my iniquities, and there is no condemnation for me. Though the enemies of religion would embitter, by their envenomed reflections, my portion on earth, yet, thanks to redeeming grace, I have an *inheritance* in heaven, that is incorruptible, undefiled, and that fadeth not away.'†

Under distress from indwelling sin, he advises in these words:—"Shall we pore upon our blemishes, and fasten our eyes upon our wounds? This will increase our anguish. But let us turn our eyes to him who was typified by the brazen serpent; by his stripes we are healed. He that diverts his attention from this sublimely excellent object, must unavoidably fall into perplexity and distress."‡ "Did we stedfastly believe in our incarnate God; *believe* that every one of our iniquities are laid on him; that whatever he did and suffered for the redemption of sinners, he did and suffered for us; that Christ, the Lord of glory, is made to us righteousness: were we rooted and grounded in this belief, how would it cheer our thoughts! how would it draw the thorn from our conscience,

* Letters to Lady F. Shirley, Let. 109.

† Ibid. Let. 98.

‡ Ibid. Let. 98.

and pour the balm of heaven upon our souls ! This faith is a source, is the only source, of substantial and lasting joy.* This Mr. Hervey attests by his own experience :—“ When I depart from this precious truth, *assurance by the direct act of faith*, I fall into darkness and distress ; but when, looking for no evidences in myself, I depend on the free promise of God in his word ; when, regarding myself only as a poor sinner, I confidently trust in Christ as my righteousness and salvation, then light beams forth and springs up.”† While these were his views of faith, he apprehended they were entirely agreeable to reason. He could confidently repel the groundless pretences to superior rationality, which Infidels and Unitarians assume, in the following beautiful lines of his favourite poet :—

“ Wrong not the Christian ; think not Reason your’s :
 ’Tis Reason our great Master holds so dear ;
 ’Tis Reason’s injur’d rights his wrath resents ;
 ’Tis Reason’s voice obey’d his glories crown :
 To give lost Reason life he pour’d his own.
 BELIEVE—and show the reason of a man ;
 BELIEVE—and look with triumph on the tomb.
 Through Reason’s wounds alone thy faith can die.”

YOUNG.

“ For my part,” says he, “ I am no more surprised that some revealed truths should amaze my understanding, than that the blazing star should dazzle my eyes. I should renounce my very reason, if I did not believe what Omniscience attests, even though it should imply what is altogether inexplicable to my scanty conceptions. My reason, in her sedatest moments, assures me that Scripture cannot deceive, though I be unable to conceive. My reason declares, I shall be a rebel against her laws, if I do not submit to the determination of Scripture as decisive, as infallible.”‡ “ My reason says, Prove all things, admit nothing without a satisfactory proof ; and when any thing is proved to be revealed of God, receive it as an oracle.”§ “ When Reason sets up her-

* Letters to Lady F. Shirley, Let 110.

† Gen. Col. Let. 16.

‡ Letter to Ryland,

§ Ibid. 136.

self in proud contradistinction to the sacred oracles ; when, all-arrogant and self-sufficient, she says to the word of Scripture, I have no need of thee ; she is then, I must be bold to maintain, not only a glow-worm, but an *ignis fatuus*, not only a bubble, but a snare. I am, however, far from denying that noble faculty of reason, when exerted in her proper sphere, and acting in a *deferential subordination to the revealed will of Heaven*. While she exercises her power within these limits, she is unspeakably serviceable, and cannot be too much cultivated." Mr. Hervey's views of faith in Christ were realised in his own experience. Though once assailed with many doubts, yet afterwards, as he says, he enjoyed "a believing contemplation of Christ's unspeakably meritorious atonement and righteousness for the unjust, the ungodly, and the sinner."* What he puts in the mouth of his Aspasio was his own exercise:—"Pardon is mine, grace is mine, Christ, with all his spiritual blessings, is mine. Why? because I am conscious of sanctifying operations in my own breast? rather because God hath spoken in his holiness, because all these precious privileges are consigned over to me (as a sinner) in the everlasting gospel, with a clearness as unquestionable as the truth, with a certainty inviolable as the oath of God. Bless the Lord, O my soul, that a sinner, such a vile sinner, should be allowed to take Christ and all salvation, as my own, and thus to assure myself of pardon, holiness, and glory!" Through the whole of his pilgrimage he exercised himself in this believing confidence.†

Mr. Hervey expresses his views of holiness in the following terms:—"True holiness consists in the love of God and in love of man ; that unforced, unfeigned, and most rational love of God, which arises from a discovery of his unspeakable mercy, and infinite kindness to us ; that cordial, disinterested,

* Letters to Lady F. Shirley, Let. 14.

† The reader will find much clear, pleasant, and scriptural instruction, on this important subject, *saving faith*, in Dialogues 15 and 16, of Theron and Aspasio. "Marshall's Gospel-Mystery of Sanctification, and Mr. Erskine's Sermons, led me," says Hervey, "into those notions of faith delivered in Dialogues 15 and 16."

and universal love of man, which flows from the possession of a satisfactory and delightful portion in the Lord Jehovah. Holiness, thus stated (says he), is considered not as the means, but as a distinguished part of our salvation, or rather as the very central point, in which all the means of grace, and all the ordinances of religion terminate.* To a friend he exclaims; "O what a happiness, and what a high distinction, to be enabled to adorn the doctrine of God our Saviour! May this be the privilege of your life and conversation; then you will have no cause to regret the want of a ducal coronet."† Mr. Hervey apprehended it a dangerous mistake to imagine, that holiness was something entirely different from salvation. He knew that upon this principle people suppose, they must endeavour to be holy, and then they shall receive salvation; whereas the truth is, all true holiness is an essential ingredient of that complete and everlasting salvation, which is enjoyed by believing on the name of Jesus. Mr. Hervey farther adds on holiness; "Man, in a natural state, is absolutely incapable of practising this holiness or happiness, and from it none are released but by being united to Christ, or, as the apostle speaks, by Christ dwelling in the heart through faith."‡

His views of gospel-holiness are more fully represented in the following assertions. They are the *plan* of an *improvement*, which he intended to make on Marshall's Directions, in order to obviate as much as possible all objections.

"1. True holiness consists in the love of God and love of man; that unforced, unfeigned, and most rational love of God, which arises from a discovery of his unspeakable mercy and infinite kindness to us; that cordial, disinterested, and universal love of man, which flows from the possession of a satisfactory and delightful portion in the Lord Jehovah. The duties of love to God and our fellow-creatures are to be regarded as the substance of the moral law.

* Preface to Marshall.

† Letters to Lady F. Shirley, Let. 48.

‡ Preface to Marshall.

“ 2. This holiness is not attained by our most resolved endeavours, but is given through the knowledge of him that has called us to glory and virtue.

“ 3. No man can love God till he knows him, nor till he know him to be his everlasting friend. Therefore, the spring of true holiness is a well-grounded persuasion of our reconciliation with God, and of our future enjoyment of the everlasting heavenly happiness, and of sufficient strength given in him for all that he calls unto.

“ 4. These endowments, so necessary to the obedience of love, are contained in the fulness of Christ, and are enjoyed only by union and fellowship with him.

“ 5. The means or instruments, whereby the Spirit of God accomplisheth our union with Christ, and our fellowship with him in all holiness, are the gospel, whereby Christ entereth into our hearts, begets us to the faith, whereby we actually receive Christ with all his fulness, unto the hope of eternal life by him. And thus, by the influence of the Spirit of truth, we unfeignedly believe the gospel, and also believe in Christ, as he is revealed and freely promised to us therein, for all his salvation.

“ 6. The practice of true holiness is not attained by any endeavours in our natural state, but is a blessing of that new state given in Christ, and partook of by union and fellowship with Christ through faith.

“ 7. Those that endeavour to perform sincere obedience to all the commands of Christ, as the condition whereby they are to procure for themselves a right and title to salvation, and a good ground to trust on him for the same, do seek their salvation by the works of the law, and not by the faith of Christ, as he is revealed in the gospel; and they shall never be able to perform sincerely any true holy obedience by all such endeavours.

“ 8. We are not to imagine, that our hearts and lives must be changed from sin to holiness in any measure, before we may safely venture to trust on Christ, for the sure enjoyment of himself and his salvation.

“ 9. True holiness of heart and life hath its due order where God hath placed it, that is, after union with Christ, justification, and the gift of the Holy Ghost. It is not, therefore, to be expected but in that order, as what accompanies salvation.

“ 10. It is only by the comforts of the gospel, revealing a just God and a Saviour, that God works in us to will and to do of his good pleasure.

“ 11. The comforts of the gospel, necessary to Christian obedience, contain sufficient grounds of assurance of our salvation, not because we believe, but in a way of immediate trust and confidence. Therefore, instead of seeking other methods of peace and holiness, we must endeavour to believe or trust in Christ confidently; persuading and assuring ourselves, according to the divine declarations, that God freely gives to us an interest in Christ and his salvation, according to his gracious promise.

“ 12. It is, therefore, belonging to the practical part of the Christian life, to maintain the same immediate trust and confidence, in dependence on the divine faithfulness not to suffer us to be confounded, that so our enjoyment of Christ, union and fellowship with him, and all holiness by him, may be continued and increased in us.

“ 13. The Scripture calls upon Christians to walk no longer according to the principles, or means of practice, that belong unto the natural and original state of man, but only according to that new state given in Christ, which we receive by faith, and the principles and means of practice that properly belong thereunto, and to strive to continue and increase in such a manner of practice.

“ 14. All ordinances of divine appointment, for the establishment and increase of our faith, are to be considered only in this way, of believing in Christ, and walking in him, according to this new state given in him.

“ 15. That we may be confirmed in holiness, only by believing in Christ, and walking in him by faith, according to the former assertions, we may take encouragement

from the great advantages of this way, and excellent properties of it.”*

The above assertions were Mr. Hervey’s ground-work for a fourth volume of *Theron and Aspasio*, which was wholly devoted to the subject of holiness.

He well understood, and constantly maintained, the connection between faith and holiness. The faith Mr. Hervey maintained, was a trust in Jesus for his *whole* salvation, for a salvation *from sin*, as well as from wrath; for that holiness of heart and life, which are absolutely necessary to make us meet for the inheritance of the saints in light, as well as for that righteousness, by which we can only be accepted in the sight of God. He judged the *holy tendency* of this faith did not arise so much from the nature of the act, as from its object, Christ made in the offer of the gospel to us, sinful creatures, *sanctification*. He would sometimes say to his friends; “Show me what men say of virtue, and I will show that the faith I plead for is productive of it.”

Mr. Hervey’s views of this mystery, as appears from his works and the above assertions, were, that no man can be holy till he know a redeeming God as his everlasting friend: that, therefore, the spring of true holiness is a well-grounded persuasion of acquittance from guilt, of our reconciliation with God, of our title to the everlasting inheritance, and of grace sufficient for every case of need. Too many, apparently serious people, look upon these blessings as the reward of holiness, to be received after we have sincerely practised universal holiness, not as previously necessary to perform any act of true religion. This is the stumbling-block, which our legal minds, dim with prejudice, and swollen with pride, will hardly get over. These endowments, however, of our new state, contained in the fulness of Christ, and enjoyed by an *appropriating faith*, are, in Mr. Hervey’s opinion, the effectual, and the only effectual, expedient to produce sanctification, the very method which the Eternal Spirit has ordained for our bringing forth these fruits which are by Jesus Christ

* See these assertions illustrated in Marshall on Sanctification.

to the praise and glory of God : whereas, if there are any appearances of virtue, or any efforts of obedience, which spring not from these motives and means of practice, Mr. Hervey treats them as reprobate silver; he cannot allow them the character of gospel holiness. This is illustrated in his own words:—"By the exercise of this faith, and the enjoyment of these blessings (mentioned above), we are sanctified, conscience is pacified, and the heart purified; we are delivered from the dominion of sin, disposed to holy tempers, and furnished for an holy practice."* "I am sorry to hear that Mr. ——— should think my doctrine tends to the introduction of licentiousness; far, very far from it; mine is the genuine doctrine of the Scriptures, and the only doctrine to reclaim mankind, as it encourages not to continue in their sins, but to turn to their injured Lord, and receive salvation at his beneficent hand. 'Him that cometh unto me, I will in nowise cast out,' are our blessed Lord's own words, and all my preaching and writings are founded on that comfortable declaration to my lost undone fellow-creatures, that tender invitation to them in whom there is no health."† The following expressions in his Sermon on Ezek. xviii. 27, exhibit the same connection of faith and holiness:—"Many of my hearers, I observe, are husbandmen, and the season, if I mistake not, is the season of seed-time. I will suppose a person unskilled in your business, brethren, taking notice of your work; perhaps he goes home, and says, 'What inconsiderate creatures have I seen in the field! I saw them, instead of laying up corn in the garner, throwing it away by handfuls; nay, they even buried it in the ground, and left it to putrify under the clod. Is this the way to improve their stock, and increase their substance? Is this the way to get gain, and to provide for their families?' Should any make such a reflection on your conduct, you have an answer ready. The same answer, only with an alteration of circumstances, will be equally proper for your preacher. It is true, his usual subjects are the absolutely free grace of God, the immensely

* Recommendation of Marshall.

† Gen. Col. Let. 183.

rich merits of Christ, the infinite atonement and everlasting righteousness of our Redeemer; but because he generally enlarges on these doctrines, is he therefore throwing away his word? Does he neglect the cause, or disregard the interests of holiness? Far from it; he is sowing the seed of vital holiness, without which seed holiness will never flourish in your hearts, will never bring forth fruits in your lives, any more than your ploughed lands would produce a crop of corn without receiving the appointed grain. It is through the knowledge of our adorable Saviour, as calling to glory and virtue, that we have all things pertaining to life and godliness." In this Mr. Hervey follows the apostle's directions to Titus, declaring there was no way of inculcating good works so effectually, as by insisting frequently on the doctrine of free salvation by Christ, Tit. iii. 4—9. Like every gospel minister, he carefully explained and enforced the duties of holiness to his hearers, in all their extent and spirituality. But he viewed the truths of the gospel, strictly taken, as the ministration of Christ and his grace to the heart, these truths of themselves disposing it to holiness. Indeed, he apprehended, that a sincere Christian's love to God and men, with its fruits in all sorts of duty, is to be considered as the effect rather of the doctrines of grace itself, received into the heart, than as the consequence of direct exhortations to that love and duty; so that when a preacher is not employed in direct and explicit exhortations to holiness, but in setting forth the love and grace of God in Jesus, he is by no means so remote from the purpose of advancing holiness, as some apprehend.*

* "It is plain," says a great divine, "from experimental observations of the longest standing and the greatest compass, that genuine morality is eminently promoted by preaching up the purity of the gospel. The hope that is laid up for us in heaven, whereof we hear by the word of truth, brings forth fruit in us: 'He that has this hope in him, purifies himself, even as God is pure.'"—One of the martyrs in Queen Mary's days confessed, that his prejudice against the Protestants was for their insisting so much on faith and things of a mysterious nature. But, saith he, "when among the Papists, I heard nothing but works; I scarce did any. Now where duties are preached less, I find them practised more."—A judicious Christian also, in the last age, attests this from her own experience, in the following words:—"The insisting on such truths as these, which have a tendency to lead from self to Christ, by opening and unfolding the mysteries of grace laid up in him, so admirably

On this point he appeals to facts:—"Mark the effect of preaching mere morality, and of preaching the grace of Christ," says he to a correspondent. "Do they, who would decry faith, and extol their good works, distinguish themselves by the practice of them? If not, I must beg leave to say they are self-condemned. Only observe, for the next month (by their fruits you will know them), the conduct of those who are such loud advocates for the merits, the dignity of man, and the freedom of his actions, and of those who rely on the active and passive obedience of Christ; and then tell me ingenuously, which are the people that pay the greatest reverence to the word of God, and in particular to the fourth commandment? inquire which of them use family-prayer? whose conversation is most edifying? which of them visit and travel on Sunday? and which of them pass that holy day as becometh those who have named the name of Christ? I will be bold to say, upon an impartial examination, the majority of these will be found on the side of those who embrace the doctrine of the imputation of Christ's righteousness, and who expect salvation by him alone, and not by deeds which they have done."*

This connection between faith and holiness, he understood in his own experience. Under a pretence of acquiring faith, which he reckoned a compound of virtues and good qualifications, he long sought in vain to establish a righteousness of his own; but when he really received and rested on Christ

suited to answer the necessities of poor helpless creatures, I find, above all things, encourages me to, and enlivens me in duty."—Experience of Mrs. Gertrude Clarkson, p. 58.

* Gen. Col. Let. 209.—The following anecdote, related of a fellow-labourer of Mr. Hervey's by Sir Richard Hill, may not be unsuitable in this place:—"When that faithful minister of Christ, Mr. Venn, was Vicar of Huddersfield in Yorkshire, he told me, that a neighbouring clergyman, the Rev. Dr. L——, one day addressed him nearly in the following words:—"Mr. Venn, I don't know how it is, but I should really think your doctrines of grace and faith were calculated to make all your hearers live in sin; and yet I must own that there is an astonishing reformation wrought in your parish, whereas I don't believe I ever made one soul the better, though I have been telling them their duty for many years." Mr. Venn smiled at the Doctor's ingenuous confession, and frankly told him, he would do well to burn all his old sermons, and try what preaching Christ would do."

as offered to him in the gospel, he found, that as nothing in the world could be compared with the glad tidings of salvation for affording relief to his distressed conscience, so there was nothing equal to it for establishing duty on a solid foundation, enforcing it by cogent motives, and directing it to a worthy end. The practical effects were answerable to his faith; love, real devotedness to God, and every good work, sprang freely from his heart. He now found a new heart and a right spirit; and every work and evidence, that he had laboured and sought after with pain and sorrow, now presented themselves from the Spirit of Jesus he received by believing. Through life he experienced, that his purity of heart and conduct bore a proportional degree with the *appropriation of faith*, in the person and work of Jesus, as an effect from the cause; so that, when his believing assurance was weak, his purity was little, and when it was strong, his holiness was eminent. The following words of a learned and evangelical modern writer well deserve a place here:—"Mr. Hervey lived a life of faith, and, in consequence of that, a life of holiness in the Redeemer. In the smallest things he was exemplary. The late Mr. Romaine told me, that once being in his company at breakfast, Mr Hervey (being in ill health) retired with a small bason of milk to another part of the room, he heard him praying over it; 'Lord, if I obtain no nourishment from this food, at least let me get thankfulness for it.' This is a little sample of the spirit in which he lived; and his life was uniformly such. Happy would it be for some, who have thought it proper to traduce him, if their hearts were as warm towards Christ, and their lives were as unspotted as his."* Several of Mr. Hervey's

* Letter to the Compiler from Ambrose Serle, Esq. author of *Horæ Solitariae*, *Christian Remembrancer*, and other excellent works.—A worthy Minister of the Church of England, once a determined Socinian, now a champion for the doctrines of grace, along with Mr. Hervey and many others, gives his experimental testimony in favour of the moral influence of the scriptural doctrines of grace. "The doctrines which I have now received are indeed charged with being destructive of moral practice, and tending to licentiousness; but though I know that my best righteousnesses are as filthy rags, yet, I trust I may return thanks to God, that by his grace he hath so upheld me, since this change took place, that I have not been permitted to

literary friends thought he carried his views of the doctrine of grace so far, that consequences, disadvantageous to holiness and good works, might be deduced from them, and which he himself, instead of assenting to, would have rejected with abhorrence. When any have pointed out to him some expressions that were liable to be misunderstood in that respect, he always disavowed any such meaning, and avowed, that the fault was not in the evangelical doctrines so much insisted on by him, but entirely in the ignorance, inattention, and misimprovement of those who abused them to licentiousness. He would then add, he was ready to alter or retract any sentiment or expression, which he apprehended to be really exceptionable in this respect; but that, to make things equally clear to every one's apprehension, or to have the same effect on every one's mind, was an impracticable attempt. He wondered how men of discernment (men who, one would think, should be daily sensible of their innumerable failings) could possibly espouse the opposite doctrines. To this he added, that he professed to be a Calvinist, and consequently the Arminians could not relish many things he advanced, though what he wrote was exactly conformable to the articles of the church.

By several under the influence of a legal temper, Mr. Hervey has been called an Antinomian in principle, as many other evangelical writers have been.* Mr. Hervey detested

disgrace the cause I have embarked in by any immoral conduct. My rejoicing in this respect is, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, I have my conversation in the world. And hereby I may avow, that the belief of these doctrines hath a quite contrary effect upon me than that imputed to them. Most heartily do I desire, aim and endeavour, and pray, to be enabled to love God and keep his commandments, without partiality and without hypocrisy; and so to demean myself, as by well-doing to put to silence the ignorance of foolish men. That I fall so very far short in every thing, is not the effect of my new doctrines, but of my old depraved nature. 'Create in me a clean heart, O God, and renew a right spirit within me.'—*Force of Truth*, by Thomas Scott, p. 146, 147.

* In every age, the most evangelical writers and ministers have been aspersed with the character of Antinomian, by persons unacquainted with the gospel, who went about to establish their own righteousness. Among others, Messrs. Trail, Chauncy, Romaine, &c. in England, met with much obloquy and reproach, under this name. Several in Scotland also suffered in their good name on this account:

the pernicious principles which justly go under this name, and laboured hard to explode them; yet, among others (such is the imperious power of error), several of his literary friends have tried to injure his character, and the usefulness of his works, by branding his doctrine with this odious name. The above allegation, he knew, was an ancient cavil against the doctrines of free grace; but as the objection was made against the apostolic doctrine, he was happy to be attacked in so good company, by the same sort of adversaries, and with the same weapons. Their reply was his impenetrable shield. *God forbid* the imputation should be just! Yea, the very reverse is true, for *we establish the law*, both as a covenant and as a rule. To load any set of men, who unite obedience to orthodoxy, who preach duty as well as grace, and who are always ready to espouse the precepts of religion with the same zeal as they do its doctrines, to load these with being enemies to holiness, and other odious names, is a reproach in which our Lord Jesus will reckon himself a fellow-sharer and sufferer.

Mr. Hervey knew that the gospel-method of sanctification by faith in Jesus, made of God to men sanctification, lies far beyond the apprehension of natural reason; that had it been laid before all the mere rationalists in the world, they would have rejected it with disdain as foolishness: "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness," 1 Corinthians i. 23. He also had observed, that as the doctrine of the gospel is corrupted to introduce a more rational sort of religion than faith working righteousness, a flood of licentiousness in the life swells proportionally; and, on the other hand, real and thorough

as the eminently holy and judicious Messrs. Hog of Carnock, Boston of Ettrick, and Ebenezer and Ralph Erskines, while maintaining the same doctrines for which Mr. Hervey has been so much blamed. The Antinomian errors are the following, none of which the above ministers, or Mr. Hervey, ever maintained:—"The books of the Old Testament are no rule of our faith under the gospel. Christ, and pardon of sin, are no less our's before believing than after it. Good works are not necessary in respect of salvation, Christ having fulfilled all the demands of the law in our stead. The ten commandments are not of indispensable obligation. When a believer comes short in obeying God's law, he sins not, and ought not to mourn for it."

reformation in churches is always the effect of gospel-truth received by faith.

Under these and other scriptural apprehensions, he explicitly maintained the necessary connection between faith and holiness, and the overpowering influence of the former upon the latter. Upon this he pleasantly and judiciously enlarges as to religion in general, and the various graces and virtues of the Christian life. We offer the following extracts from his private letters, directed to those who he had good evidence to believe were partakers of this holy faith:—"So long as the 11th chapter of the Hebrews remains in the Bible, it will remain an unanswerable confutation of those objections which suppose the doctrine of faith to have an unkindly influence on religious or virtuous practice; against all such cavils it will stand fast for evermore, as the moon, and as the faithful witness in heaven." "Let not any suspect that the message of free rich grace has a tendency to sooth men into supineness, or serve the cause of licentiousness. It is of all other expedients the most effectually calculated to reconcile us to God, to subdue our enmity, and captivate our perverse affections, to impress our alienated hearts with adoring gratitude, and engage our refractory wills to dutiful obedience." "Relying on nothing valuable in yourself (he writes a friend), but depending entirely upon the faithful promise of him who cannot lie, *then* you will feel your heart to love your most adorable benefactor, *then* you will study to please him in all your conversation, *then* you will be truly holy."* "The Lord purifieth the heart by faith, faith in Jesus Christ, as giving his most glorious person for our ransom, and by his own oblation finishing our transgression, yea, perfecting us for ever. Would we renounce all ungodliness, would we live soberly, righteously, and godly, in the world? That grace, *appropriated by faith*, is the sure, the effectual means of true sanctification; the sure, the effectual motive of willing obedience." "Faith is not a dormant grace, but an active principle. As light never ceases to issue from the sun, or water

* Gen. Col. Let. 56.

from a perennial fountain; so a holy conversation, and a purified heart, are the inseparable effects of true faith: those will always be more exemplary, in proportion as this is more lively." He illustrates this in particular instances of duty:—" I congratulate Mr. ——— on his wisdom and happiness in giving up himself without reserve to the blessed God. Why should we be reluctant in this delightful affair? One cause of our backwardness is, our stubborn selfishness and strong corruption: another reason is, we do not attempt it in the proper way; we consider perhaps the reasonableness of it, we urge on our consciences the necessity of it, and we labour with our hearts, if by any means we may bring them to the practice of it; but we seldom apply the endearing motives of the gospel. Paul says, ' I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice.' Here the duty of surrendering ourselves to the Almighty is inculcated, and the easy, the expeditious manner of doing it, viz. *by believing*, is displayed. We are to present our bodies, not in contradistinction to our souls, but in allusion to the whole burnt-offering of old, in which not a joint, or the fat, or the kidneys only, but the whole of the animal, was set apart for the victim; so we are to devote, not this talent or that only, but all we have, and all we are, to the glory of his name, and to the good pleasure of his will, a *living sacrifice*, not dead in carnal pleasure, nor asleep in spiritual indolence, but awake and active for our Divine Master, fervent and zealous in his sacred service. What should engage us to all this? The most inviting and the most forcible of inducements, *the mercies of our God*. He has given himself, and all his sublime perfections, to be our portion. He has given his Son, his infinite atonement and everlasting righteousness, to be our salvation. He has given us his Spirit to testify of Christ in our hearts, to apply this great salvation to our soul, and to make all grace to abound toward us. All this he has given freely, irrevocably, eternally; and can we, under the influence of such a *faith*, can we forbear the inquiry, ' What shall I render to the Lord, for all his benefits toward me?' Such a *faith* will overcome the perverse,

ness of our inclination; such a *faith* will make the work of resignation pleasing. Between the mind actuated with such a *faith*, and destitute of it, there is as much difference as between the liquid and the solid metal.* “We shall often feel our devotion benumbed, and though NOT REALLY, yet seemingly dead; that is the time when *faith* should exert itself. Then we should say with the prophet, ‘God is my salvation; I will trust, and not be afraid.’ The blood of my incarnate God makes me whiter than snow; in his obedience I am completely righteous, and through his intercession I am eternally safe. Thus should *faith* be as an evergreen, while all our graces are like the boughs of yonder elm, in its present lifeless and forlorn condition. This is the way to have our deadness enlivened, and to make our spiritual numbness glow; it is by this precious *faith* that the wilderness buds and blossoms as the rose.”† “The apostle says, Repent and be baptised; but if a poor sinner had asked him this question, *How shall I repent?* what shall melt my stony heart? what shall make me abhor myself, and my beloved lusts? To this effect he would probably have replied; Nothing but the grace of God manifested in Christ; *believe* that the Lord delivered up his dearest Son to die in your stead; *believe* that the blessed Jesus has borne every one of your sins, in his bleeding body and on the accursed tree: this, under the influence of the Holy Ghost, will soften the hard heart; this will alienate your hearts from all iniquity; by this you will be taught godly sorrow, Zech. x. 12. and evangelical humiliation, Ezek. xxxvi. Repent, and believe the gospel. *Repent*, forsake all your vices and all your follies. Mortify every evil temper, and renounce every evil way. In order to render this practicable, *believe the gospel*, wherein a *Saviour* is preached and displayed, who makes peace for such offenders, reconciles them to God, obtains eternal redemption for them; *this* will sweetly draw your affections from iniquity, and sweetly attach them to the blessed God.”‡ “The truest humility,

* Letters to Lady F. Shirley, Let. 91.

† Ibid. Let. 103.

‡ Ibid. Let. 84.

the most genuine abasement, is grounded on a sense of our ever-blessed Redeemer's love. He that is high above all height, humbled himself to death, even the death of the cross, that he might make expiation for these offences. When we are properly impressed with this astonishing and delightful truth, it will sink us in humiliation, while it exalts us in hope. If we observe the scales of a balance, the higher the one ascends, the lower proportionably the other drops. So the more we advance in this FAITH, the more we shall increase in poverty of spirit.* “Taylor upon faith working by love, is what I never read. O that I may know its truth by happy experience! The love of Christ is the true source of repentance, the true spur of obedience, and the true spur to mortification; it will make even the stern countenance of that dreaded duty wear a smile. Under its influence, the difficult task of self-denial becomes not practicable only, but easy and eligible; we shall without reluctance deny ourselves for his sake, who has obtained pardon of sin and eternal redemption for us; we shall gladly renounce any alluring vanity for his honour, who has made us children of God, and heirs of glory; we shall be ready to distribute, willing to communicate, for the relief of his afflicted servants, when we *believe* that their exalted Lord emptied even his veins, and laid down his very life, for their salvation.”† “Faith is characterised as working by love. This is its happy tendency, and this is its generous language,—Has Christ been so inconceivably gracious to me? Surely, then, I should be kind to my fellow-creatures, and to all his people. Has he borne all my sins on the tree of his cross? Then let me bear with patience the disappointments which Providence may ordain, and bear with meekness the disrespect which my neighbours may offer. Has he clothed me with the robe of his immaculate righteousness? How gladly, then, should I clothe his poor servants with the fleeces of my sheep, and accommodate them with the superfluities of my wealth!—Has he purchased life and immortality for so despicable a creature, so

* Letters to Lady F. Shirley, Let. 28.

† Ibid. Let. 66.

vile a sinner? Surely, then, I should be zealous to glorify his blessed name, should employ my little stock of talents to magnify his Majesty, and farther his sacred cause.”* To have our own wills subdued, resigned, and sacrificed to God’s, is a high attainment in the Christian life. If we think the Lord acts in an arbitrary manner, disappoints and afflicts us, to show his sovereignty, or because he is resolved to break our humour, or curb our inclinations, we shall rather be inclined to fret and murmur, than cheerfully to acquiesce. Here then, as in all other cases, we must walk *by faith*, and the thorny path will be smooth, the steep ascent will be plain. If we *believe* that God wounded his dear Son with the sword of an enemy and avenger, but chastises us with the rod of a father; that through the great propitiation wrath is removed, and all dispensations proceed from love, all events work together for our good; then we shall be reconciled to the cup: the draught is not poison, but medicine; nothing will make it go down so readily, or sit so easily, as this consideration.”† “ You do right to overcome evil with good: this is a noble conquest. May the arm of the Almighty enable you to gain many such victories! You act also from the right principle: no consideration can so powerfully incline us to forgive, as the bright hope and cheering prospect of our own forgiveness. Since God has remitted to us a debt of ten thousand thousand talents, shall we not readily remit a few pence to our offending brethren? It is St. Paul’s argument, and a most affecting argument it is; ‘ Be ye kind one to another, tender-hearted, forgiving one another, as God for Christ’s sake hath forgiven you.’ May the Spirit of eternal goodness confirm you in *this faith*; give you a happy *persuasion* that all your sins are blotted out by the blood of the Lamb; that though there are and will be failings in you, yet there is no condemnation for you! This will promote and facilitate the increase of every virtue; just as a generous cordial exhilarates the spirits, invigorates the limbs, and sheds

* Letters to Lady F. Shirley, Let. 18.

† Ibid. Let. 84.

its benign influence through the whole frame."* His constant direction was, " Cherish faith, and you will of course cultivate obedience; water the root, and the branches of universal godliness will assuredly partake of its beneficial effects, will spread and bring forth their fruits."

On the whole, while the Antinomian pretends to receive Christ, but does not reckon himself obliged to *walk* in Christ, and the legalist considers himself as under an indispensable obligation to walk in obedience to the law of Christ, while he despises the doctrine of faith in his person and mediation, Mr. Hervey was favoured with scriptural views of faith and holiness; and, as a true Christian, aimed at receiving the Lord Jesus by believing, and at walking in him by practical holiness.

SECT. III.

HIS EXPLICIT AND ZEALOUS ATTACHMENT TO THE PURITY OF THE GOSPEL.

FOR some time in the beginning of his ministry, he was much in the dark as to the peculiarities of the gospel; but after he knew this grace of God, he appears very zealous in his attachment to it. While his amiable and candid disposition led him to be charitable in the extreme to those who differed from him, he contended earnestly for the faith once delivered to the saints. When he heard or read of the disagreement of eminent scholars and Christians about some divine truths, he was not moved from the faith of the gospel; but would say, " O that this disagreement may teach us humility, not to lean to our own understanding, but to be as

* Letters to Lady F. Shirley, Let. 45.

babes before our God, ever seeking for his guidance, ever depending upon his Spirit!" He gives particular evidence of this Christian temper, explicit regard for truth, in his *Aspasio Vindicated*, against Mr. Wesley, and in his private Letters on the Divinity of Christ, on the Divine Personality of the Spirit, on the Thirty-nine Articles of the Church of England, and on the Imputation of Christ's Righteousness. The following observations also discover it. In a preface to three sermons he preached on public fasts, he says; "Should it be asked, Why does he obtrude himself upon the public? when so many eminent writers have made their appearance, what is his motive? This is the very truth: in several of the sermons published on this occasion, the one thing needful seems to be overlooked; Christ and his free grace, Christ and his great salvation, are either totally omitted, or but slightly touched; the door of hope and city of refuge are shown as it were through a mist, dimly and indistinctly; we have no more than a transient glimpse of the desirable object, and only so much light as is sufficient to bewilder, rather than direct. Where that is totally omitted, the door of hope is barred, and the city of refuge is withdrawn from our view. In this case, being without Christ, we are without consolation, and may justly complain, with the mourning prophet, 'The Comforter that should relieve our soul is far from us.' Through the following discourses a constant regard is paid to the *redemption* which is in *Christ Jesus*, to his all-atoning blood, and his everlasting righteousness; which are the grand means, both of comforting our hearts, and sanctifying our natures. Indeed, the principal aim of the whole is to display the exceeding riches of Christ, the matchless efficacy of his death, and that perfect freeness with which all his invaluable benefits are bestowed. And the author will venture to assert, that if ever reformation is produced in a sinful nation, it must, under the influence of the Eternal Spirit, be produced by the doctrines of free grace and justification through a Redeemer's righteousness. Till these doctrines are generally inculcated, the most elegant harangues from the pulpit, or

the most correct dissertations from the press, will be no better than a pointless arrow, or a broken bow." In a letter he says, on this subject, "As I have seen no discourses on the last fast-days sufficiently evangelical, I have a strong desire, for the supply of this one defect only, to appear on the stage."*

"The Latin prayer you sent me seems to be composed by a mystic. Not a word of Christ! access through his blood is neglected; acceptance through his righteousness is forgotten;—the grand error of the mystic divines! who, wholly intent on what God is to *do in us*, most unhappily disregard what he has done *for us* in the person of his beloved Son."†

In a letter to a friend he says; "Warburton has published two volumes of sermons, in which, it seems, he has decried *experimental* religion, disregarded the peculiarities of the gospel, and treated the operations of the Spirit as mere enthusiasm. If this be the effect of his great learning, then, good Lord, deliver us all, say I, from such an attainment! If you either have or can borrow them, just let me peep on them. Don't buy them to gratify me; I can relish nothing but what is evangelical."‡ Observing an unevangelical sense given by a celebrated expositor, he remarks; "I am sorry to see this and the preceding interpretation in the works of an expositor, whose learning I admire, whose piety I reverence, and whose memory I honour; yet I must say on this occasion, with one of the ancient philosophers, 'Plato is my friend, Socrates is my friend, but, above all, truth is my friend.'"§

Under this head we may rank the following caution and direction:—"This discovers an error," says Mr. Hervey, "which is often committed in our attempts to instruct little children. What is more common than to tell them, 'if they will be good, God Almighty will love and bless them;' whereas they should rather be informed, that God Almighty has given his Son to die for sinners; and if they pray to him, he will forgive their sins, will make them holy and happy, and bless them with all spiritual blessings in Christ."|| These

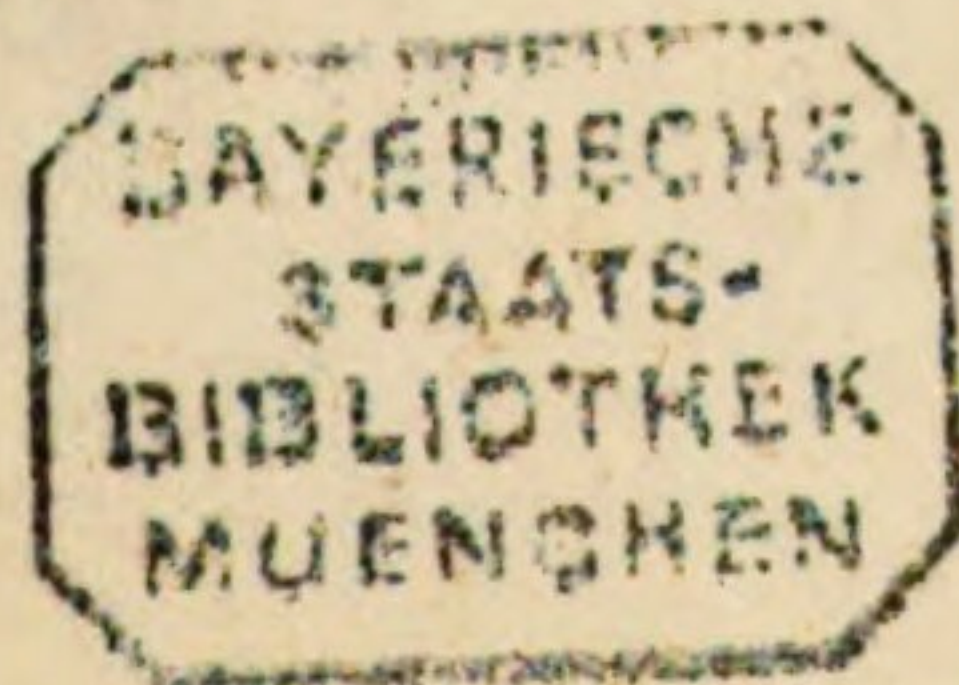
* Letters to Lady F. Shirley, Let. 88.

† Gen. Col. Let. 137.

‡ Ibid. 134.

§ Note to Theron and Aspasio.

|| Ibid.



doctrines of grace, which he so explicitly maintained, he fully expected would be opposed. He had been warned of this by Mr. Whitefield; "I foretel the fate of these volumes: nothing but your scenery can screen you; self will never consent to die, though slain in so genteel a manner, without showing some resentment against its artful murderer."* He expected it himself. Enlarging on sovereign grace, as running through all divine blessings, he observes; "This is that glorious gospel, which human learning could never have discovered, which carnal reason cannot understand, which the wisdom of this world counteth foolishness, which the envy of the devil and the pride of man will always oppose." "So long as the devil is suffered to deceive the nations, and so long as the heart is unconvinced of sin, we may assure ourselves, the doctrines of justification by Christ's righteousness, and salvation by free grace, will be opposed."† "You may depend upon it," he writes to a friend, "many people will be disgusted at my books and their sentiments. You remember who it is that says, 'Blessed is he, whosoever shall not be offended in me.' Christ himself was a sign that should be spoken against; his doctrine was to some foolishness, to others a stumbling-block; and the preachers were sometimes pronounced mad, and generally treated as the offscouring of all things; so that you need not be surprised if you should see the book ‡ fiercely attacked, and illiberally reproached. I have long ago given myself warning of such compliments."§ "I expect a severe attack from the reviewers; but our God and Saviour, whose grace we would magnify, whose interests they would oppose, can turn these wise men backward, and make their knowledge foolishness."||

In the view of all this, he was firmly attached to gospel-doctrine. Here it may be observed, that, chiefly in the first days of Mr. Hervey's knowledge of the truth, through his modesty, and the solicitations of others, he had been too for-

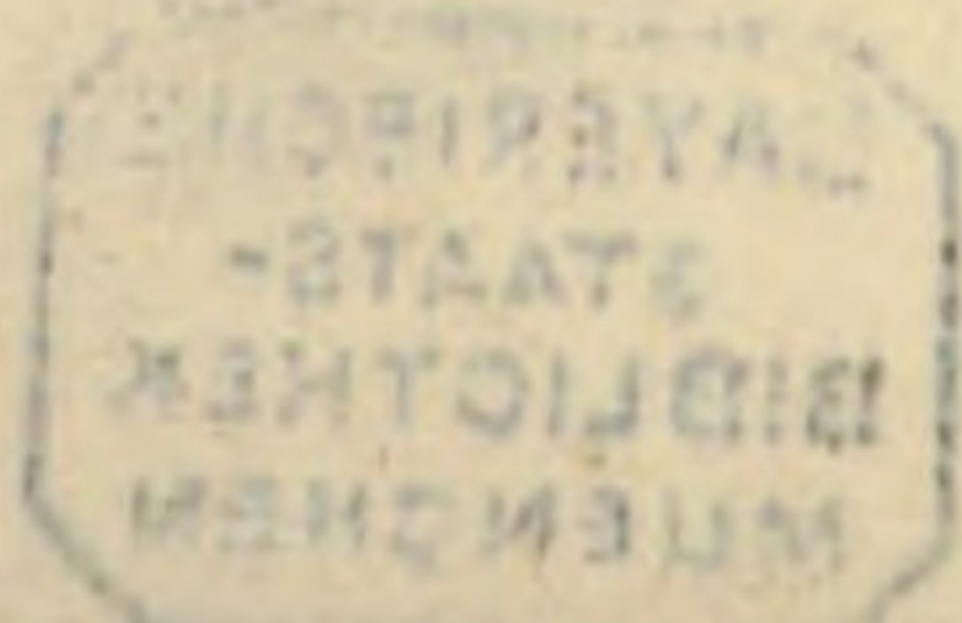
* Gillies' Memoirs of Whitefield.

† Gen. Col. Let. 209.

‡ His Dialogues.

§ Letters to Lady F. Shirley, Let. 87.

|| Letter to Mr. Ryland.



ward in his commendation of those who were no friends to apostolic Christianity; for which he has been misrepresented by the artful, and abused by the malevolent. He was sensible a man may be very useful and amiable among men, and at the same time an utter enemy to the grace of God. His intention was only to commend what was amiable in every one, passing over their blemishes: particularly, when he says of Erasmus and Lock, that they sat at the feet of Jesus, he only meant to express, in an elegant way, that they betook themselves to the reading of the Scriptures. In this design, he acknowledged, he was carried to an extreme; afterwards, as he increased in knowledge and grace, he took care to keep his eye on scriptural truth, as the bond of peace, and only rule of Christian charity. Under these impressions, he spared not the tenets of those whom he otherwise admired. Speaking of Clarke's Annotations on the Bible, as generally judicious, yet, on certain points of gospel-doctrine, unsatisfactory and vague, he adds, "I could mention another celebrated commentator who leans to the trimming side," who, by a note cited from him, seems to be his most intimate friend, Dr. Doddridge. He farther says; "I would speak the truth as it is in Jesus, with boldness and without reserve. God forbid I should be backward to plead for the interest of that Redeemer on earth, who, I trust, is making intercession for me in heaven."* "On Sunday last a clergyman sent me, for my perusal, a sermon preached by Dr. T. before the House of Commons, on the last public fast. When I perused it, I saw not a single mention of Christ, nor a single hint of an evangelical nature. I was surprised and grieved; and so much the more as it was preached by one of the most celebrated divines in the kingdom, and before the whole kingdom convened in their representatives. I thought it was a pity, indeed, such a notorious slight put upon our most glorious Redeemer should pass without animadversions. I could not forbear wishing that the Lord would enable even me (the least and weakest in my heavenly Father's house) to bear my

* Gen. Col. Let. 157.

testimony for Jesus, who was crucified. I therefore conceived some thoughts of publishing a sermon preached at Weston, upon a subject somewhat similar to his; for though mine is designedly plain, and destitute of the polite Doctor's embellishments, yet it has more of Christ and his gospel. I also apprehended, if to this was prefixed and subjoined some remarks upon the Doctor's performance, it might not be unreasonable nor unprofitable. Now, my dear friend, if you approve the design, would you draw up some remarks upon the Doctor's discourse, while I am endeavouring to retrieve my sermon* from a few hints, which I happened, on that occasion, to put down in short hand? I will own to you, my heart almost trembles at the project of appearing in print against so eminent a man; and if you do not think proper to be my help and abettor, I must drop the design. May the Lord Jesus, whose honour is concerned, whose blood and righteousness, whose Spirit and grace, have been disregarded, and treated as cyphers; may he direct your determination, fructify your invention, give you all knowledge, and all utterance! What think you of this method of proceeding? making remarks upon the unevangelical passages,—pointing out the places where an opportunity offered of enlarging upon gospel-topics,—exemplifying this gospel-manner, and showing that it would be no prejudice, but give infinite weight and force to the argument: but I leave all to the blessed God and my dear friend. Your last, I think, is a most masterly piece of controversy. May you now be enabled to outdo yourself. The subject and the occasion are of the last importance. I shall wait, with incessant prayer to him, whose name is *Wonderful Counsellor*, till I receive your answer."† To the same purpose is the following remark to a friend; "I like Mr. ———'s spirit, only wish it were a little more *evangelical*: let us so act our parts." Says he, "Might not Tully have said the same? has not Seneca said as much? why should not

* This he published under the title, "The Way of Holiness."

† Mr. Hervey's friend, on considering the above proposal, wrote "Remarks on not preaching Christ," and addressed them to Dr. T. the preacher of the fast-day sermon.—See the substance of these in the Appendix.

Christ Jesus be the foundation of our hopes? Is it less comfortable to say with St. Paul, ‘He that spared not his own Son, but gave him up for us all, shall he not with him freely give us all things?’”* Some of his friends apprehending Bishop Fowler, in his *Design of Christianity*, had given better directions for the attainment of true holiness, than his favourite Mr. Marshall, he writes; “As to Bishop Fowler, he has, as far as I have read, good sense, clear language, and sometimes fine striking sentiments; but I most cordially embrace the proposition, viz. ‘that faith justifieth *only* as it apprehendeth the merits and righteousness of Jesus Christ,’ which he peremptorily condemns, p. 160, third edition. Please to cast your eye to the fifth line of the next paragraph, (the Bishop’s words are, ‘Imputation of Christ’s righteousness, consists in dealing with sincerely righteous persons, as if they were perfectly so, for the sake of Jesus Christ’), and compare his sincerely righteous persons with St. Paul’s declaration, Rom. iv. that Christ *justifieth the ungodly*.”† Having read a treatise, entitled, “An impartial Inquiry into that Faith which is required in the Gospel, as necessary to Salvation,” he remarks; “I see nothing valuable in the work, but what comes from the paper-mill and printing-press; the paper and type are indeed very beautiful. What a wild proposition is that, viz. that by faith in Jesus Christ we understand a persuasion of the mind, that Jesus Christ was sent by God to redeem and instruct mankind! At this rate the very devils are endued with the Spirit of our God; they believe, with this persuasion, that the Christian revelation is true. Amidst so many palpable errors, who shall lead us into all truth? He that is our great Master, and Wonderful Counsellor.”‡ This, says Dr. ———, is my faith, *that if we do well, we shall be accepted through the merits of Christ*. Mr. Hervey replies; “I might ask the Doctor, whether *he* does well? dare he avow this before me, his fellow-worm and sinner? how then will he maintain the pretension before the infinitely pure God, in whose sight the very heavens are not clean? But I

* Gen. Col. Let. 30.

† Ibid. 128.

‡ Ibid. 157.

choose to ask him (what may seem less offensive), has he never read of the righteousness of faith? of being made righteous by the obedience of *ONE*? of righteousness without works? True Christians obey, because they are already accepted in the Beloved, because they have received eternal life in Jesus Christ as a free gift.* “Do you ask me what I think of the polite ——’s sermon? It is a mere moral essay,† not a sermon; it wants the light of Christ. To speak the truth, I think it is an arrant Cyclops, a hideous eyeless monster. From such preachers, and such sermons, the good Lord deliver us! Is any remedy for sin comparable to the blood, the righteousness, the intercession of a Divine Redeemer? Pity, ten thousand pities, so great a man (for so the author really is) should not know, or should totally overlook, the grand peculiarities of the gospel. It grieves me such unchristian doctrine should be thus propagated. If a fair opportunity offers, I would gladly bear my testimony against such enormous perversion of the gospel of Christ. I am sorry to own, that we rarely find any considerable strictures of the great evangelical peculiarity (the doctrine of justification through the imputed righteousness of our Redeemer) in our modern theological discourses.”‡ His favourite Marshall, and his doctrine, was much contemned by his literary friends; they reckoned it dark, perplexing, and unintelligible. He, however, firmly maintained these doctrines as scriptural to the end; and declared, that was he banished to some desolate island, possessed only of two books beside his Bible, this should be one of them, perhaps the first of the two.

* Gen. Col. Let. 157.

† On such preaching, Mr. Hervey’s friend, Dr. Stonehouse, sent a clergyman the following lines:—

“The specious sermons of a worldly man,
Are little more than flashes in the pan:
The mere *haranguing* upon what they call
Morality, is powder without ball.
But he who preaches with a Christian grace,
Fires at our vices, and the shot takes place.”

‡ Gen. Col. Let. 57.

He was eminently zealous for the precious doctrine of imputed righteousness. "Let us not treat of it in such diluting terms, or in such compromising strain, as shall defeat the efficacy of the heavenly cordial, or deliver up the precious depositum to the enemies of the gospel; let us rather, by a clear and full manifestation of the truth of this capital and leading doctrine, recommend ourselves to every man's conscience. Shall we not dispute for imputed righteousness, seeing the word is a grand peculiarity of the Scriptures, and the thing is the very spirit and essence of the gospel? Not dispute for that which is better to us sinners than all the world; better than our hearts could wish, or our thoughts conceive; which, in short, is the best, the noblest, the completest gift that God himself can bestow? When such a gift, such a righteousness, is the subject of disputation, we must not give place, no not for an hour; we must maintain its matchless excellency, so long as we have any breath or any being." As he had himself, in his first days, decried the *active* righteousness of Christ, he appears very zealous for this in particular. One having hinted we must speak sparingly of it, he answers; "I hope no lover of Christ will be persuaded to secrete this invaluable truth of the gospel. Shall such a truth skulk in a corner, or speak only in a whisper? No, let us proclaim it upon the house-top, and wish that the joyful sounds may reach the very ends of the earth. We know there are persons in the world, that if they can have pardon through Christ, think they shall, by their own doings, secure eternal life; we must, therefore, *dwell* upon the *active* righteousness of our Lord; we must display its perfection, in opposition to all vain pretensions of human qualifications, endeavours, or attainments; we must demonstrate, that as the heavens are higher than the earth, so is this divine *obedience* higher than all the works of the children of men; yea, so transcendent in itself, and abundantly perfect, as to be incapable of any augmentation."*

* *Aspasio Vindicated.*

After he had embraced the genuine gospel, means were used by some of his former friends, to remove him from the truth. They recommended to him Baxter's Aphorisms on Justification, Bishop Fowler's Design of Christianity, and other books, to pervert him from the genuine gospel. They also plied him with letters. Having received a letter for this purpose, he says, "I have read the ingenious gentleman's letter attentively; and though he says the strongest things that can be urged on the point, I still adhere to my sentiments; and not because they are mine, but the Scripture's, and supportable, I am persuaded, by a variety of texts from the oracles of truth."* When he gave his MSS. to literary friends, he would not allow them to intermeddle with the doctrines of grace maintained in his works.— "The evangelical strain must be preserved, because, otherwise, the introductory thoughts will not harmonise with the subsequent, the porch will be unsuitable to the building. But if you perceive any meanness of expression, any quaintness of sentiment, or any other impropriety or inelegance, I shall acknowledge it as a very singular favour, if you will be so good as to discover and correct such blemishes."† Having received two letters of objections against his darling doctrine of *the sinner's right, as such, to a Saviour and his blessings*, he writes; "I am not shaken in my own opinion by these attacks; but I should be glad to deliver it more clearly, and establish it more firmly, in another edition,"‡ (viz of Theron and Aspasio). On this he was ready to profess with his friend Dr. Watts—

"Let all the forms that men devise,
Assault my faith with treach'rous art,
I'd call them vanity and lies,
And bind the gospel to my heart."

Withal, he could glory in any name of reproach (as the honourable reproach of Christ) that might be cast upon him,

* Gen. Col.

† Ibid. 21.

‡ Letter to Cudworth.

for asserting the absolute boundless freedom of the grace of God, which excludes every kind of human merit, and teaches men to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly.

While he was so zealous for truth, his zeal was tempered and directed by prudence. Of this we give the following instance from a letter to his highly-esteemed friend Mr. Cudworth, while correcting the 16th Dialogue of Theron and Aspasio:—"I find, by your experience, I mean of God's dealings with your soul, that you have incurred displeasure, (but surely without any just cause). Now, as this is the case, let us act prudently, be wise as serpents. Don't think, I beg of you, that I am ashamed of your friendship; but as I have some concern, and you have a greater zeal, for these precious doctrines, let us use the most probable means to spread them. You know the power of prejudice is great, is almost incredible. Many people, were they to know you and I have been laying our counsels together, perhaps would never look into my book. We seem now to have a favourable opportunity of diffusing these sacred and delightful truths."* As soon as this was over, he kept this correspondence no longer a secret. To the same purpose he says; "It is much to be desired, that religious persons may have *wisdom* with their zeal, *eyes* in their wings; that, as far as is consistent with the exercise of integrity, and the discharge of duty, we may give no offence, neither to the Jew, nor to the Gentile, nor to the church of God." The occasion of these words was the following circumstance:—At this time there was a controversy between one of the bishops and Mr. Whitefield carried on in writing. "In the midst of the controversy," says Mr. Hervey, "there was put into the ——— Journal, a paragraph from a letter of mine, consisting of a pretty high encomium on Mr. Whitefield; as though I should, unchallenged and unprovoked, step forth to confront your diocesan, or should think to bear down a bishop's objections by my

* Letter to Mr. Cudworth.

single authority. This was also inserted in the most offensive manner, not as an extract from a private epistle, without the consent or knowledge of the writer, but introduced as my own act, and subscribed with my own name. I have found no reason to retract one jot or tittle of what was said. And God forbid that I should be ashamed of that incomparable minister of Jesus Christ, than whom I know no man on earth, who has more of the amiable and heavenly spirit of Christ: Nor do I remember to have met with, in all my reading, a person, since the days of the apostles and inspiration, so eminently zealous, or so extensively useful. Yet, to obtrude his character on the public at such a time, and with such circumstances, had such an air of officiousness, self-conceit, and arrogance, as must necessarily disgust others, and is what I would absolutely disavow.* This explicit and zealous attachment to the purity of the gospel, appears rather uncommon in Mr. Hervey, considering his late acquaintance with the knowledge of the truth, and his continuing to live in habits of friendship with several ministers and others, who had entirely opposite views from himself on these points. The chief reasons for this seem to be, he acted in choosing his principles as one deeply convinced of the importance of salvation to himself, and of the authority of God in his truths. He saw the leading truths of the gospel eminently calculated for the glory of God, and absolutely needful for the salvation of men. He found them the comfort of his heart, and that he could not live a day without them. Being also a warm friend to the interests of holiness, he saw that the doctrines of the gospel were the only appointed channel for holiness in heart and life, and that even morality brought in for doctrine, in room of the person, righteousness, and grace of Jesus, never failed to be in effect a signal for an inundation of immorality in practice. This being the case, as nothing but scriptural ground could satisfy him, by this he held fast. To this we may add, he had a powerful *experience* of the truths of

* Gen. Col. Let. 115.

the gospel on his own heart; this made him steadfast and immoveable: struggling for a considerable time with deep convictions of sin, he understood the offer of the Saviour *must be absolutely free, and directed to sinners, as such.* Having the love of God shed abroad in his heart, he rightly perceived how effectually a believing assurance of a full and free salvation in Christ, as given in the promise, constrains to universal obedience.

While he was so zealous in his regard to the truth as it is in Jesus, he was by no means obstinate or dogmatical. Notwithstanding the determining evidence that possessed his own mind, he was open to conviction from a faithful manifestation of Scripture truth, and was thankful for it from any quarter. Hence, in the preface to his Dialogues, he says; “Should any thing be urged forcible enough to overthrow my arguments, or detect a mistake in my sentiments, the world may depend on seeing a free and undissembled retraction. I should look upon it as a duty I owe to my conscience, to my reader, and to my God, publicly to acknowledge my error. I wish to preserve a mind ever accessible to truth, a mind ever open to conviction, far more concerned for the purity and prosperity of the everlasting gospel, than for the prevalence of my own opinion, or the credit of my own performance.” The same temper is evident in his treatment of Mr. Sandeman’s Letters on Theron and Aspasio. While he freely gives his opinion of them, he owns himself corrected by that performance. His words are these:—“I think he has in some instances acted a disingenuous part, not consulting the most correct edition of my book, not adverting to the explication of my meaning, and making me approve the whole of a person’s works, while I only commend some particular part: but there is such an implacable bitterness of spirit, and such unchristian virulence of censure, against many of the best men that ever lived, and the best authors that ever wrote, as much surprises me, and greatly offends me. At the same time the manner is by no means despicable, rather spirited and elegant, than coarse and dull; some things are excellent, in a strain truly

evangelical. In some things I stand corrected by him; I kiss the rod, and, far from being displeased, am thankful for his animadversions.* In another letter he says; "There are some strictures on my performance, but by far the greatest part of the book is very wide from this mark. Some things are truly excellent, and some animadversions upon me are perfectly just, but others (if I mistake not) are unfair and disingenuous. I think I never saw a notion of faith more *lax*, nor an idea of grace more *exalted*, than in Mr. Sandeman's book." Weighing Mr. Sandeman's remarks, while Mr. Hervey never really altered his own views,† he took the advantage of *his* observations, and made various important corrections and amendments in Theron and Aspasio.‡ This is the more remarkable, considering the severity with which that author treated him. While he maintained his own opinions, he exercised forbearance with those who could not think entirely as he did. Speaking of a certain writer, he observes; "I must say I am not much delighted, and not at all edified, with Mr. L.'s preface; but he may intend it for the benefit of other readers. To these I heartily wish it may be blessed, and all his writings, and all his labours, to the honour of our common Lord. There may be a gracious providence in suffering the sentiments of his servants to be somewhat diversified. By this means every case may be suited, and every person properly addressed; the word of grace, which publisheth life and peace by Jesus Christ, may be like the manna in the wilderness, pleasing to every palate, and profitable to every reader."§ "O for a candid spirit! It gives gracefulness to our cause; it diminishes not the weight of our arguments; and surely it does honour to the Christian character."|| "To be of different opinions, at

* Gen. Col. Let. 203.

† "Mr. Sandeman seems to be an acute person, and if there is a flaw in our cause, will be likely to discover it: but, *as far as I can judge, he has found no such thing hitherto.*"—Letter to Mr. Cudworth.

‡ See Cudworth's Defence of Theron and Aspasio.

§ Letters to Lady F. Shirley, Let. 68.

|| Gen. Col. Let. 164.

least in some inferior instances, seems an unavoidable consequence of our present state, where ignorance in part cleaves to the wisest minds, and prejudice easily besets the most impartial judgments. It may also turn to our common advantage, and affords opportunity for exercising the healing virtues of moderation, meekness, and forbearance.*

This candour and forbearance he properly guards in the following words:—"I apprehend that between Christians, whose judgments disagree only about a form of prayer, or manner of worship, there is no more essential difference than between flowers that bloom from the same kind of seed, but happen to be somewhat diversified in the mixture of their colours; whereas, if one denies the divinity of our Lord Jesus Christ, and degrades the incarnate God to the meanness of a mere creature; if another cries up the worthiness of human works, and depreciates the meritorious righteousness of the glorious Mediator; if a third addresses the incommunicable honours to a finite being, and bows to the image, or prays to the saint; these are errors, in my opinion, unhappily derogatory to the Redeemer's dignity, and not a little prejudicial to the comfort of his people. Against these, therefore, to remonstrate, bespeaks, not the censorious bigot, but the friend of truth, and the lover of mankind; whereas, to stand neuter and silent, while such principles are propagated, might be an instance of criminal remissness, rather than of Christian moderation. For persons who espouse such persuasions as the former, and habituate themselves to such practices as the latter, we will not fail to maintain a tender compassion; we will not cease to put up earnest intercessions; we will also acknowledge and love whatever is truly excellent and amiable in them. Yet we dare not subscribe their creed; we cannot remit our assiduous but kind endeavours to reconcile them to what (upon the most impartial examination) we are thoroughly convinced is a more scriptural belief and a

* Contemplation on the Starry Heavens.

purser worship."* To the same purpose he writes a friend;
 "Your next objection lies against the 13th article of our
 church, 'Works done before the grace of Christ are not ac-
 ceptable to God.' This, you observe, does not seem so agree-
 able to charity as you could wish. Worthy Sir, our notions
 of charity are not to be the rule of the divine acceptance
 either of persons or things. If the doctrine be agreeable to
 the declarations of unerring wisdom, we are to admit it with
 all readiness, and rather conclude that we mistake the nature
 of charity, than that the Scripture mistakes the terms of the
 Almighty's acceptance and favour."†

* Hervey's Reflections on a Flower-Garden.

† Gen. Col. Let. 23.

CHAP. IV.

HIS PUBLIC CHARACTER AND CONDUCT.

SECT. I.

HIS CONDUCT IN HIS MINISTRY.

DURING the course of Mr. Hervey's early studies, he had perused with great attention the select beauties of the Greek and Roman classics. He says himself, "I have, for my part, been too fond of reading every thing elegant and valuable that has been penned in our own language, and have been particularly charmed with the historians and poets of antiquity. He was peculiarly fond of Virgil. "But for the last years of his life," says Mr. Ryland, "his taste for holiness, and his devotion to Christ, had almost expelled the love of Virgil out of his heart. To show my love and respect to him, as soon as ever Baskerville's beautiful edition of Virgil, in quarto, was published, I carried it to him as a present. He received me with his usual sweetness, and expressed the tenderest gratitude for my regard to him: said he, 'My dear friend, if I intended to keep this book, I would accept it; but as I shall never read it, you must allow me to pay for it; for I shall surely give it away.'" In his closet he gave himself to reading, meditation, and prayer. His clear knowledge of the gospel was attained only by reading, and he continued to increase his knowledge of Christ in the same way to the end of his life. He perused, with peculiar care and satisfaction, the following compositions:—The Oracles of

God, in their original languages, Rawlin on Justification, Coles on the Sovereignty of God, Jenks on Submission to the Righteousness of God, Jenks' Meditations, Marshall on Sanctification, Sermons by Ebenezer and Ralph Erskines, Boston's Fourfold State of Man, and View of the Covenant of Grace, Beart's Vindication of the Law and Gospel, the Works of Chrysostom, Altingius, Gerhard, Dr. Owen, Reynolds, Hall, Beveridge, Bunyan's Pilgrim's Progress, Hopkins, Crisp, Turretine, Witsius, Howe, Bates, Charnock, Vitringa, Trail, Hurrian, Leighton, Chauncy, Polhill, Gill, Brine, Guyse, Lime Street Lectures, Marrow of Modern Divinity with Boston's notes, Milton's Paradise Lost, Young's Night-Thoughts, Watts' Hymns and Lyric Poems, &c. He particularly speaks of the following. To Dr. Watts he writes; "Your works have long been my delight and study; the favourite pattern, by which I would form my conduct, and model my style."* "A good deal of my time I employed (of late) in reading Vitringa, a very voluminous Latin commentator on Isaiah: but such extensive learning, such accurate criticism, and such an unction of pure evangelical holiness, ran through the whole, that I was never cloyed, but obliged to desist through weakness of spirits, and incapacity for application."† Of his favourite Marshall on Sanctification, he says; "The instruction, consolation, and spiritual improvement, which I myself have received from that judicious and solid treatise, excite in me a pleasing hope, that it may be equally instructive and advantageous to others: indeed, I scarce ever fail to receive spiritual consolation and strength from the perusal of it, and never weary reading it. It has been eminently blessed to my soul; there is no religious treatise I read which does me more good." Witsius on the Covenants was also a favourite. "I am highly pleased with *Witsius de Economia Federum*. He is an author exactly suited to my taste—so perspicuous, so elegant, so orthodox." This being presented to him by Mr. Ryland, he writes him; "I shall thankfully keep it as a monument of your

* Memoirs of Dr. Watts.

† Letter to Mr. Whitefield.

friendship, and attentively study as a magazine of evangelical wisdom." "Permit me to ask, whether you have seen *Witsius de Economia Federum*? I wish, for my own sake, that you was somewhat acquainted with this author, because, if you should be inclined to know the reason and foundation of my sentiments on any particular point, Witsius might be my spokesman; he would declare my mind better than I could do myself."* Of the *Palatine Catechism* he says, "I have met with nothing of the kind more clear and satisfactory, more edifying and animating, more exactly consonant to the very spirit of the gospel, or better calculated to make mankind more holy and happy."† In reading Jenks' *Meditations* and other works he greatly delighted, and says, "His books had been to him eminently beneficial, and had contributed very much to exalt his apprehensions of divine grace, and to establish his faith in the Divine Jesus." He indulged himself in perusing *Christian Biography*. He apprehended that, as a minister, this furnished him with noble materials to enrich and enliven his compositions for the pulpit, and, as a Christian, it would animate him to fresh zeal and activity in the service of his adored Master. He mentions Colonel Gardiner and others. In his last days he speaks of reading, with much edification, Simpson's *Sermons on Grace*; and a tract of his friend Cudworth, entitled, *A necessary Caution against seeking Peace of Conscience by Marks and Evidences misapplied*; and Luther's *Commentary on the Galatians*, abridged by Cudworth. It is also known, that at that time he frequently read *Gospel-Sonnets*, by Ralph Erskine. Of this he says, "I have met with none more evangelical, more comfortable, or more useful during this long interval of time."‡ Though the poetry might not suit his refined taste, he was greatly delighted with the evangelical savour of that book, and used to say, he would not part with it for a large sum. In 1757, he writes his friend Mr. Hogg of Edinburgh; "I can relish, in the theological way, none but such writings as Trail, Boston on the *Covenant of Grace*, &c. Yea, my chief reading, all the preceding winter, has been confined to

* Gen. Col. Let. 164.

† Idem.

‡ Original Letter.

some choice portions of Scripture." In reading books of divinity, Mr. Hervey wished not only to enlarge his stores of knowledge, but to *better his heart*, and do good to others. Of one of the above books he says, "I can very confidently bear this testimony to its worth; it refreshes my spirits, and comforts my soul." A serious treatise coming to hand, he says, "Lord let the blessed doctrines descend into my heart, ever abide in my soul, ever operate on my conversation. The two valuable books you sent me, I hope the Lord Jesus will make a blessing to my soul." Particularly of Trail's works he says, "I find them to be savoury meat, the true manna, food for the soul. O that my heart may be opened by the Spirit to receive the precious truths!"* Of Erskine's Sermons; "Was I to read, with a single view to the *edification of my heart in true faith, solid comfort, and evangelical holiness*, I would have recourse to Messrs. Ebenezer and Ralph Erskines, and take their volumes for my guide, my companion, and my own familiar friend."† As Mr. Hervey read a great deal, he often extracted what he thought best in a paper book, particularly in his first days. When he read a book to his edification, he recommended it to his friends: "Marshall on Sanctification is singularly comforting and beneficial to my own heart; and, from an earnest desire it might be equally, or more eminently so to your's, I would venture to recommend it to you." Of some others of them he says, "The Lord Jesus, who is our wisdom, sanctify my reading, and make it like the milk collected in the mother's breasts, a little reservoir for the spiritual nourishment of his people." In the first days of his ministry, he appears to have preached the following unscriptural doctrines:—That the active obedience of our Lord Jesus made no part of our righteousness; that by his atonement he only procured that God might, consistently with his honour, enter upon lower terms of salvation with sinners; that the gospel is a law, accommodated to the state of fallen man, enjoining faith, repentance, and sincere obedience, as a condition of our title to the blessings it reveals, and that all can obey this law if they please; that

* Letter to Mr. Hogg.

† Note, Theron and Aspasio.

mankind sinners, as such, are not the object of the gospel call, but that it is confined to those who have a sense of their sin, sorrow for it, desires after Christ, or other qualifications of the same nature. On the whole, while at this period he neglected to preach Christ, his principal aim was to exhibit moral and devotional duties, in order to eternal life, supposing that the powers of the human mind were vitiated only in a lesser degree, and that the soul of man was possessed of such principles of virtue as needed to be only roused to action. He now, like a well-instructed steward of the mysteries of God, clearly stated and illustrated the difference of the *law*, which requires all obedience of men; and of the *gospel strictly taken*, which freely offers and gives all privileges to us, and their blessed harmony and mutual subserviency in Christ.* He aimed to counteract, with equal care, self-righteous legality on the one hand, and on the other Antinomian licentiousness. He says himself to his people; "The usual subjects of your preacher, are the absolutely free grace of God, and the immensely rich merits of Christ; the infinite atonement and everlasting righteousness of the Redeemer. While he enlarges on these, he is sowing the seed of vital holiness, without which seed, holiness will never flourish in your hearts, will never bring forth fruit in your lives."† He was solicitously concerned to have his people thoroughly convinced that they were sinful lost creatures, not to recommend them to Christ, but that, from such a conviction, they might perceive their indispensable need of a Saviour. To this purpose he says to them; "I dare not flatter you with vain hopes; I must not buoy you with ungrounded imaginations."‡ "Let me not be thought censorious, when my only aim is to be faithful. Beware, I beseech you, lest you build for eternity on the sand. Trust no longer in a refuge of lies, lest all your admired attainments, at the day of final retribution, be

* See this illustrated with much judgment, clearness, and precision, by Dr. Colquhoun, in his treatise of Law and Gospel.

† Sermon on Way of Holiness.

‡ Sermon on the Means of Safety.

like straw, and hay, and stubble in Nebuchadnezzar's fiery furnace."* "If I could speak in thunder, I could never inveigh too loudly against these vices: ye that go on in such iniquities, ye are scattering brimstone on your habitations, ye are heaping up wrath against the day of wrath, how can ye escape the damnation of hell."† He especially preached Jesus to them;‡ the glorious person, the mysterious incarnation, the amazing satisfaction of Christ Jesus the Lord; the glories of his exalted state; his mediatorial characters, offices, and relations. These were his darling themes, on which he expatiated with peculiar delight; and whether these topics, that have not the most immediate relation to Christ, were the subjects of his discourse, yet still it might be said of his sermons, what the apostle says of Christians, *Of him are ye in Christ Jesus*; whatever mystery, whatever privilege, whatever duty he chose to explain, still Christ was *all in all*. If he insisted on a divine attribute, he declared how it shone forth in Christ with the brightest evidence. If on a promise, he explained how in Christ it was yea and amen. If on a command, he inculcated the propriety of obedience by furniture and mo-

* The Cross of Christ the Christian's glory.

† Sermon on Way of Holiness.

‡ In making *Christ* the great subject of his preaching, Mr. Hervey followed the pattern of the most celebrated preachers, particularly the great apostle of the Gentiles. Says the celebrated Daillie; "They who read the writings of St. Paul know, that, from the beginning to the end, they are full of nothing but Jesus Christ: that adorable name shines through the whole, and there is neither a single treatise, nor a chapter, on which it is not engraved; nay, scarce can you find two whole periods together, where it does not appear. Is it his design to teach? he proposes to us no other secrets, than those which concern either the natures, or the offices, or the actions, or the promises, or the sufferings, of *Jesus Christ*. If he encounters error, he uses no other weapons than the cross of Jesus Christ. If he would clear up any obscurity, Jesus Christ alone is the light he makes use of to disperse every shadow and every cloud. It is from *him* that he draws consolation for souls cast down, either through the sense of their sin, or the weight of their afflictions. It is in *him* that he finds all motives and arguments for our sanctification. Jesus Christ also furnishes him with all that is needful to appease our consciences, to rejoice our hearts, to raise our hopes, to confirm our faith, to inflame our love, to kindle our zeal, to purify our affections, to establish our constancy, to animate our patience, to draw us out of the earth, and raise us to heaven. Jesus Christ is the source of all his arguments, the arsenal from whence he brings all his weapons, the grand fountain from whence all his persuasions flow, and the soul of all his discourses."

gives deduced from Christ, and how impossible it is to obey without being united to him as a head of vital influence.* His precious Redeemer was the beginning, the middle, the end of every sermon with him. Indeed, he apprehended all the efficacy of gospel-truth, for light, holiness, and comfort, centered in and arose from the divine person of Immanuel. He particularly was determined, with the apostle, to preach him as *crucified*. Well might he appeal to his hearers, in one of his published sermons; "Does not the joyful sound echo under these roofs? Is not Christ crucified set before your eyes? Crucified for such offenders; crucified, that such offenders as you may be pardoned, may be accepted, may be glorified." The cross of Christ was the doctrine that lay nearest his heart; this, in all its tendencies and bearings, in all its relations to the honour of God and the salvation of men, he delighted to elucidate in every diversity of form of words, and on this he dwelt with growing zeal and ardour to the close of life. It was the subject that met him in every direction, that beautified and adorned every other topic, that lived and breathed in all his preaching, the centre of all his sermons; in reference to, and in dependence upon which, other subjects were considered. As an ambassador of Christ, he wished to spread far and wide the honours of the Lamb that was slain; to teach every sacred roof to resound with his fame, and every human heart to glow with his love; to declare, as far as the force of words would go, the inconceivable richness of that atoning blood, whose merits are commensurate with the glories of the divinity; to tell the most sinful wretch what pity yearns in Immanuel's bowels, and what the compassionate High Priest has done for his soul; to invite the indigent to become rich, and to intreat the guilty to accept of pardon, because in the crucified Jesus is fulness of grace, and all-sufficiency to save. What he laid before an assembly of ministers,† he exemplified in his own conduct.

* See directions for evangelical preaching, quite on Mr. Hervey's plan, Brown's *Select Remains*, p. 52, fourth edition.

† Sermon on the Cross of Christ.

He set not before his hearers a system of refined heathenism; or entertained them with cold spiritless lectures of virtue; on the contrary, he displayed the infinitely tender love, and immensely free grace of the dying Jesus. No topics in the whole compass of oratory, no argument amidst all the stores of reason, he found so admirably calculated to strike the finest movements of the soul, to strike all the inmost springs of action, with the most persuasive energy. When he alarmed the supine, or intimidated the presumptuous, he would call them to behold God's own Son weltering in his blood—God's own Son transfixed with the arrows of justice. He bade them consider, if judgment begins with the immaculate Mediator, where would the irreclaimable sinner appear? How could *he* escape the stroke, or bear the weight of God's everlasting vengeance? When he would comfort the distressed, he pointed them to an atonement, whose merits are infinite, and able to save to the very uttermost; he led them to a righteousness, whose efficacy is unbounded, and sufficient to justify the ungodly, to the only sovereign balm for a wounded conscience. In supporting the weak, and animating the doubting, he showed them promises, free and exceeding great and precious promises, sealed by the blood of Jehovah's Son. He declared,

“ To man the bleeding cross has promis'd all,
The bleeding cross has sworn eternal grace.”

This he viewed as the most restorative cordial to the drooping Christian; and, in short, found the doctrine of Immanuel's cross suited to answer all the ends of his ministry, and promote all the truly valuable interests of his people. Particularly, he was persuaded that this doctrine, though rich with consolation to the ruined sinner, was in no respect likely to open a door for *licentiousness*, and embolden sinners to prosecute their vices; on the contrary, he knew it was the only powerful motive to that genuine repentance, which flows from an unfeigned love of God, and operates in a hearty detestation of all sin. While this was to some a stumbling-block

and foolishness, he made it the Alpha and Omega, the beginning and ending, of all his ministrations. He faithfully told his people their *sin* and *duty*, as prudently as possible, and with the gentleness of Christ; but as to the above points, nothing would prevail on him to conceal or disguise. He used this method of preaching, that by union and fellowship with Jesus they might enjoy every spiritual blessing, and be adorned with every virtue: earnestly he wished to ingraft his hearers in the true vine, that he might quickly find them loaded with the fruits of righteousness. He longed particularly to have a lively sense of the goodness of a redeeming God, manifested in freely offering pardon and peace to rebellious sinners in the gospel, impressed on their soul. From this source, he knew, in happy experience, that all the amiable graces and important duties, which constitute the dignity or happiness of our nature, could only be derived. He clearly testified the grace of God, and constantly affirmed, that they who believed in God, should be careful to maintain good works.

His *manner* of preaching was impressive; indeed, he brought his message written on his heart. He spoke of the guilt of sin, and the sufferings of Christ, in the exercise of feeling his own guilt, and leaning on these sufferings for its expiation. He expatiated on the love of Christ, under the influence of a heart kindled with it; and on the glory to come, in the temper of one who expects, and longs to be a sharer in it. In preaching, Mr. Hervey was always very *earnest*, particularly near the end; so much so, that he had always to change his linens. We have several instances of this in the few sermons he published, especially in his addresses to sinners:—
“O that I might prevail! O that God would make you sensible of your peril! O that man, woman, and child would ask, How shall I flee from the wrath to come? Fain would I prevail in this most important address. My dear friends, if you turn away from such invitations, you are ruined to eternity. To believe on the Son of God is your grand concern, the one thing needful; without this nothing will profit you; therefore I repeat my exhortation, therefore I

am so urgent, therefore I cannot dismiss the subject, without beseeching the Father of Mercies to command a blessing upon the word." Under great weakness of body, he says to his people, " Shall I proceed ; I have been already copious, perhaps somewhat tedious, yet you will bear with me on this occasion ; yes, you will bear with me a little longer, for I am loth, very loth to dismiss you without persuading you. Let me entreat you, brethren, for the sake of your immortal souls ; let me charge you by all that is desirable in time, and awful in eternity, not to neglect these counsels." While this was the case, he wished to instruct his people with *solid truth* : he was cautious in the allegorical interpretation of the Scriptures. Upon an occasion of the publication of a book on the *Ring-streaked and Speckled Cattle*, and of that of Mr. Holloway, entitled, *The Letter and Spirit*, he writes a minister in the following words :—" I really think the allegorical manner of interpreting Scripture should be soberly and discreetly used, not indulged at all adventures, and on every occasion." Finding many people (as he says) who seemed to have good desires, but very vague, confused, and indigested notions of the truth as in Jesus, he writes a judicious friend ; " Could you not write some small treatise, that should deliver the fundamentals of our holy religion, in an orderly, perspicuous, and pathetic manner ? I would regulate my preaching by that standard, I would endeavour to make my people thoroughly acquainted with my manual."* His mode of preaching was not that general address, which seems to take for granted all men are saints ; it was, on the contrary, highly discriminative. He knew he preached to a mixed audience, men in very different situations, and of very different characters, and, like a wise steward, he gave to each his portion of food in due season : the sinner in a natural state he roused, he also pressed and encouraged him to the use of all the means appointed for the working of saving faith ; the saint he exhorted to build himself upon his most holy faith, in the exercise of every good word and work. The style which he used in his sermons, was far

* Letter to Mr. Whitefield.

from possessing that luxuriance and brilliance which is to be found in his Meditations; yet, while it was in the highest degree simple and perspicuous, it never degenerated into rant or vulgarity. He wished to adapt his language to the lowest capacity. Mr. Hervey thought evangelical doctrine and plain language, of much more importance to his parishioners, than elaborate and ornamental discourses; though few men were more capable of satisfying a polite audience. While he could see and admire the beauties of the eloquent orator or strong reasoner, he wished to be an *useful* minister of Christ. As to his preparations for the pulpit, he, for many years, while at Dummer, Bideford, Collingtree, wrote notes of his sermons in short-hand; after he was settled at Weston-Favel he discontinued this practice, having then a good acquaintance with the system of gospel-truth: He, without notes, by meditation and prayer, arranged his preparations for public service; so that, as he says, all his sermons vanished into air, unless the blessed Spirit had left any trace of them on the heart of the hearers.

Mr. Hervey suited himself to his different charges; at Bideford he never forgot the sailors, and at Weston he knew he spoke to husbandmen. Of the last we have an instance;* and to the sailors he remarks; “What we have mentioned of our Lord’s saying, ‘Peace, be still, to the raging waves,’ may instruct you whom to address in the hour of danger, may also teach you the wisdom of securing an interest in the Lord Jesus Christ, whose divine word even the winds and sea obey. The hour is coming, dear sailors, when you shall hail with shouts your native land no more. O then seek unto Christ; get an interest in his merits; give yourselves up to his governance; let his word be your compass; let his grace hold the helm, and steer your course; let his blessing fill your sails; let his blood, his righteousness, his Spirit be the prize of his calling; let this be the precious merchandise you covet, this the pearl of price you seek. Lay hold on Christ; and, renouncing every other refuge, lay the whole stress of your soul wholly on Christ, as a shipwrecked

* See page 84.

mariner relinquishes all his sinking cargo, and clings only to the planks that may float him safe to shore." To the mariners he also says; "You have not the opportunities which your relations enjoy on the land. You have no churches to frequent, no sacraments to receive, nor such plenty of the means of grace; but you see more of the *awful* God, and his tremendous works. You see with what dreadful splendour his lightnings shine upon the world, and with what astonishing majesty he utters his voice in thunders. You see how, at his command, the stormy wind ariseth, and the waters rage horribly: again, at his command, the tempestuous elements are hushed, and the troubled ocean sinks into a calm. The craggy rocks that break the foaming billows, and can as easily dash your vessel into a thousand pieces; those rocks are set fast by his mighty arm, and melt like wax at his tremendous frown. Those lofty mountains, which throw their shade over half the seas, and point out your way from afar; all these arose at his word, and stand as so many attestations of his power. If he descend in terrible magnificence, they fly like frightened lambs; if he touch them in his indignation, they smoke like lighted tow."*

In administering the Lord's Supper he was uncommonly lively and fervent, so as his natural strength would be quite worn down.

On the whole, to use the words of a late poet,—

"I would express him simple, grave, sincere;
In doctrine uncorrupt; in language plain,
And plain in manner; decent, solemn, chaste,
And natural in gesture; much impress'd
Himself, as conscious of his awful charge,
And anxious, mainly, that the flock he feeds
May feel it too; affectionate in looks,
And tender in address, as well becomes
A messenger of grace to guilty men."

The venerable Dr. Haweis attended his ministry one Sabbath, and sends the Compiler the following account, which he allows to be made public:—"My knowledge and ac-

* Sermon unpublished.

acquaintance with Mr. Hervey was only of one day, of one Sabbath; he was removing from his ministerial labours, just as I was ready to enter upon them, and being very desirous of seeing him before his departure to glory, and if I might secure but a thread of the mantle of Elijah, I rode from Oxford to Weston-Favel, his parish, a distance of about fifty miles, for that purpose. I found him tall, much emaciated; with serenity of countenance, and cordial welcome, he wished me to dine and spend the day with him, which I accepted with pleasure. His preaching was purely evangelical, and very similar to his writings, in beautiful comments on the Scriptures he quoted; but his manner of delivery far from the elegance I expected in the tone of voice and action: His church very small, and, though full, not remarkably crowded, but the people very attentive to hear him. He invited me to go in with him; and after some very kind and spiritual conversation, I just remember one observation he made. We sat in a little inner parlour, and his mother and sister in one adjoining. I observed a little sauce-pan on the fire: 'You will dine in the next room with my mother,' said he; 'I no longer eat meat; this is my little cookery (some gruel), like the pulse which fed Daniel and his fellows, which if the Lord please to bless, it can strengthen me for the King's service, that I should be fatter and fairer than if I used more substantial food.' At evening, when I parted with him, to meet no more till we should be counted worthy to stand before the Son of Man, an aged domestic brought out my horse, and, as I mounted, offered for me a fervent prayer, that He that dwelt in the bush, would be my guide through the wilderness. The distance of time is so great, that these are the only circumstances I remember." He did not think it sufficient to preach on the Lord's day only, but he set up a weekly lecture every Wednesday evening, at Weston-Favel church, which was well attended, and much blessed to many of his neighbours; this lecture was held, during the winter, at seven o'clock, that it might not interfere with the work of the labouring people; and he illuminated the church out of his own pocket, not choosing to put the parish to any additional

expense. The exercise of his ministry, in this respect, he expresses to a correspondent in the following terms:—"I have this afternoon been preaching to a crowded audience,—the Lord grant it may be an edified one! One would be surprised, and I believe every body wonders, that I am able to officiate for myself. I am so weak (in 1753), that I can hardly walk to the end of my parish, though a small one, and so tender, that I dare not visit my poor neighbours, for fear of catching cold in their bleak houses; yet I am enabled every Lord's day to catechise and expound to my children in the morning, and to preach in the afternoon; and every Wednesday evening, hay-time and harvest only excepted, I read prayers, and give them a lecture or sermon in Weston church. This is the Lord's doing, or, as your favourite book expresses it, this is owing to the good hand of God upon me. Join with me in adoring his name; pray with me, that if my life is spared, my capacity for his service may be prolonged; that if it be his blessed will, the day which puts an end to the one, may put a period to the other."*

He was not usually tedious in his public services. A friend having heard of his rather exceeding this way, he says, "I must confess, I sometimes speak to my people an hour together, but I always blame myself for it; it detains the people too long; it renders the discourse tiresome to be heard, and almost impossible to be remembered: this is one of the inconveniencies attending the extempore way of preaching; we forget how the time passes away, and being desirous of impressing our hearers, are insensibly betrayed into an undue prolixity."†

Mr. Hervey did not confine his preaching to his church alone, but took every opportunity to preach Christ. One of his constant hearers relates the following anecdote on this head, which fell under his own observation:—"Mr. Hervey had preached on Gen. xxviii. 12, 'And, behold, a ladder, set upon the earth, and the top of it reached to heaven,' &c.; this he considered as a type of Christ. After he had done

* Gen. Col.

† Letters to Lady F. Shirley, Let. 91.

his duty in the church of Weston, as he was coming down the lane, leading from it to his own house, his hearers, who, wishing to show their regard to him, had generally used to stand on each side of the lane to pay their respects, by bowing and courtesying to him as he passed; so soon as he came to the top of the lane, he lifted up his hands, and gave a short lecture as he passed along, saying, ‘O my friends, I beg of God you may not forget this glorious ladder, that Almighty God hath provided for poor sinners; a ladder that will conduct us from this grovelling earth! a ladder that will raise us above our corruptions, unto the glorious liberty of the sons of God! O my dear friends and hearers, I beg you will never forget this glorious ladder, but hope you may daily meditate upon it, till you reach the third heaven.’

He appears to have preached seldom any where but at home, unless when called to preach visitation-sermons. He gives us an account of two occasions of this sort. In June 1741, he writes; “I am just now going to our visitation, held at Northampton; I shall appear a stranger in our Jerusalem, knowing few, and known by fewer. Methinks there is something august and venerable in a meeting of the clergy, especially if one look upon them as so many agents from the invisible God, and envoys from the court of heaven. I hope to be put in mind of that awful day, when the Lord Jesus, the great Shepherd of the sheep, and Bishop of souls, will make his entrance in the clouds of heaven. At that time he preached on 2 Cor. v. 18: this was published after his death, and is entitled, *The Ministry of Reconciliation*. In 1753 he was called to the same duty. He speaks of this to an honoured correspondent, in the following words:—“I am going to set out for Northampton, where I am to preach the visitation-sermon. I know not how I shall speak, so as to be heard in that very large and lofty church. May the Lord God Omnipotent make his strength perfect in my extreme weakness! My text is, ‘God forbid that I should glory, save in the cross of our Lord Jesus Christ.’ O for the eloquence of an Apollos, and the fervour of a Boanerges, to treat worthily of such a subject! I am quite ashamed of my poor spiritless

jejune composition; and I am not less ashamed of my unbelief, that I dare not trust God for utterance, but, before an audience that is critical, forsooth, must use my notes.* On this subject he writes another correspondent; "Being apprehensive that it will look unbecoming, and a little dictatorial, to lay down rules for preaching, as I designed, I have, therefore, chose another subject, more modest, not so likely to disgust, and better calculated to edify the generality of hearers, *God forbid that*, &c. O that the weakest of all ministers may be enabled to speak a word in due season, from this precious portion of Scripture!" On this also he writes Mr. Ryland; "When your sweet meditation upon Gal. vi. 14, came to my hand, I was considering upon a proper text for a sermon, to be preached before the clergy at our approaching visitation, and I can recollect none that pleases me so much as *God forbid*, &c. You will excuse me if I take the liberty to enrich my discourse with some of your hints; and pray for me, I beseech you, that I may open my mouth boldly, and declare the truth as it is in Jesus." In these sermons, especially the last, he bore an open and explicit testimony to almost all the peculiarities of the gospel, before clergymen who maintained an entirely opposite system, or cared for none of these things. He afterwards printed it for the behoof a poor child. He seems also to have preached occasionally in one of the sea-port towns in the west.

The performance of his ministerial duty was, for some time before he died, much interrupted by the ill state of his health, which would not permit him personally to fulfil all his pastoral duties; a circumstance which gave him great concern. He would often lament his inability to serve his people, comparing himself to a bleeding disabled soldier, and *only not slain*. He would also sometimes say, "My preaching is not like sending an arrow from a bow, to which some strength of arm is necessary, but like pulling the trigger of a gun, ready charged, which the feeblest finger can do."—During the last two or three years before he died, he could

* Letters to Lady F. Shirley, Let. 56.

scarcely do any thing more than preach once on the Lord's day, when people from many miles round flocked to hear him. His Wednesday evening lecture he discontinued for the last year of his life. In January 1758, he writes; "The cough has totally destroyed the small remainder of strength, that I am quite incapable to preach so much as once on the Lord's day; I am obliged to beg assistance, and am looking out for a curate, to take the whole business on his hand. May the Head of the Church vouchsafe to furnish me with a faithful and wise steward, who may supply my lack of service, and give his household their portion of meat in due season."* He always preached without notes, except on very particular occasions; but his method was judicious and clear, and not incumbered with too many divisions. As to this, his friend Dr. Stonehouse says; "I recollect that he preached without notes, excepting that he had before him a small leaf of paper, on which were written, in short-hand, the general heads and particulars of the sermon, which he sometimes looked at, and sometimes not. He was very regular in his plans, nor was he very long; from thirty to forty minutes was his usual time; rarely longer."† His weakness rendering him, for several months before his death, incapable of speaking any length of time to his congregation, he shortened his discourses, and took a most useful method of inculcating his instructions. After he had expounded his text, and divided his sermon into two or three heads, he would speak briefly, and at the conclusion of each head, enforce what he had said by a pertinent text of Scripture, desiring his congregation to turn to their Bibles, and double down that text. "Now (added he), my dear brethren, if you forget my sermon, you cannot forget God's word in this text, unless you wilfully throw aside your Bibles. Show this to your children, or the absent part of your family, when you return home. Ponder and pray over these portions of God's word; you will have

* The Lord answered the prayer of his servant, upon sending him the worthy Mr. Maddock.

† Letter to Rev. Mr. Stedman.

abundant matter for edification." Then he gave a striking exhortation, and at the end of it another text for them to double down; so that they had always three texts, in order to their finding of which he paused in the pulpit for two or three minutes. This method had another good effect; it obliged the generality to bring their Bibles along with them, for those who were without Bibles lost the benefit of the texts, and were unemployed, while the great majority, who had their's, were busy looking for the texts referred to in the sermon. His method of catechising children in the church, and of speaking to them in private, was very engaging and useful. We give this in his own words:—"As to instructing children, my method is to ask them easy questions, and to teach them easy and short answers. The Lord's prayer was the subject of our last explanation. In some such manner I proceeded: Why is this prayer called the Lord's prayer? Because our Lord taught it.—Why is Christ called *our* Lord? Because he bought us with his blood.—Why does he teach us to call God Father? That we may go to him as children to a father.—How do children go to God as a father? With faith, not doubting but he will give them what they want.—Why our Father in *heaven*? That we may pray to him with reverence.—What is meant by God's name? God himself, and all his perfections.—What by *hallowed*? That he may be honoured and glorified.—How is God to be honoured? In our hearts, with our tongues, and by our lives, &c.—On such questions I endeavour to comprehend, not all that may be said, but that only which may be level to their capacities, and is most necessary for them to know. The answer to each question I explain in the most familiar manner possible, such a manner as a polite hearer might treat with the most sovereign contempt; little similes I use, that are quite low. In every explanation I would be short, but repeat it again and again; tautology in this case is the true propriety of speaking to our little auditors, and will be better than all the graces of eloquence."*

* Gen. Col. Let. 63.

He would at these times ask such questions as were not only suitable to the words of the catechism, but also such as would strike at the capital vices of his parishioners.—Some of these having lain in bed on a Sabbath morning longer than he approved, others having been busy in foddering their cattle when he was coming to church, and several having frequented the ale-house, he thus catechised one of the children before the congregation:—"Repeat me the fourth commandment.—Now, my little man, do you understand the meaning of this command? Yes, Sir.—Then, if you do, you will be able to answer me these questions: Do those keep holy the Sabbath-day, who lie in bed till eight or nine o'clock in the morning, instead of rising to say their prayers, or read their Bibles? No, Sir.—Do those keep the Sabbath, who fodder their cattle when other people are going to church? No, Sir.—Does God Almighty bless such as go to ale-houses on Sabbath, and don't mind the instructions of their minister? No, Sir.—Do those who love God, read the Bible in their families, particularly on Sabbath evening, and have prayers every morning and night in their houses? Yes, Sir."—A great variety of such pertinent questions he would frequently ask, in the most familiar and engaging manner, on every part of the catechism, as he thought most conducive to the improvement and edification of his people. Indeed, he seems to have paid peculiar attention to the lambs of the flock: We have many instances of this. To a friend he writes; "Your dear little ones, the olive plants about your table, I trust are in a flourishing state. May the good Lord fulfil his gracious promises to them, and the children of your honoured neighbour. May he pour his Spirit upon your seed, and his blessing upon your offspring, that they may grow up (in knowledge and grace) as willows by the water courses." To another he says; "I have just been giving an exhortation to my young brethren: I have warned them to remember their Creator in the days of their youth. My thoughts were led to the subject by an alarming providence, which snatched one of their companions in the gaiety

of youth. May the hand of the Almighty set home the word of his ministers! May young persons come, in the vigour of health, to the feet of the Redeemer, and devote their warm affections to his service! And O may the preacher himself (then a young man) both lead them in the way, and encourage them to follow!" As long as he was able, he catechised the children of his parishes, in the summer season in the church, on the catechism, the creed, the ten commandments, and the Lord's prayer. He was much pleased with (as he says) some hopeful young people, who came together to visit him one afternoon. He introduced a discourse on growth in grace, and settled times for future conferences with them on divine subjects. He used to recommend to them Henry's Pleasantness of Religion, and Jenks' Glorious Victory of Chastity. Of this last he says; "It is a pity that this piece is not more regarded by parents, as it is, perhaps, the best thing of its size ever wrote on the subject, and ought to be put into the hands of all young people." Having received a cargo of Mason's small catechisms, from his friend Mr. Ryland, he scattered them among his young people, but says; "Some such small evangelical treatises are much wanted." He particularly recommended to the young the Book of God. "I find, from an expression in your letter, that you read the New Testament in the original. Dear Sir, let that book be your bosom friend and your constant companion. Wherewithal shall a young man cleanse his way? but by taking heed to himself, according to the doctrine and example of his most holy Redeemer." He encouraged them by letter. "My dear Sir, lay up a stock of comfort, get your graces lively, while animal nature blooms."* "I am pleased not a little to hear a lady of your blooming years declare, that an inquiry, relating to everlasting salvation, has taken up much of her thoughts. Let me intreat you to go on and imitate that excellent woman, whose panegyric is uttered by wisdom and truth itself—'Mary hath chosen that part, which shall not

* Gen. Col. Let. 47.

be taken from her.'"^{*} For the sake of young people, as proper historical furniture for their minds, he intended to write the most memorable and striking facts of the four ancient monarchies, calculated to explain the prophecies of Scripture, and demonstrate their exact accomplishment; with succinct details of the destruction of Jerusalem, and the dispersion of the Jews. His bad health and death prevented this. When he met with young people he would talk with them; sometimes he saw reason to reprove them (as when he saw them profaning the Sabbath, by playing at marbles, &c.) in his gentle way, telling them they had souls to be saved or lost. He talked with them familiarly about religion as a delightful employment; put easy questions to them; encouraged them occasionally by little presents, and thus taught them an amiable, cheerful, and generous piety. Indeed, he had a very happy method of gaining the attention of youth, and took great delight in talking with them; instances of which were long remembered by his people and domestics. The following well-authenticated anecdote is highly characteristic of Mr. Hervey's conduct in this respect:—It is well known that Mr. Hervey's health, in the concluding years of his life, was in a very shattered state; it was then his constant practice to take a daily airing on horseback, when the weather would permit. In a subordinate care of his health he did not forget his business of doing good. When he met with young persons in these excursions, he used to engage them in religious conversation, in a manner peculiarly prepossessing, urging them to attend to the one thing needful. When he perceived a disposition to attend to religion, he encouraged it by the gift of Bibles and other religious books, suited to their age. The divine blessing, in repeated instances, rested upon his exertions; and his casual interviews were the means of making more than one thoughtful and permanently religious. One of the seals of Mr. Hervey's labours was alive in 1811. When a young man, at work in the neighbourhood

^{*} Ibid. Let. 56.

of Weston, Mr. Hervey used often, in the course of his rides, to visit him. He was accustomed to dismount from his horse, hang the bridle on his arm, and, in the most familiar and affectionate manner, recommend to him attention to the concerns of his soul. The young man was afterwards clerk to Mr. Hervey's successor. He, at the above date, was a member of the Baptist Church of Northampton; and he acknowledges with pleasure, that the recollection of Mr. Hervey's conversations had been highly beneficial to his spiritual interests. He has in his possession a Bible he received from Mr. Hervey. We only add, it is incalculable what benefit might be the result of ministers following the example of Mr. Hervey in this particular.

He did not confine his teaching to God's house, but he brought it home to his peoples' dwellings, visiting them from house to house, agreeably to the apostle's pattern. His friend Dr. Doddridge hints, that Mr. Hervey was peculiarly diligent in this arduous part of ministerial duty. There he prudently and seriously inquired into the state of their souls, and their proceedings in their families; whether they were completely furnished with saving knowledge, and the means of it, the book of God particularly, and whether they were careful to increase it, by allowing a daily portion of their time for reading the Scriptures; whether their children were catechised, and their servants instructed; whether they were constant in family-worship, and at their closet-devotions; how they spent the Sabbath-day, &c. Into these, and other points of the like nature, he would prudently and kindly examine, and exhort them to amend what was amiss, and encourage them to persevere in that which was good. After he was not able to visit them at their own houses, he encouraged them to come to him, and to converse freely on the subjects relating to their eternal interests; and on such occasions, he would speak with a force and propriety peculiar to himself. He also diligently, according to his ability, visited the sick. Withal, he took heed to *himself*. Though he sometimes met with ungrateful and provoking usage, he was usually meek, and, like

his Master, returned blessing for cursing. He even says; "To overcome the perverseness of our people by unwearied kindness, to dissipate their blindness by incessant instructions, and to work out their vices by ceaseless, but tender persuasions; this is the true glory and excellency of a Christian minister; this is that happy spirit, and that truly pastoral practice, which, if I could obtain, I should bless the day wherein I was born."* He was courteous and condescending, and would stoop with cheerfulness to the lowest person in his parish. He was not trifling or ludicrous, but affable and kind, seeking to please not himself, but his neighbours, for their good to edification. He maintained an uniform gravity of behaviour. Even his enemies confessed his life was a fair and beautiful transcript of his doctrine, such as might remind men of, and be daily reinforcing his instructions. As far as human infirmities did permit, he strove to be unblameable and unrepensible, that he might renew the apostle's charge, "Be ye followers of me, even as I am of Christ;" and could humbly make his appeal, "Ye are witnesses, and God also, how holily, and justly, and unblameably, I have behaved myself among you." He endeavoured to leave a savour of the knowledge of Christ in every private company; and it appeared from all his conversation, that the affections of his heart, and the labours of his life, were wholly devoted to the honour and interest of his adored Redeemer. In the discharge of his office as a minister, nothing was designedly overlooked:

"But in his duty, prompt at ev'ry call,
He watch'd and wept, he pray'd and felt for all;
And, as a bird each fond endearment tries,
To tempt its new-fledg'd offspring to the skies,
He tried each art, reprov'd each dull delay,
Allur'd to brighter worlds, and led the way."†

* Letters, elegant and interesting, edited by Col. Burgess.

† See Letter Seventh of his General Collection, the duty and character of a minister. In it, he most likely, undesignedly, draws his own character and conduct. It well deserves the perusal of every minister.

From the above it will appear, Mr. Hervey was a truly conscientious and diligent pastor. Among other causes of this, we may reckon his warm love to the souls of his people. This he expresses in the following words:—"I thank you for your affectionate wishes. I endeavour not to be behind hand with my people in the exercise of love. You are always on my heart, and often, often mentioned in my prayers, especially that you may be partakers of the Holy Ghost, and feel all those saving convictions which are described by our Lord, John xvi. 8—11; that you may be interested in the new covenant, and enjoy all those precious privileges which were purchased for us by our dying Saviour, and are recorded by his apostle, Heb. viii. 10—12."* "I accompany my former labours with my repeated prayers, and bear my little flock on my supplicating and affectionate heart all the day long. O that the gracious God may fulfil in them all the good pleasure of his will, and his work of faith with power."† "The way to secure the love of others, is to love them, to pray for them, and with a willing assiduity to set forward their true happiness. This, whenever I was among them, my people will confess, I did not cease to do. And the God of heaven knows I daily bear them on my heart, and often recommend them to the tenderest mercies of our everlasting Father."‡ To the same purpose is the following extract:—"Salvation, a subject so inconceivably excellent, of such importance to every individual, that I would hope some of my hearers have said one to another, Did not our hearts burn within us, while he showed us these unsearchable treasures, and exhorted us to seek them? did they not flame with ardent desires? were we not all on the wing to possess them? O how happy shall I think myself, and how greatly obliged to bless God, if some of your souls can bear witness that this hath been the case!"§ To see the people of his care persisting in profaneness, sensuality, and

* Gen. Col. Let. 9.

† Ibid. 79.

‡ Ibid. 89.

§ Part of a Sermon by Hervey, inserted in Gospel Magazine, Vol. II.

an unconverted state, was his greatest grief; but to see them walking in the truth, mortifying their evil affections, and growing up in all goodness, in this he rejoiced more than in all riches. To one he writes; "I am exceeding glad, and bless the unspeakable goodness of God, if he has made my poor ministry in any degree serviceable or comfortable to your soul."*

He entered into the holy ministry, as soon as his age and the rules of the Church of England would allow; this was in December 1739. On this occasion, he writes his friend Mr. Orchard; "The only thing that portends danger is my scanty, insufficient abilities, and poor lame qualifications. Upon the whole, I humbly beg of God, his most blessed will may be done. If his infinite wisdom foresees that I shall enter into the sacred office only to disgrace it, and not be faithful in the discharge of it, may I never enter it while the world stands." After being admitted, he says; "O that I may faithfully execute the office I have so solemnly undertaken! It is probably the *ne plus ultra* in the ministerial advancement. Here I set up my staff, not expecting to pass another remove, till I am raised to rejoice with angels in glory everlasting, or plunged into outer darkness, to howl among apostate spirits. Awful thought truly! God, all-powerful and infinitely gracious, grant it a lively, lasting impression on my heart!"† In his ministry he gave himself to reading. Ere this time, at Mr. Whitefield's desire, and with his father's concurrence, he went through the parish of Weston several times, and conversed with the people about the concerns of their souls; in these services he apprehended he had considerable success. He also set up an evening catechetical lecture at Weston or Collingtree. On this he says; "I hope my evening assemblies are and will be prospered. I have had comfortable assurances that the sanctifying Spirit has been among us, and blessed my discourses to the edifying of the

* Gen. Col.

† Letters, elegant and interesting.

hearers. Thanks be to God for his unspeakable gift. I have some from two parishes beside our own that attend upon my little catechetical lecture; and if (as you say) I am to have some from Northampton also, what an important person will God Almighty make me." In 1736 he left Oxford, and became his father's curate in Collingtree.* Here he lived very happily. He says of the people, "They love me, and love my doctrine, and long for the pure milk of the word. O that their precious souls were as firmly united to Christ, as their favourable opinion is secured to me!"† Having occasion to visit them, after he was settled at Weston, he remarks to a correspondent; "It would have pleased you to have observed how glad the honest folks were to see their old curate; and why were they glad? for no other reason, that I can conceive, but because I used to converse with them in private, just as I spoke to them from the pulpit, and endeavoured, at every interview, to set forward their eternal salvation. This I find is the grand secret to win the affections of a flock."‡ He afterwards accepted the curacy of Dummer, in Hampshire. Here he lived among a poor illiterate people, where his friend Mr. Whitefield had been before. While in this place, the people of Collingtree sent him a pressing invitation to return, upon which he wrote them an excellent letter, directing them in the choice of a minister."§ Here he continued about twelve months, when he was invited to Stoke-Abbey, in Devonshire, the seat of his worthy college acquaintance Paul Orchard, Esq.|| In this pleasant place, and worthy family, he was very happy, and lived upwards of two years in great esteem and friendship. The following

* Mr. Hervey's father at this time possessed the livings of Weston and Collingtree.

† Letter to Mr. Whitefield.

‡ Letters to Lady F. Shirley, Let. 33.

§ Gen. Col. Let. 7.

|| This gentleman, Mr. Hervey says, was eminent for a most cordial and reverential esteem of the divine word. In company, he always endeavoured to give some useful, generally some religious turn to the discourse. To project for the good of others was his frequent study, and to carry these benevolent contrivances into execution his favourite employ. He was frequent in prayer; and, under all his endowments, he was careful to maintain a humble mind.

agreement between Messrs. Hervey and Orchard deserves preservation:—

Agreement between Paul Orchard, Esq. and Mr. Hervey.

“ We, the underwritten, whom God’s providence has wonderfully brought acquainted with each other, for purposes, no doubt, of piety and everlasting salvation, sensible how blind and corrupt our nature is, how forward to fall into errors and iniquities, but how backward to discern or amend them; knowing also the great advantage of kind and affectionate, but, at the same time, sincere and impartial reproof and admonition, do oblige ourselves to watch over each other’s conduct, conversation, and tempers; and whenever we perceive any thing amiss therein; any duty ill done, or not done so well as it ought; any thing omitted which might be for our spiritual good, or practised which will tend to our spiritual hurt; in fine, any thing practised or neglected, which we shall wish to have been otherwise in a dying hour: All this we will watch to observe, never fail to reprove, and earnestly endeavour to correct in each other, that so we may have nothing to upbraid one another with when we meet in the eternal state. We resolve to do all this with the utmost plainness, and all honest freedom; and, provided it be done with tenderness, with apparent good-will, and in private, we will esteem it as the greatest kindness we can show, the truest interest of sincere friendship that we can exercise, and the only way of answering the gracious ends of Almighty wisdom in bringing us together. In witness and confirmation of which resolution, we here subscribe our names,

“ PAUL ORCHARD,

“ JAMES HERVEY.

“ November 28, 1738.”

While here, he was attacked with that weakness of constitution which never left him. He used to take excursions for his health to Cornwall; when, he says, he saw the wondrous works of God, rugged rocks, roaring seas, stretching out to

the American shores, and frightful precipices. In one of these excursions, he contracted an acquaintance with the Rev. Mr. Thomson of St. Ginny's,* a man of genius, evangelical knowledge, and piety. By interviews and correspondence with this excellent man, Mr. Hervey improved much in Christian knowledge and religion. He, while at Stoke-Abbey, used sometimes to supply his charge, and Mr. Thomson supplied Bideford when he was occasionally absent. He submitted his Meditations to his revisal; and to the daughter of that gentleman he dedicated the first volume of that work. Often Mr. Thomson entertained Mr. Hervey in his house for weeks, lent him books, and showed him every kind attention. In a letter to Dr. Stonehouse, Mr. Hervey says of him; "I dare say that amiable and accomplished gentleman, that exemplary and shining Christian, that very zealous and successful preacher, Mr. Thomson, will be highly pleased to receive the present of your little book; his good heart will exult to see your open acknowledgment of the Saviour, whom he so

* The history of this gentleman, one of the first evangelical friends of Hervey, being rather extraordinary, we give the following account of him, as related by Dr. Doddridge:—"Mr. Thomson was not only a first-rate genius, and possessed of an estate as a gentleman of £500 yearly, but, alas! was, at the same time, left, for several years after his ordination, to live just as Colonel Gardiner had done before his conversion, and yet was greatly caressed by neighbouring ministers and others. He fell under great horror of mind, and expected nothing but everlasting destruction, and desired his friends to provide a minister, at least for a time, to the parish. But O astonishing sovereignty and efficacy of grace! at this extremity, the Lord the Spirit seasonably brought Rom. iii. 26, to his heart; from which text, with the context, he saw clearly God could be glorified in his salvation, through the propitiation of Christ's most precious blood, and was enabled to aim at resting the whole of his salvation on that security. The extremity of horror on this was removed, and afterwards he was filled with a burning zeal for the honour of God, and with love to souls. He returns to the pulpit; preaches experimentally man's fall, sin, and misery; the necessity of regeneration; the imputation of Christ's righteousness; the necessity of holiness, as the evidence of acceptance before God; and the absolute need of the Holy Spirit to begin and carry on a saving change in heart and life. The hand of the Lord remarkably sealed the above doctrines, in the conversion of numbers in his parish, while all the neighbouring ministers now shut their pulpit doors against him; yea, he was summoned to appear before the Bishop of Exeter, on account of his behaviour and zeal."—This excellent man, after a life of much usefulness, died in 1781.

dearly loves." He also, while at Stoke-Abbey, began acquaintance with some religious people about Bideford, and modestly says to his sister; "It is strange to tell, but let it be to the glory of God's free and undeserved goodness, though I am worthy of shame and universal contempt, yet I find favour and good understanding almost wherever I go." When Mr. Orchard's eldest son (to whom he dedicated the second volume of his *Meditations*) was to be baptised, he insisted that Mr. Hervey should be one of the godfathers, that he might have an eye to his Christian education. Through life he took a deep interest in the spiritual welfare of this family.* For the education of this young gentleman he was particularly anxious. So he writes his mother; "Pray present my tender love, and most affectionate blessing, to my dear little godson. I want to know how far he is got in his book; whether he is perfect in his catechism, and takes pleasure in offering up his prayers to God every night and morning? I hope he still remembers who it was that walked upon the sea, (which Mr. Hervey had likely told him); who it was that made him and all the world. I am delighted with your endeavours to bring him, like that illustrious youth celebrated by the apostle, acquainted with the Scriptures from a child. As he constantly reads the Psalms and chapters, I often think of him when our family is employed in the same manner, and breathe an humble petition, that the mercies implored, or the happiness promised, may not be my portion only, but his and your's." He modestly desires her, often to endeavour to make him sensible of the greatness of God; that this glorious God sees him in every place; that he is to live but a very little while here below; that he is a sinner, and therefore unworthy of the heavenly felicity, but Christ Jesus has died for the pardon of his offences, &c.

In 1740, he undertook the curacy of Bideford, fourteen miles from Stoke-Abbey, where he lived greatly beloved by all the people. His congregation was large, but his stipend

* See Letters lately published by Colonel Burgess.

was small; his friends, therefore, made a collection yearly, which raised his income to £60. Yet this, with an allowance he had received from his father, was often insufficient for his support, owing to the unbounded benevolence of his disposition, which prompted him to give more than he could properly afford. This led some of his kind friends at Bideford to practise an innocent deception upon him, by borrowing money from him when he received his salary; this they kept till they knew Mr. Hervey stood in need of it, and then they returned it to him. Here he planned and partly executed his *Meditations and Contemplations*. His *Meditations among the Tombs*, and the *Reflections on a Flower-Garden*, were principally written at Bideford. It was a ride from that place to Kilhampton, in Cornwall, which suggested the former; and the latter were in part composed in the summer-house of a pleasant garden, belonging to the family with whom he lodged. Upon his coming to Bideford, he says; “I find well-disposed people in these parts; they have turned their faces Zion-ward, and seem to have a desire and longing to enter into the Jerusalem that is above. These persons are not displeased with my company, and court my stay, if so I may be a guide to them who seek Jesus who was crucified. O that I could admire the free condescending goodness of God! He has no need of a poor polluted worm; he has nobler ministers to perform his good pleasure; and will he magnify his grace by employing so vile an instrument? Will he execute his work, his most important and most glorious work, of converting souls, by the hand of a wretched sinner? O help me to adore his mercy!” At his entrance here, he was rather timid. So he writes Mr. Orchard; “Your excellent proposal is not yet put in execution; we have no evening prayers in public as yet; nay, I have not so much as communicated the design to my Rector. I am shamefully timorous; lions, giants, and the sons of the Anakims are much in my thoughts. I dream (O may it be no more than a dream, and not too real a presage) of difficulties, both in getting leave to attempt, and in getting strength to perform, this spi-

ritual service which I owe to my little flock. Your zeal will reproach me with cowardice, your faith upbraid me with unbelief; but O let your charity and pity pray against both. I hope ere long to disclose the matter to Mr. Nichols. May the blessed and all-powerful Jesus, the author of all godliness, without whom nothing is strong, nothing is holy, O may he dispose my Rector to consent to, and enable me to effect, whatever is pleasing in his sight, and will be profitable for his people, the people whom he has redeemed with his blood, and for whom (O may the awful consideration sink deep!) I must give a strict account at the great tribunal." Here he began to preach evangelically. He had, at the different places where he was stationed before, preached in a legal and Arminian strain; but in two sermons on Rom. v. 19, usually called at Bideford his Recantation Sermons, he plainly and delightfully avows his evangelical sentiments.* His conversation with some poor, but very pious people about Bideford, was one cause of the change of his views. He boarded with a lady whose name was Mrs. Wren. To the present worthy dissenting minister there, the Rev. Mr. Rooker, she declared she was first seriously impressed by hearing a sermon of his, on "We must all stand before the judgment-seat of Christ." She thought he was made up of love and benevolence. He seems to have begun his practice of expounding some portions of Scripture at tea in the afternoon in her family: these, she would say, were peculiarly sweet and delightful. In the discharge of his pastoral duties here, Mr. Hervey was very exemplary. He preached twice every Lord's day; and on Tuesdays and Fridays he took occasion to expound part of the first or second lesson, except when he catechised the children, and then he confined his instructions to a familiar explanation of the church catechism; the remainder of his time he devoted to study or conversation. His acquaintance was select; among them was a young man, who was son of the parish-clerk, and a

* Afterwards published by the late Rev. Mr. Toplady, in 1769, and now printed in his works.

most excellent mathematician; his name was Donn. From him Mr. Hervey acquired a considerable knowledge in astronomy. He died at the age of twenty-four, and his funeral sermon was preached by Mr. Hervey, who improved the melancholy occasion in a very affecting manner.* In this place he formed a religious society, which continued above forty years after his departure from Bideford. Here we may take occasion to observe, that, like his friend Mr. Walker of Truro, he greatly encouraged such associations. Writing to one of his Bideford friends, he remarks; "I am glad to find that you, and ———, and ———, often meet together, and like the people mentioned by the prophet, speak one to another of the things of God. O let us exhort one another to faith, love, and good works; and so much the more, as we see the day of eternal judgment approaching. Let me not be forgotten in your little society, when the Lord Jesus is in the midst of you, speaking peace to your consciences, showing you his hands and his side." Meeting with some reproach for his activity in setting up these, he says; "As a fellow-member of your meetings, and a joint engager in your schemes for reviving religion and a reformed age; a character I am so far from being ashamed of, that I am only ashamed of my scanty abilities to answer it, and of the poor inconsiderable assistance which I am able to contribute to so worthy an attempt. Ashamed! no; but if it were lawful for a Christian to glory in any thing beside the cross of Christ, this should be matter of glory and triumph to me. Their scorns, derision, and mockery, I would bind on my head as a beautiful crown, and be better pleased with such a character, than with an ornament of gold about my neck." For

* The following notes of a Sermon, preached on this occasion, deserve to be recorded:—"He that taught you to find your way through the trackless ocean, is himself passed into the invisible world, and landed on the eternal shores. He that taught you to speculate the skies, and observe the celestial bodies, is gone to a distance, vastly more remote and immeasurable than their's. O that you would lay this his last remove to heart, as diligently as you did his principles of navigation, in your memory. The same change must take place in you; and, in a little time, you must make your last voyage."

their encouragement, he farther adds ; “ If I mistake not, I am commissioned by the Lord of all power and might, to promise you an abundant blessing in this undertaking. ‘ Where two or three (says Jesus Christ) are gathered together in my name, there am I in the midst of them, to receive their devout acknowledgments, to fulfil the desire of their souls, and to succeed their pious designs.’ Noble encouragement indeed ! If the glorious majesty of the Lord our God be upon us, shall we not persist in it even to the end ? If the adorable Creator prosper our handywork, shall the contradiction and gainsaying of feeble creatures make us afraid ? Again, ‘ If two of you shall agree as touching any thing, that ye shall ask in my name, that will I do.’ Here then are several agreeing, not once only, but again and again, to implore all good things for themselves, their neighbours, and their nation. The consideration of this text will tend to establish, strengthen, settle you ; and would others consider it, they must see reason to desire your perseverance, for their own and for their country’s sake. Profane and sensual mouths may be opened against your proceedings ; and, indeed, I could scarce think the work to be of God, if wicked men did not shoot out their arrows, even bitter words. But if an all-powerful Saviour, from the heaven of heavens ; if he who is exalted to the right hand of the Majesty on High, looks down and is well pleased, what is all the ridicule, raillery, or reproach of mortal tongues ? Tongues that must soon lick the dust, and be put to silence in the grave. He was taken off from his work for some time, owing to the distress of his aged father. In the prospect of returning to Bideford, he writes ; “ If Mr. Nichols choose it, and my dear people think it may contribute in any measure to their spiritual benefit, nothing hinders but I may return to Bideford ; return, and address them much in the same strain as Peter addressed the impotent man ; ‘ Eloquence and oratory, learning and accomplishments have I none ; but such as I have, in the name of Jesus give I you.’ ” While in this place, the following incident happened :—On a Sabbath-day, as he was preaching (we use his own words), “ a boy came running

into the church breathless and trembling. He told, but in a low voice, those who stood near, that a press-gang was advancing to besiege the doors, and arrest the sailors. An alarm was immediately taken. The seamen, with much hurry and no small anxiety, began to shift for themselves. The rest of the congregation, perceiving an unusual stir, were struck with surprise. A whisper of inquiry ran from seat to seat, which increased by degrees into a confused murmur. No one could inform his neighbour; therefore every one was left to solve the appearance from the suggestions of a timorous imagination. Some suspected the town was on fire; some were apprehensive of an invasion from the Spaniards; others looked up, and looked round, to see if the walls were not giving way, and the roof falling upon their heads. In a few moments the consternation became general. The men stood like statues, in silent amazement and unavailing perplexity: the women shrieked aloud, and fell into fits. Nothing was seen but wild disorder; nothing heard but tumultuous clamour. The preacher's voice was drowned: had he spoken in thunder, his message would scarcely have been regarded. To have gone on with his work, amidst such a prodigious ferment, had been like arguing with a whirlwind, or talking to a tempest. This brought to my mind that great tremendous day, when the heavens will pass away, when the earth will be dissolved, and all the inhabitants receive their final doom. If, at such incidents of very inferior dread, our hearts are ready to fail, what unknown and inconceivable astonishment must seize the guilty conscience, when the hand of the Almighty shall open those unparalelled scenes of wonder, desolation, and horror! when the trumpet shall sound, the dead rise, the world be in flames, the Judge on the throne, and all mankind at the bar.

“ And is there a last day? and must there come,
A sure, a fix'd, irrevocable doom?”

Surely, then, the main care of our lives should be to obtain peace and acceptation before the dreadful tribunal of God. And what is sufficient for this purpose but righteousness? the

most perfect obedience, and meritorious satisfaction of Christ, wrought *for* us, and applied *to* us. Upon this he excellently improves and enlarges in Theron and Aspasio. It is also printed among the London tracts. Ere he left this place he was called to witness the death of an infidel. The scene greatly affected him; he set it down in the following words:—"I was not long since called to visit a poor gentleman, erewhile of the most robust body and gayest temper I ever knew; but when I visited him, O how was the glory departed from him! I found him no more that sprightly vivacious son of joy which he used to be, but languishing, pining away, and withering under the chastising hand of God! his limbs feeble and trembling, his countenance forlorn and ghastly, and the little breath he had left, sobbed out in sorrowful sighs! his body hastening apace to the dust, to lodge in the silent grave, the land of darkness and desolation; his soul just going to God who gave it, preparing itself to wing its way to its long home, to enter upon an unchangeable and eternal state. When I was come up into his chamber, and had seated myself on his bed, he first cast a most wishful look upon me, and then began, as he was able to speak; 'O that I had been wise, that I had understood this, that I had considered my latter end! Ah! Mr. Hervey, death is knocking at my door; in a few hours more I shall draw my last gasp, and then judgment, the tremendous judgment! How shall I appear, unprepared as I am, before the all-knowing and omnipotent God? How shall I endure the day of his coming?' When I mentioned, among many other things, that *strict holiness* which he had formerly so lightly esteemed, he replied with a hasty eagerness, 'O that holiness is the only thing I now long for! I have not words to tell you how highly I value it; I would gladly part with my estate, large as it is, or a world, to obtain it. Now my benighted eyes are enlightened, I clearly discern the things that are excellent. What is there to be desired in the place whither I am going but God? or what is there to be desired on earth but religion?' But if this God should restore you to health, said I, think you that you would alter your former course?—"I call heaven and earth to wit-

ness,' said he, 'I would labour for holiness, as I shall soon labour for life. As for riches and pleasures, and the applauses of men, I account them as dross and dung, no more to my happiness than the feathers that lie on the floor. O, if the righteous Judge would try me a little longer, in what spirit would I spend the remainder of my days! I would know no other business, aim at no other end, than perfecting myself in holiness: whatever contributed to that, every mean of grace, every opportunity of spiritual improvement, should be dearer to me than thousands of gold and silver! But, alas! why do I amuse myself with fond imaginations? The best resolutions are now insignificant, because they are too late: the day in which I should have worked is over and gone, and I see a sad horrible night approaching, bringing with it the blackness of darkness for ever. Heretofore, (wo is me!) when God called, I refused; when he invited, I was one of them that made excuse; now, therefore, I receive the reward of my deeds,—fearfulness and trembling are come upon me: I smart, I am in sore anguish already, yet this is but the beginning of sorrows! It doth not yet appear what I shall be; but sure I shall be ruined, undone, and destroyed with an everlasting destruction!—This sad scene I saw with my eyes; these words, and many more equally affecting, I heard with my ears; and soon after attended the unhappy gentleman to his tomb."

In March 2, 1741, he writes a friend; "You have heard, I do not doubt, that Mr. Nichols, my Rector, is no more; who will succeed him is yet a secret. Many, I believe, are eagerly wishing for it, as a place of considerable profit; and few, perhaps, solicitously considering whether they are equal to the discharge of so difficult and important a service. But hold my pen; what have I to do to judge others: let it be all my care to approve myself faithful in my appointed station." Here he was curate two years and a half, when he was dismissed by the new incumbent (blind to the excellencies of piety and literature), against the united request of the parishioners, who offered to maintain him at their own expense. Mr. Hervey was uncommonly attached to this

people, as they also were to him. While with them, he says, “ I live in the very heart of the town. O that the town, and the immortal interests of its inhabitants, may be ever on my heart ; may I covet no other prosperity, and pursue no other happiness, than to be an instrument of doing them some spiritual good, than to see my parishioners walking in the truth.” “ I wish you and Mrs. ——— abundance of edification from Mr. Erskine’s Sermons, which I sent you. I hope I shall never forget my dear people of Bideford ; I shall bear them upon my heart, when I retire into my study for reading, when I walk solitary in the fields for exercise, and when I bend my knees before the God and Father of our Lord Jesus Christ.” After he left Bideford, he sent his people many copies of his works ; dispersed other religious books among them, sent the poor liberal supplies of money, and the Collection of Promises he had selected and printed. Of this he says, “ We paste them in at the beginning and end of our Bibles, that, like a little vial of cordial drops, distilled from the well of life, they may be always at hand to refresh our souls, and enliven our faith.” He also writes one of them ; “ I rejoice to hear that dear Mr. Thomson (the minister referred to, p. 138,) proposes to make you a monthly visit, with the glad tidings of the gospel in his mouth. O that his doctrine may drop as the honey-comb ! may distil as the dew ! be both comforting and fructifying to your souls ! He will teach you the way of God more perfectly, for he has the unction of the Holy One, and understands the mysteries of the gospel. He knows the truth as it is in Jesus ; and may your minds be filled with this incomparably rich and precious knowledge, even as the waters cover the sea. There will not be wanting those who will censure his righteous dealings, and ridicule his zeal for the glorious Redeemer ; but all those who have Jesus and his salvation will say, ‘ The Lord prosper you.’ If any of my acquaintances think it worth their while to hear from me, I shall with as much pleasure go to my desk and write to them, as I formerly went to their houses and conversed with them. I assure you, I would still seek to please my people for their good to edification.” We have

him also breaking bread among them after his departure:—
 “The last week I made a visit to my Bideford friends, administered the sacrament, and endeavoured to sow the seeds of some spiritual good. Whether any fruit will follow, I know not; if I look to my own abilities, I am sure none can be expected: and if any poor grain shall take root and spring up, and bring forth a plenteous increase, not unto me, not unto me, in any wise, be the glory.”*

While here, as he had opportunity, he attended the sermons of Mr. Whitefield in his itinerancies. He earnestly wished him to take the west of England in his course, and says, “But why will not my dear friend come amongst us? why won’t he drop his word toward the west? Many in these parts long for your arrival. Many long to hear the joyful sound from your lips. Many, I am assured, would hail my dear brother with that acclamation, ‘How beautiful are the feet of him that bringeth glad tidings, that bringeth glad tidings of good things!’ O that it would please the Divine Providence to direct your way unto us!”† In 1743, he returned to Weston-Favel, and officiated as curate to his father, in the charge of Collingtree. In May 12, 1750, he also speaks with much pleasure of a visit he had from his friend Whitefield, either at Weston or Northampton. “This indefatigable preacher of the everlasting gospel delivered his message, under the canopy of the skies, and in the midst of a numerous and attentive audience. Dr. Doddridge, Dr. Stonehouse, another doctor of physic, Mr. Hartley, a worthy clergyman, and your late curate, were on his right hand and on his left. The text was, ‘Ye are the temples of the living God.’ He showed himself a workman that need not be ashamed, rightly dividing the word of truth. He dealt out to saints and sinners their portion in due season. All the hearers hung on his lips, and many were visibly impressed by the power of his doctrine. May the Omnipotent and Eternal Husbandman prosper the seed sown, and make it productive of sound faith and vital holiness.” A little af-

* Letters edited by Burgess.

† Letter to Mr. Whitefield.

ter his removal to Weston, he writes Mr. Orchard: "I am in my present situation, like a person slunk from the noise and hurry of a market, to the silence and rest of a recluse's cell. In the parish I now serve, I have not had so much occasional duty through the course of a whole year, as used to occur formerly in every week. My sphere of action is contracted, and only one talent committed to my charge: O that I may be faithful in this little! that one day I may receive my great Master's approbation, and be bidden to enter the joy of my Lord." Here we cannot help remarking the wisdom of Providence, in frequently placing men of superior abilities in small charges. Had Mr. Hervey been placed in a station more public and eminent than Weston-Favel, it is highly probable he would have been less diffusively useful. In this small charge he got time to compose his elaborate works, *Theron and Aspasio*, and *Aspasio Vindicated*.

In June 1750, his health being much impaired by his great attention to duty, and his friends judging that the change of air might be of benefit to him, they formed a design, which they executed, of conveying him to London, under a pretence of riding a few miles in a friend's post-chaise, who was going thither. On this he pleasantly complains in a letter, upon his arrival there, which begins thus:—

"My dear friend,

"If you chide, I must accuse. Pray where was your warrant, where your commission, to impress me into this journey? However, as a good Christian, I forgive you and your accomplices." After commending several clergymen, his friends, whom he saw on the road, he concludes thus: "My animal nature is so very feeble, that I find no benefit from the change of air, nor from the enjoyment of the most pleasant society." He staid in London from June 1750 until April or May 1752. During this period he writes a friend; "I have been at or near London for more than a year, unable to execute the business of my ministerial office, and lingering away life, partly at my brother's, and partly among friends. Inexpressibly obliged to a gracious Providence, that

though incapable of earning any thing, I want no manner of thing that is good." While for almost two years in London, he appears to have been seldom employed in public work; indeed, the extreme weakness of his body rendered him quite unfit for it. But he was not idle; here he corresponded with some religious friends, composed his remarks on Bolingbroke's Letters, enlarged and corrected his Meditations, and wrote part of Theron and Aspasio. Being suddenly taken from his beloved charge, the parish of Collingtree, he writes one of his people, to make a perpetual application of Christ; and then he adds, "Thus may you, may I, may all my dear people, be enabled to pass the time of their sojourning here below! deriving our whole spiritual life, our pardon and sanctification, our hope and our joy, from that inexhaustible fountain of all good! Though I am not with you in person, I am often with you in spirit, and daily commit you to the great Shepherd and Bishop of souls."* In the close of a religious letter to another of them, he says; "This will come to you, I hope, on Christmas-even; you will talk of this letter and its contents to your harvest-men. I should be glad to be with you, and converse, as we used to do, on Christ and the kingdom of heaven. None of my flock, I hope, will be filled with liquor, wherein is excess, but be filled with the Spirit."† He also, at more length, sent them his advice in the following words:—"My departure from Northampton was sudden and unexpected; could I have seen my people, and given them my parting advice, it should have been in the words of that good man Barnabas, who exhorted all the disciples, that with purpose of heart they should cleave unto the Lord. Cleave, my dear friends, to the Lord Jesus Christ. *Cleave to his word*; let the word of Christ dwell in you richly, and be your meditation all the day long. Let the Bible, that inestimable book, be often in your hand, and its precious truths in your thoughts. Thus let us sit, with holy men, at the feet of Jesus, and I hope you shall experience his word to drop as the rain, and distil as the dew. *Cleave to his me-*

* Gen. Col. Let. 75,

† Ibid. 5.

rits ; fly to his divine blood for pardon, it is the fountain opened for sin and for uncleanness. It purges from all guilt, and takes away all sin ; and, blessed be God, it is always open, always free of access. Fly to his righteousness ; let us renounce our own, and rely on his obedience : what unprofitable servants are we ! how slothful is our whole life ! how imperfect in every work ! But as for Christ, his work is perfect ; it is complete, and infinitely meritorious. In this shall all the seed of Israel, all true believers, be justified, and in this shall they glory. *Cleave to his Spirit* ; seek for the Divine Spirit. Cry mightily to God for the Divine Spirit. Let them that have it, pray that they may have it more abundantly, and be even filled with the Spirit. This blessed Spirit reveals Christ, strengthens faith, quickens love, and purifies the heart. Christ died to obtain this Spirit for us ; he intercedes for us, that we may receive it ; and his heavenly Father, for his sake, has promised (O glorious privilege !) to give it more readily than a parent gives bread to a hungry child. *Cleave to his example* ; study his holy life, eye his unblameable conduct, observe his amiable temper ; look to this heavenly pattern, as those who learn to write look to their copy ; and God grant that we all, with open face, beholding the glory of the Lord, may be changed into the same image from glory to glory, even by the Spirit of the Lord. Thus let us cleave to Christ the Lord—cleave with full purpose of heart, incessantly, closely, inseparably. Let us say with our father Jacob, I will not let thee go. In the happy, happy mansions above, may we, and many, very many of my dear flock, meet, and never be parted more.” While here, he lodged for some time with his brother in Miles-lane. There it pleased his heavenly Father to superadd to his other infirmities, a violent fever, which confined him for eight weeks, and brought him to the brink of the grave. On this occasion Mr. William Hervey, with whom he lodged, wrote as follows to one of his intimate friends :—“ My brother is indeed an example of patience. He has not spoke, during the whole period of his severe illness, one single word of peevishness. I am persuaded he prays for you, now he lies sick upon his bed.” Af-

terward, the family was visited with a very alarming providence; a fire broke out in a house which communicated with that of his brother's. On the terrifying occasion, he caught such a cold (being obliged to wade through water, in order to escape the fire) as confined him to his chamber for several weeks. On this occasion he remarks; "It put me in remembrance of that tremendous day, when the heavens shall pass away with a great noise, when the elements shall melt with fervent heat, and the earth and the works that are therein shall be burnt up." One of the winters he staid in London, he lodged at the house of his good friend Mr. Whitefield, in Tottenham-court Road; here he was very happy. In a letter to Mrs. Whitefield, when at Bristol, he uses a little pleasantry, and writes her; "This leaves your family in good health, and me, whom you appoint steward, like Gideon's soldiers, *faint, but pursuing*; faint with bodily languors, but following after that amiable, adorable God, whose loving-kindness is better than life. We go on comfortably, want for nothing but your company. Mr. Cruttenden* says I live like a king, and dine every day in state. I tell him, No, I am nothing more than lord high-steward of your majesty's household; but since he will have it that I am a monarch, I this day began to act in character, and commanded and charged our trusty and well-beloved Robert Cruttenden, Esq. not to be awanting in his attendance on our royal person. I hope my friend's jest is a good omen. I hope we shall be kings to our God, and reign over the rebels within, and tread the world under our feet, and sit in heavenly places with our exalted and royal Head, *Christ Jesus*." To this he afterward refers, in a letter to Mr. Whitefield: "I often think of the delightful winter I passed at the tabernacle, think of that with pleasure, but with shame and anguish, on my non-improvement of such opportunities. O what could such a wretch do, without an all-sufficient, all-perfect, all-meritori-

* An excellent convert of Mr. Cennick's. See a Memoir of his life, *Christian Magazine*, Vol. IV. and in *Memoirs of Private Christians*, lately published. His conversion was rather extraordinary.

ous Saviour? Blessed be God for millions of mercies, but, above all, blessed be his adorable name *for Jesus Christ.*"—While in the metropolis, he was visited by Dr. Gill, and declares it was his own fault, if he reaped not much advantage by his conversation. He also there, for the first time, heard Mr. Romaine. To his correspondent he gives an account of the text and sermon, and wishes much success to him in explaining the gospel to his thronged auditories. Upon his father's death, May 1752, he returned to Weston. He mentions this to a friend in these words: "It has pleased God to take my father to himself; on which account I am obliged to remove to Northamptonshire, and, if I can bear the journey and undergo the fatigue, to take the living of Weston. May it convince me more thoroughly that I am a stranger and a sojourner below! and may our affections be there, where our true home and everlasting inheritance lie!" Ere he entered on his ministry, as Rector there, he met with some distressing difficulties. Says he to a friend, "I am under the necessity of taking a living, though I am inexpressibly weak. See how thorny the world is, and how unkind its inhabitants; the surrogate has denied my mother the sequestration of the living, though she is patroness, and I am the heir. He has taken it to himself, not only without, but against the consent of both the church-wardens. Pray for us, dear Sir, that we may be enabled to love our enemies, and do good and wish well to those who injuriously treat us."* He applied to his diocesan, who favoured him; and, according to the forms of the church, he was inducted into the family-livings of Weston-Favel and Collingtree. For a long time he was determined against being a pluralist, and refused to accept of Collingtree, or to qualify himself for it, insomuch that it was in danger of lapsing to the bishop; but at length, through the earnest and constant entreaties of his family and friends, who, unknown to him, had sent to, and procured from Oxford, the necessary certificates of his being a bachelor of arts, in order to his taking his Master's degree

* Letter to Mr. Whitefield.

at Clare-hall, Cambridge, he was, after much importunity, prevailed on to comply with their requests. When he waited on Dr. Thomas, the then Bishop of Peterborough, for institution to Collingtree, after he had been inducted into Weston, he said to him, I suppose your Lordship will be surprised to see James Hervey come to desire your Lordship to permit him to be a pluralist, but I assure you I do it to satisfy the repeated solicitations of my mother and sister." To a friend he writes on this subject: "Advised by my friends, importuned by my relations, and swayed by concern for the circumstances of a mother and sister who live with me, I have been prevailed on take a second benefice."* Mr. Hervey never had any preferment given him, nor ever solicited for any, but continued a curate till his father's death, when he took possession of the two family-livings, (being within five measured miles of each other). While many of his brethren hunted for lucrative livings, and higher stations in the church, he says, "I have no wish to be spoken of to the king, or the captain of the host. Of gold and silver, blessed be the Divine Providence, I have enough and to spare: like the Shunamite, I dwell among my own people, perfectly content with my station, and without a single wish for a higher."† Mr. Hervey and his curate used to attend alternately, till his ill health confined him entirely to Weston-Favel; in this place he always resided. In the parish of Weston, his ministry seemed very unsuccessful; some of them locked up their pews, and would not attend, nor suffer others to occupy them; but while this was the case, it was very useful to multitudes all the country round. Says an excellent minister who lived in Northampton,‡ "I know many people in the neighbouring villages, who were converted under his ministry." Several of these came from a great distance. The aisles, and every other place in his church where strangers might be, were crowded. Among others, the following letter, sent him by a poor cottager, in the last years of his ministry,

* Letters to Lady F. Shirley, Let. 33.

† Idem, ‡ Dr. Ryland.

discovers the evangelical information and grace Mr. Hervey was honoured to impart, as an instrument.

“ Reverend Sir,

“ I humbly beg your pardon, for presuming to write you. Being one of your hearers, I was very much affected with your good sermons, having known and experienced the truth of them, viz. that persons must be convinced of their undone state by nature, before they will seek, and earnestly desire, the knowledge of Christ crucified. To one who feels the condemning power of the law, Christ is precious. Such have tasted the bitterness of sin; for till then they are alive without the law, as St. Paul says, Rom. vii. 9, not seeing that the law requires *perfect* obedience, and that their's at the best is but *very imperfect*. Hence the best of us, in our carnal state, are striving to be justified by our *own works*; yea, though we cannot but know that we often break the laws of God. But then we think, It is true I am a sinner, and there is none without sin; thus we do presume upon our seeming obedience, not considering how great a *change* must be wrought upon our soul by repentance, and that we must be united to Christ by faith, and *partake of his likeness*, without which Christ is to us as dead in vain, Gal. ii. 21. And when the Holy Ghost has convinced us of our misery by sin, and need of Christ, then usually we are thinking to *do* something to *purchase* an interest in him, not considering we must be *humble supplicants* at his feet, waiting for *every thing* we want at the throne of grace, as repentance, pardon, sanctification, and redemption. As purchased *by him*, eternal life is the gift of God, Rom. vi. 23. The covenant of grace answers all our wants; there is not only mercy to pardon, but grace to sanctify and renew our nature. And now I think nothing more needful, than for clergymen to preach as *you* do; for though Christianity is generally professed amongst us, yet many seem as unconcerned about these things, as if there were no such truths in the gospel. This is the way of preaching that has ever been most effectual to the converting of sinners; and may the blessed Spirit attend the word preached, puri-

ifying the hearts of your hearers by faith, Acts xv. 9. That the righteousness of Christ, accepted and applied to *themselves* by a lively faith, may entitle them to heaven, Rom. v. 19, and that their *sincere*, though *imperfect* obedience, may evidence their title to be true and real, is the hearty desire of,

“ Reverend Sir,

“ Your most humble servant.

“ P. S.—To true believers, the law is set forth as a law of manners, not as a law of condemnation, for there is no condemnation to them who are in Christ Jesus; or, in other words, those who love Christ, love his commands as kind rules of life, not obeying (like legal people) with reluctance, and out of fear of being punished.”

A worthy domestic, yet alive (in 1811), intimates, his usual visitors were the Rev. Messrs. Whitefield, T. Jones, Cudworth, Doddridge, Ryland, and a pious young man, a stone mason; these righteous men, their lips fed one another; indeed almost none but religious persons called on him.

In his latter days many worthy strangers from Scotland took Weston in their way to or from London, and were highly satisfied with Mr. Hervey's ministry and conversation. Among these were the Rev. Messrs. James Erskine of Stirling, John Patison of Edinburgh, Monteath of Alnwick, &c. Mr. Hervey describes his situation here in the following words:—“ Weston is near Northampton, about two miles from the town, pleasantly situated on an agreeable eminence, on the right side of the river, and a proper distance from the meadow. My house is quite retired; it faces the garden and the field, so that we hear none of the tumultuous din of the world, and see nothing but the wonderful and charming works of the Creator. O that I may be enabled to improve this advantageous solitude! Though secluded from the gay and busy scenes of life, may I ever be present with that Divine Being who has heaven for his throne, and the earth for his footstool; whose mercy in Christ Jesus is like his majesty, exceeding great and infinite.”* While buried in this happy

* Letters to Lady F. Shirley, Let. 31.

recess, he wished, as a citizen of the world, to know what was transacted in it. To one of his friends, who went for some time to London, and had come home, he writes; "An account of the observables, which you met with at our metropolis, either in your own preaching and conversation, or in the works and sentiments of the learned, will be very acceptable to me."* Here, however, obscure and unknown, unless when religion made it his duty to be otherwise, he passed his time in the best of sciences, the knowledge of himself; in sweet communion with his God; in holy prayer and devout meditations; in humble researches into the book of God, and into the works of those who had laboured to explain it; and also in forming the principal part of his printed works, so eminently useful to the church of Christ. In this pleasant retirement he, at a leisure hour, used the microscope, as a refined and improving companion. He blesses the providence of God for that curious instrument, as discovering so much of his incomprehensible wisdom, his amazing power, his condescending and most profuse goodness, even in the minutest specks of the animalcular creation, and showing wonders of mechanism, symmetry, and decoration, in what we sometimes reckon the refuse of nature. This rendered the gardens and pleasant fields about Weston an inexhaustible fund of entertainment to him. He also intimates, he believes it would help to tune his soul for the song of the four and twenty elders; "Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created."† Being peculiarly charmed with the works of creation, he had opportunity here to take notice of them. He remembered the advice of Dr. Young and observed it:

"Read nature; nature is a friend to truth;
Nature is *Christian*; preaches to mankind,
And bids dead matter aid us in our creed."

To his devout attentive mind, his garden turned preacher,

* Letter to Mr. Ryland.

† Letters to Lady F. Shirley, Let. 11.

and, as he says himself, “its blooming tenants were so many lively sermons. We have an instance of this in Theron and Aspasio: “Opposite to the room in which I write, is a most agreeable prospect of the gardens and the fields. *These* covered with herbage and loaded with corn; *those* adorned with flowers and abounding with esculents; all appearing with so florid and so beautiful an aspect, that they really seem, in conformity to the Psalmist’s description, even to laugh and sing. Let me just observe, that all these fine scenes, all these rich productions sprung—from what? from the *dissolution* of the respective seeds. The seeds planted by the gardener, and the grain sown by the husbandman, first perished in the ground, and then the copious increase arose. Much in the same manner a true faith in Christ and his righteousness arises—from what? from the *ruins* of self-sufficiency, and the death of a personal excellency. Let me therefore entreat my Theron, still to keep an eye on the depravity of his nature, and the miscarriages of his life: the more clearly we see, the more deeply we feel our guilt and our misery, the more highly shall we value the obedience of our blessed *Surety*. In such a heart, faith will flourish as a rose, and lift up its head like a cedar in Lebanon.” Writing also to Mr. Wesley, who opposed his scriptural exposition of “By works is faith made perfect;” viz. “Thus faith hereby answered its proper end, and appeared to be of the true, the scriptural kind, since it overcame the world, overcame self, and regarded God as all in all. Shall I send you to a familiar instruction? I view from my window a young tree. The gardener, when he planted it, told me it was a fruit tree, a pear tree, a right bearer *du Roy*; it may be such a tree, and have its respective fruit in itself; but this did not then appear. If, when autumn arrives, its branches are loaded with fruit, with pears, with that most delicious kind of pears, this will be a demonstration of all those properties; this will not make it such a particular tree, no, nor make it a good and fruitful tree, but only show it to be of that fine sort, and make its nature and perfections evident.”

He looked up to the moon and stars, and could say,

“ With joy, with grief, that healing hand I see,
The skies it form'd, and yet it bled for me.”

When his father's curate at Collingtree, he has been seen lying on his back in the church-yard, surveying the starry heavens through his telescope.

He gives us the following account of his entrance on the ministry, as Rector at Weston, in a letter to a friend :—“ I did, on the day you mention, ascend the pulpit, and speak for the space of half an hour to my people, but with so much weakness ! O, it is well the Eternal God does not want strength of lungs, or delicacy of elocution, but can do his work, his great work of converting souls, by the weakest, meanest instruments ! If it was not so, I must absolutely despair of being successful in my labour, or serviceable in my office. I opened my commission to my new parishioners, from these words of the blessed and only Potentate, *Preach the gospel to every creature* ; showed them what the gospel means, and what blessings it comprehends,—by whom these were purchased, and to whom they are offered ; exhorted them severally to secure to themselves a share in these unspeakable blessings ; and gave them to understand, that the end of my preaching among them, the design of my conversation with them, and the principal aim of my whole life, would be to bring them acquainted with this delightful doctrine, and to assist them in obtaining the great salvation.—I bless God for making my poor discourse acceptable to my hearers, and now I must beseech the bountiful giver of all good, to make it beneficial to their souls.”* In the beginning of his ministry here, he was much discouraged by the remarkable weakness of his constitution. So he writes ; “ My strength is so worn down, and my constitution so irreparably decayed, that it will be absolutely impossible for me to discharge my ministerial duty.”† However, having obtained help of God, he preached the gospel to that parish more than

* Letters to Lady F. Shirley, Let. 31.

† Ibid.

six years, and discharged all the duties of the ministry with much diligence. The public service of his church at Weston was conducted according to the canons of the church of England; only Watts' Hymns were used. So he writes the Doctor; "I have reason to thank you for your sacred songs, which I have introduced into the service of my church; so that in the solemnities of the Sabbath, and in a lecture on a week day, your music lights up the incense of our praise, and furnishes our devotions with harmony."* This he also had done when his father's curate at Collingtree. As his hearers wished always to see himself, he preached as long as he was able. So he says in his last days; "I have not entirely given over my ministerial duty, because my parishioners have an affection for me, and rather choose to be content with one sermon on the Lord's day, and that delivered with much weakness, than to be assiduously attended, and more ably served, with a stranger. To them, perhaps, my languid looks may preach, and even my enfeebled voice have a peculiar strength, from the consideration, that the minister who is now standing before their eyes, and addresses their ears, must, ere long, be seen and heard no more." In Weston, many strangers attended his ministry, many from the villages around, from Northampton, and even from London; these last lodged in Northampton. Two months after his settlement in Weston, he received institution to Collingtree as its Rector. Here Mr. Moses Brown was his curate for several years. This gentleman is often referred to in the Memoirs. He was a person of eminent piety, strict evangelical views, and a most amiable disposition. In Collingtree he lived beloved by Mr. Hervey, and respected by the parishioners. He was afterwards appointed by the late pious Earl of Dartmouth to be vicar of Olney, where he was the honoured instrument of doing much good. He was author of two poetical pieces, an Essay on the Universe, and Sunday Thoughts; also, at Mr. Hervey's desire, he translated Zimmerman's excellency of the knowledge of Christ. He speaks of Mr. Hervey in

* Memoirs of Dr. Watts.

the following terms:—" My acquaintance with that pious and amiable man, and accomplished author of *Meditations*, and *Theron and Aspasio*, had been only at a distance and epistolary, till my coming in the year 1753 to be his curate at Collingtree, and settling soon hereupon in his neighbourhood; this drew on the peculiar endeared intimacy there was between us, that continued till his death, in which intervals of some years (the happiest that have been given to my life) I had frequent and fresh opportunities of his pleasant, always edifying conversation, and the advantage of partaking of many of his private hours and thoughts." Of his induction here he writes an honoured correspondent, August 18, 1752. " On Sunday I gave my new charge my first sermon. O that God may give both it and them his heavenly benediction! The text was taken from that noble declaration of the apostle, in which he adores his God, and congratulates himself upon the unspeakable privilege of being a minister of the gospel! ' To me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ,' Eph. iii. 8." After he knew the true gospel of Christ, each of the charges where he served might with pleasure point to his pulpit, and utter the lines of a late poet:—

" There stands the messenger of truth, there stands,
The legate of the skies;—his theme divine,
His office sacred, his credentials clear.
By him the violated law speaks out
In thunders: And by him, in strains as sweet
As angels use, the gospel whispers peace.
He 'stablishes the strong, restores the weak,
Reclaims the wand'rer, binds the broken heart:
And, arm'd himself in panoply complete
Of heavenly temper, furnishes with arms,
Bright as his own, and trains, by every rule
Of holy discipline, to glorious war,
The sacramental host of God's elect.
At church with much and unaffected grace,
His looks adorned the venerable place."

COWPER.

SECT. II.

HIS ZEALOUS RECOMMENDATION OF HOLINESS.

NONE who knows Mr. Hervey's writings, can doubt that he admired the gospel as a message of rich, free grace. He also admired it as a *mystery of godliness*, and earnestly recommended it as such. In his ministry he zealously asserted the honours of grace, but never, and on no account, neglected the interests of holiness. While he wished to make men delight in the gospel as a word of salvation, and the food of their souls, he used every suitable mean to cause them reverence the law as a transcript of Jehovah's will, and a rule of obedience to them. By a saving interest in *Christ*, on which Mr. Hervey insists so much in his works, he rightly judged there was not the least discharge from duty that arises from the law of God as a rule. So far from this, he apprehended our obligation to be mightily increased by the glorious plan of redemption. He constantly affirmed, the gospel greatly honoured the law, revealed the surety-righteousness of Jesus, whereby the broken law is magnified and made honourable, and sweetly establishes the law as a rule, bringing motives from the consideration of infinite grace and love, which powerfully animate and constrain to obedience. The absolute necessity of holiness and good works stood high in his esteem, and were in public and private often and earnestly inculcated by him. He, with other evangelical divines, warmly maintains the necessity of the imputation of Christ's active obedience; at the same time, he is the stedfast friend of holiness in heart and life. Though, after he knew the truth, he could never view these works as needful to qualify us for receiving the Saviour, nor to found our title to Christ's righteousness, or what is thereby purchased, whether grace or glory; yet he apprehended good works absolutely necessary as part of begun salvation, as correspondent to the na-

ture of these divine persons, in fellowship with whom our happiness lies, and to what they have done for us in the work of redemption; as an obedience to the will of God, our Sovereign and our God, as expressions of gratitude for Jehovah's kindness to us, necessary as fruits and evidences of our union to Christ, and interest in him, necessary to adorn our profession, as a means of present peace, and as a proper preparation for the heavenly blessedness. Knowing also, while the doctrines of grace have in themselves not the remotest tendency to encourage sin, there is a strong propensity in the human heart to turn the grace of God into licentiousness, (which from his heart he abhorred), he constantly and zealously declared, according to God's word, that without holiness no man should see the Lord; that all who boast of their faith in Christ, and yet live after their own lusts, and after the course of this world, have no saving faith at all, but do, in their profession and practice, egregiously blaspheme the worthy name of our Lord Jesus, making him the minister of sin; and continuing so, shall perish with a double destruction beyond that of the openly profane, who make no profession. Mr. Hervey's uncommon admiration of the righteousness of Jesus was one reason why the enemies of his doctrine, in his case, as well as in that of others, have apprehended his doctrine led to Antinomian licentiousness. To this objection he answers, It is true, we love to speak of the righteousness of Christ, not because it affords a fairer excuse for our unrighteousness, for indeed it affords no excuse at all; on the contrary, it renders unrighteousness quite inexcusable, because it yields new and noble motives to all holy obedience.* In his works we have many and plain proofs of the truth of these observations. In his private letters he earnestly dissuades his correspondents against flattery, being lifted up with worldly prosperity, against sloth, unbelief, mis-spending time, neglecting public dinances, rash swearing by God, the fear of man, &c. In them he warmly inculcates receiving spiritual instruction from natural things, hospitality, humility, searching the Scriptures,

* *Aspasio Vindicated.*

and every Christian duty, as he had opportunity or was led to touch on them. These duties he especially insists on, when writing to them who had believed through grace. In his publications he followed the same course. In his sermons, published by himself, he insists at large on gospel holiness, as a means of happiness to the nation. In those published after his death, he earnestly insists on our loving God, repenting of our sin, our perusing the oracles of God. His Meditations are a directory for holy consideration and devotion. In Theron and Aspasio, he, with much scripture-argument, lays the foundation of good works in grace reigning through righteousness, and often occasionally insists on holiness. In letter 9th, he shows the influence of the atonement on holiness in heart and life. He intended, near the close of his original work, to consider holiness in its nature, principles, and progress. He had planned, and wished to publish, a fourth volume, wholly devoted to illustrate and enforce holiness. This he treats in the following order:—"Pleasure and happiness of Christ's religion.—We must partake of the comforts of the gospel, before we can be fitted to practise the duties of the law.—Theron, oppressed with fears on account of his numerous sins, discouraged with doubts on account of his imperfect obedience. The cordials of the gospel are re-administered, with some additional spirit and strength. Holiness.—Gospel holiness, its nature, necessity, excellency. The endowments necessary to fit us for the practice of holiness,—a persuasion of our reconciliation to God, the hope of everlasting happiness, and an assured expectation of grace sufficient for us. The grand efficient of holiness, the blessed Spirit, the principal instrument, *faith*.—This renews the dispute concerning the assurance of faith. Objections to it stated, discussed, answered. Holiness more particularly delineated in its several branches, and deduced from, or founded upon evangelical principles; such as, 'I beseech you by the mercies of God;—ye are bought with a price;—ye are the temples of the living God;—God hath forgiven you,' &c. All those privileges, though not hereditary, yet indefeasible, or the final perseverance of believers;—this is eminently condu-

cive to holiness. The Scriptures, prayer, Lord's supper, &c. when mixed with faith, are effectual means of holiness.—Our friends part, and renew their epistolary correspondence.—Theron desirous to glorify the God of his salvation, asks advice concerning the best method of family-worship, educating children, instructing servants, and edifying his acquaintance.—On each of these particulars Aspasio satisfies his inquiry, enlarges on the subject of education, especially the education of daughters, as that seems to be most neglected, or the proper manner of conducting it least understood.—Letter on the covenant of grace, comprising the substance, and being a kind of recapitulation of the preceding volumes.—Letter on the way of living by faith on the Son of God, or the way of reducing all the gospel doctrines to suitable practice. Aspasio seized with a sudden and fatal illness. His sentiments and behaviour in his last moments.” Mr. Hervey did not live to complete this plan. As he was himself apprehensive of this, he desired, in his preface to Marshall on Sanctification, that this judicious treatise might be considered as a supplement to Theron and Aspasio, and as a kind of substitute for what he intended to write on the subject, according to the plan here proposed. His words are: “ I do, by these presents, depute Marshall to supply my lack of service. Mr. Marshall expresses my thoughts, he prosecutes my scheme, and not only pursues the same end, but proceeds in the same way; I shall therefore rejoice in the prospect of having the Gospel Mystery of Sanctification stand as a fourth volume to Theron and Aspasio.”

The following extracts also plainly prove the zeal Mr. Hervey showed in favour of gospel-holiness: “ If our doctrine had a malignant aspect on morality, I would give my voice against it, and use all my endeavours to suppress it; but it is formed with every tendency to awaken the utmost dread of sin, and affect us with the warmest sense of our Creator's love; and is not this the strongest barrier against the encroachment of vice? Is not this the sweetest inducement to the practice of virtue. A Christian must exercise himself in all good works; we must as carefully maintain good works

as if our salvation was the purchase of them.”*—“ I honour and prize works of righteousness. I would incessantly inculcate both the indispensable necessity and the manifold utility of holy obedience.”†—“ The grace of God, his infinitely free favour ;—this grace does what? cause Antinomianism or practical ungodliness to come in with a full tide? quite the reverse, it represses it like an immoveable barrier; it teaches us to deny ungodliness, to renounce all ungodliness, not only gross external abominations, but worldly lusts also; every vicious inclination, and every irregular desire. Farther, it teaches us to live soberly with regard to ourselves, righteously towards our neighbour, and godly to our Creator; this grace, clearly manifested in the understanding, and cordially apprehended by the will, renders every duty of holiness both practicable and pleasant; it gives us a heart and a hand, a will and ability, to exercise ourselves unto universal godliness.”‡—“ The libertine, who only speculates and disputes, may indeed abuse the doctrine of grace; but the believer, who feels the power of grace, will improve it to better purposes. Whoever so shamefully perverts so sweet and glorious a doctrine, is a witness against himself, that he has neither lot nor portion in the inestimable privilege. If any animal suck poison from the most wholesome herbs, we are sure, from that infallible indication, it is the vile spider, or some envenomed insect, not the valuable and industrious bee. The believer must out of duty, he will out of gratitude, and from the new disposition of his nature, he cannot but add to his faith works of righteousness. How runs the heavenly edict, in this case made and provided? ‘ I will that they who have believed in God be careful to maintain good works.’ The word translated to *maintain*, implies that a believer should not only be exercised in, but be eminent for, all good works, should show others the way, and outstrip them in the honourable race, be both a pattern and a patron of universal godliness. How leans the bias of a believer’s new nature? He is created in Christ Jesus unto good works; his delight is in

* Gen. Col.

† Aspasio Vindicated.

‡ Ibid.

the law of the Lord: and what is our supreme delight, we are sure to prosecute, and prosecute with ardour. The merciful declarations and blessings of the gospel are all adapted to promote our sanctification. Have we redemption through Christ's blood, even forgiveness of our sins? We are redeemed, not that we may sink into supineness, or launch into licentiousness, but that we may be a peculiar people, zealous of good works. Are we made the children of God? Then let our light so shine before men, that others, seeing our good works, may glorify our Father which is in heaven. This is the genuine consequence of such a doctrine, and the proper effects of such a benefit. Are we constituted heirs of the promises? The grace which they ascertain is intended to make us partakers of a *divine nature*; and the encouragement which they administer, incites us to cleanse ourselves from all filthiness of the flesh and spirit, incites us to perfect holiness in the fear of God. Holiness is one of the most distinguished blessings in our system, nay, it is the very CENTRAL blessing, to which they all verge, in which they all terminate. Far, very far from discarding sincere obedience, we would introduce it under its due character, as the fruit, not the cause, of our interest in Christ's righteousness, and in its due order, as following, not preceding, the gift of righteousness.*—"Duties are not your saviour; God has not reconciled the world to himself by their own pious practices, but by his Son Jesus Christ. Shall I then decry the exercise of morality, or disparage the duties of holiness? God forbid; the gospel is a doctrine according to godliness, and true holiness is the health, is the happiness of the soul; these duties issuing from faith, and recommended by the intercession of Christ, are acceptable to the Divine Majesty."†—"Let none think the believer in Jesus disparages true morality. True morality is the image of the blessed God. It is most charmingly delineated throughout the whole Bible. It is the beginning of heaven in the human soul."‡—"Lying

* Theron and Aspasio.

† The Ministry of Reconciliation.

‡ The Cross of Christ the Christian's Glory.

and defrauding, cursing and swearing, drunkenness and uncleanness, a spiteful temper and a backbiting tongue; these are horrid evils; on account of these the land mourns,—these bring on the vengeance of God on a person, and on a people. If I could speak in thunder, I could never inveigh too loudly against these vices. Wickedness is a *pernicious* weed; it is full of deadly poison; it pollutes your souls, and will be the bane of your happiness: I would not, therefore, be content with using the pruning-knife, and cutting off the shoots, but I would take the spade, and level my blow at the root; I would have you turn, not partially and superficially, but *thoroughly* and *habitually*, not from some only, but from *all* wickedness, and not barely from the practice, but even from the *love* of it, and any fondness for it. Without holiness no man shall see the Lord; this is the standing rule for our present conduct, and indispensably necessary for our future hope.” Says he to a society of Christians at Bideford, “Be assured, and let nothing deceive you into a contrary opinion, that the *renewal of your fallen nature* is the most important concern you can ever be engaged in; whether you eat or drink, or whatever you do, all must be done with reference to this great end, so as not to obstruct, but some way or other to farther the attainment of it. However offensively this advice may sound to the carnal, lukewarm, or worldly-minded, I must inculcate it once more; I must recommend it with a repeated earnestness. Nay, by the love of Jesus Christ, which was shown when he hung bleeding on a cross for our sakes; by the glory of our Lord Jesus, which will be marvelously manifested when he comes with the voice of the archangel, and with the trump of God; both by the tenderness of his love and the terrors of his glory, I beseech you to remember, to be deeply convinced, that not many things, but one thing is needful, emphatically, universally, and supereminently needful, needful for every person, needful above all other necessities in this world and in the next, for time and for eternity. In truth, the most considerable business may justly be reckoned idleness, and the most penetrating sagacity no better than childishness and very folly, if God be

not served, our souls fortified, and everlasting salvation secured.*

He was very anxious lest any sentiment unfriendly to holiness, or encouraging licentiousness, should fall from his pen, and readily expunges an expression a literary friend pointed out in the first edition of *Theron and Aspasio*. Indeed, in all his writings, he not only states and defends the capital truths of the gospel, but is at much pains to point out their practical importance, as happily adapted to awaken the conscience and comfort the heart, to elevate the affections and influence the whole conduct in the ways of holiness.

In his life, Mr. Hervey practically recommended holiness so clearly, that all who knew him could not but venerate him.† He also, in his private letters and by good advice, helped forward and encouraged in the ways of God those who had believed through grace.—“I congratulate you on being enabled to think meanly of yourself, and most heartily wish neither the splendour of any thing that is great, nor the conceit of any thing that is good in you, may ever withdraw your eyes from looking on yourself as dust and ashes.”‡ “Let me entreat you to cultivate the ornamental disposition of gratitude, by frequently contemplating the free and boundless goodness of your heavenly Father. His goodness is altogether as immense as his power. It is great beyond words, beyond thoughts, and can only be expressed in his glorious gifts.—As you say you read the Bible with great comfort, persist in this best of studies. This is the way to enlarge knowledge, to increase humility, to quicken gratitude, to establish and improve every gracious habit.—Go on in doing acts of benevolence and in prompting others to do them. In this way you will be rich in good works, for the ever faithful God has said, ‘The liberal soul (not barely executeth, but) deviseth liberal things, and by liberal things shall he stand;’ and

* Letters published by Burgess.

† His holiness was so remarkable, his brethren in the Church, who reckoned themselves the Moderate, usually styled him Saint James.

‡ Letters to Lady F. Shirley.

the all gracious Emmanuel has declared, 'It is (not blessed only, but) more blessed to give than to receive.'"^{*} "How glad am I to hear you saying, I now desire to speak of nothing but religion and its precious truths."[†]

While Mr. Hervey clearly exhibited the doctrine and duty of holiness, and warmly pressed them on believers, he always (after he knew the gospel) directed them to the only effectual and scriptural method of holiness. He never directly or indirectly leads men to a doing for life, as if their works were either cause or title of their salvation. He never lays down moral rules for the exercise of virtue, subduing vicious passions, without directing men to unite with a given Saviour, and receive out of his fulness, and without representing a Redeemer's love as a powerful motive to obedience; any thing else he reckoned mere moral philosophy, and its highest effect unregenerate morality. The good old distinctions, working *for* life, and *from* life, were familiar to him both in theory and practice. With other accurate divines, he wished to represent good works rather as absolutely necessary *in the saved*, as necessary *to salvation*. In the following evangelical form, he recommended and urged holiness upon men. He carefully showed *believers* in Jesus, how he is their supporting and securing way, and the only medium of their access to and fellowship with God, and how the holy law of God, in all the perfection of its commands, as a rule in his hand, but without penalty of any judicial wrath, or promise of any servile reward, is their way of direction, the sole unerring and authoritative standard of our whole conversation. He earnestly urged them, as persons who had their state and nature changed by union to Christ, to consider, abhor, and flee from sin, of every kind and degree, as their fearful misery, as their only crime, and in them a crime peculiarly heinous and hurtful. He urged them to follow after righteousness and holiness in all manner of disposition and conversation, receiving it out of Christ's fulness, as their great *privilege*, purchased by his righteousness, given in his promise, and produced by

^{*} Letters to Lady F. Shirley, Let. 12.

[†] Idem. Let. 29.

the application of his blood, and the operation of his indwelling Spirit. He urged this on them as their honourable and comprehensive *duty*, enjoined on them by the law of God, constrained to by his love, and directed by his example. The grace of God, which bringeth salvation, he considers as the master which teaches, the motive which induces, the sovereign in the heart which constrains, a believer to deny himself and to walk in the ways of holiness. He with clear evidence insisted that no attainments possible in men's natural state, whether inward or outward, can have the true form of holiness in them, or be obedience to the authority of God; and that every thing done by a saint, according to the remaining temper and principles of his natural state, is an abomination to the Lord. He showed that as union to Christ, as made of God to us wisdom, righteousness, sanctification, and redemption, is the foundation of the renewing of our state and nature, so the continuance of this union, and the fellowship with Christ dependant thereon, are the immediate source of our growing holiness in heart and life. He clearly taught, that as the curse of the law is the peculiar strength of sin in our natural state, so justification through the righteousness of Christ imputed to our person, and applied to our conscience, is the distinguished strength, source, and support, of all our holiness of heart or life in our gracious state. He carefully showed, that a begun and continued receiving of Jesus' person, righteousness, and fulness, by an assured faith in the gospel-promise, is the constant and immediate means of all gospel-holiness, repentance, love, and new obedience. In urging believers to the study of holiness in heart and life, he used no motive inconsistent with their state of union to Christ, their complete and irrevocable justification through his blood, and infallible conservation in him. To believers he drew the motives of holiness from the offices, relations, works, and fulness of Christ; from the redeeming love and endearing example of Christ and his Father; from the authority of God as their God and Father, and from their own advantages or disadvantages, as stated in the covenant of grace.

Among many instances of this evangelical and efficacious method of inculcating duty, we only offer the following:—
 “The office of the Holy Spirit is to purify the heart and make it holy. This he executes by *testifying of Christ*, by showing us our pardon and justification, our salvation and happiness, in that most glorious Surety. Thus he comforts the soul, and *establishes it in every good word and work and temper*. May you enjoy more and more of his influences, and see more and more your completeness in Christ. This will dispose you to love God, to keep his commandments, and promote his glory, just as lively spirits and a joyous state of mind dispose people to be affable in their conversation and cheerful in their carriage.”* To his people he says; “We do not urge you to make brick without straw; we do not call upon you to arise and work, without *showing you* from whence your ability and vigour are to proceed. Some perhaps might exhort you to all holy obedience, but, neglecting these most necessary directions, their exhortations would be comfortless and insignificant; whereas here is grace sufficient for you in Christ; whatever hinders you Christ removes, whatever you want Christ bestows.” To a society of Christians he says; “Always bear in mind the imperfection of your best services, that you can do nothing good without continual communications of God’s Holy Spirit, and after all you are unprofitable servants; that you must therefore rely on the righteousness, death, and intercession of Jesus Christ, for acceptance at the great decisive bar, hoping for and expecting eternal life, not as wages you have earned, but as a free gift of God, bestowed not on account of your own worthless performances, but purely, entirely, on account of the most meritorious obedience and sufferings of Jesus.”†

From the above, it will appear that the exceptions some have professed to take at Mr. Hervey’s writings, from an apprehension that his principles lead to licentiousness, are

* Letters to Lady F. Shirley.

† The above plan of enforcing duty runs through Mr. Hervey’s Works; it may be fully seen in extracts as to faith and holiness, p. 90, Memoirs. Also in Sermon on the way of holiness, head second.

quite groundless. He indeed always teaches that the justification of a sinner is entirely on the ground of our Lord's vicarious obedience imputed, and that *sinner, merely as sinner*, have a clear warrant to rely on Jesus for their immediate acceptance with God; at the same time he never considers men as having *already* believed in Jesus, except they *be cordially disposed to holy obedience* in all manner of conversation. The want of observing this obvious distinction seems to be the principal reason of that confusion which often attends the ideas of *serious persons* on this subject, and of those mistakes into which they fall, relative to the true ground of a firm application to Christ, by which their consciences are frequently so much embarrassed: with respect to others, whose hearts are leavened with legal pride, the above doctrines of grace will ever be treated by them as an insult on moral virtue, as inimical to the divine law, and as having the most licentious tendency;—only wisdom is justified of her children.

SECT. III.

HIS PIOUS DESIGNS.

MAN is not born, either the first or second time, for himself only. He is a member of the public, and ought to do *all the good* he can to others. This Mr. Hervey well knew, and the love of God and men being eminently shed abroad in his heart, it was fertile of good designs. On the subject of Christian benevolence, he says, “I believe the world has a notion that I am a dignified, or a beneficed man at least. Dear Sir, (says he to his correspondent), may it be your benefice and mine, to do good to souls, and our highest dignity to glorify the ever-blessed Redeemer, who for our sakes had not where to lay his head, till he was numbered with transgressors, and laid in the silent grave.”*—“Ecclesiastical preferment—pre-

* Gen. Col. Let. 92.

ferment! Yes, if rightly understood, it is rightly so called; for what can be a more honourable office, than to labour for Christ; to spend and be spent for him whom heaven and earth adore; who yet was made sin for us, that we might be made the righteousness of God in him? O that my brethren and I may understand the word *preferment* in this truly precious and noble sense!"*—"To save souls is the noblest acquisition in the world, infinitely more desirable than to find great spoil. May this be my continual aim." He says, in 1756, "Happy Mr. Notcutt, who is escaped from sorrow, and entered into rest! yet happier in my opinion, and more highly favoured they, whose span is prolonged, provided their capacity for usefulness is continued; because there is no possibility of winning souls, either in the chambers of the grave or the mansions of glory. The living, the living alone are possessed of this privilege."† "I am entirely of your opinion with regard to the worth, the inestimable worth, of the present life, especially when there is a comfortable prospect of being useful in our generation. This state affords the only prospect of doing good to immortal souls. The dead serve not the Lord in the work of the gospel; the living, the living only, are intrusted with the precious office of turning sinners from darkness to light; therefore the living should value this distinguished prerogative at a high rate."‡ Happy, happy they! who have firmness of mind, fertility of thought, and are enabled to devote them both to their Redeemer's service.§

He speaks on this point with peculiar ardour: "Who has any bowels of pity? who has any sentiments of compassion? in God's name and for Christ's sake, let him show it, by warning every man and beseeching every man to seek the Lord while he may be found; to throw down the arms of

* Letter, Gospel Magazine.

† The benevolent reader, while he surveys the pious designs of Mr. Hervey, may have additional directions and motives to this labour of love from Dr. Mather's *Essays to do Good*, lately reprinted in this country; also *Means of doing Good* proposed and exemplified by the compiler of these Memoirs.

‡ Gen. Col. Let. 148.

§ Ibid.

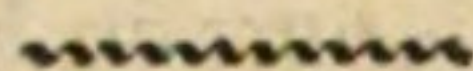
rebellion before the act of indemnity expire. Here let us act the friendly part to mankind, here let the whole force of our *benevolence* exert itself, in exhorting whomsoever we are likely to influence, to take the wings of faith unfeigned, of repentance undelayed, and flee from the wrath to come." Under these impressions, he formed the following solemn address to some careless sinners in his neighbourhood:—"In the last great day, when the Almighty shall arise to shake terribly the earth, when the Ancient of Days shall sit, when the judgment shall be opened;—in that tremendous time, on what will you rely for salvation? Will you seek to your good thoughts and pious discourses? Alas! they are full of imperfection, and cannot bear the severe trial. All your own righteousnesses are as filthy rags, and will be utterly unable to gain your acceptance. To what, then, will you have recourse? To whom will you fly in the great extremity? Surely to the sufferings of Jesus; there is nothing else under heaven whereby you can be saved, but his meritorious passion. Unless his blood plead in your behalf, you are covered with everlasting shame and contempt; unless his blood make your peace, you are cast, you perish, and are eternally undone. Think, O think deeply, on this, and then you will no longer lightly esteem this Rock of your salvation, no longer neglect or disregard, what you will shortly have such infinite need of. Think, O do but think deeply on this!"*

Under these views also, Mr. Hervey was engaged in contriving and encouraging schemes to do good in behalf of the souls of men: "I caused lately (says he) to be printed for the benefit of my people, a little collection of scripture promises. I would have them pasted into their Bibles, and other pious books, that they may not be lost, but always at hand; and may the God of all grace command them to be mixed with faith, and ingrafted into their hearts. Perhaps some of your friends may not disdain this spiritual nosegay, because, though little, it is culled from the garden of God."† I may also say, they will be a cordial to a believer, when all

* Gen. Col. Let. 148.

† Ibid.

the delicacies imported by shipping lose their agreeable relish; they will be a portion to him, when all the treasures acquired by commerce are taking their everlasting flight. He inclosed this list in letters to his friends;—it well deserves a place here.



PROMISES,

To be pasted at the beginning of a Bible.

“God hath given us exceeding great and precious promises, that by these we might be partakers of a divine nature.” 2 Pet. i. 4.

DIVINE TEACHING.

Isa. xxix. 18. “The eyes of the blind shall see out of obscurity.”

Jer. xxxi. 34. “They shall all know me, from the least of them to the greatest of them, saith the Lord.”

John xiv. 26. “The Holy Ghost shall teach you all things.”

Isa. lviii. 11. “The Lord shall guide thee continually.”

PARDON.

Isa. xliii. 25. “I am he that blotteth out thy transgressions.”

Isa. i. 18. “Sins as scarlet shall be as white as snow.”

1 Pet. ii. 24. “Who his own self bare our sins in his own body on the tree.”

1 John i. 7. “The blood of Jesus his Son cleanseth us from all sin.”

JUSTIFICATION.

Rom. viii. 33, 34. “It is God that justifieth.”

Rom. iii. 21. “Justified freely by his grace.”

Isa. xiv. 24. “In the Lord have I righteousness.”

2 Cor. v. 21. “We are made the righteousness of God in him.”

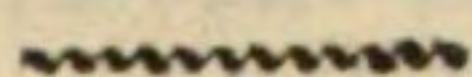
SANCTIFICATION.

Ezek. xi. 19. "I will put a new spirit within you."

Tit. ii. 14. "Christ gave himself for us, that he might redeem us from all iniquity."

Heb. viii. 10. "I will put my laws into their mind, and write them in their hearts."

1 Thess. v. 23. "The God of peace sanctify your whole spirit, and soul, and body."



PROMISES,

To be pasted at the end of a Bible.

TEMPORAL BLESSINGS.

1 Tim. iv. 8. "Godliness hath the promise of the life that now is."

Psal. xxxvii. 3. "Verily thou shalt be fed."

Matth. vi. 33. "Seek first the kingdom of God, and all things shall be added."

1 Tim. vi. 17. "Who giveth us all things richly to enjoy."

TEMPTATION.

1 Cor. x. 13. "God will not suffer you to be tempted above that ye are able."

2 Cor. xii. 9. "My grace is sufficient for thee."

Rom. vi. 14. "Sin shall not have dominion over you."

Luke xxiii. 32. "I have prayed for thee, that thy faith fail not."

AFFLICTION.

Job v. 17. "Behold, happy is the man whom God correcteth."

Lam. iii. 32. "Though he cause grief, yet will he have compassion."

Psal. l. 15. "Call upon me in trouble, I will deliver thee."

Rev. iii. 19. "As many as I love, I rebuke and chasten."

DEATH.

1 Cor. xv. 55—57. “God giveth us the victory through our Lord Jesus Christ.”

2 Cor. v. 1. “If our earthly house is dissolved, we have a building of God.”

John iii. 16. “Whosoever believeth, shall have everlasting life.”

Psal. xxiii. 4. “Though I pass through the valley of the shadow of death, I will fear no evil.”

CONCLUSION.

“God willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath,” Heb. vi. 17.

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Among others, he sent the above collection to his friend Lady Frances Shirley; and observes, “I formerly compared the inclosed paper to the present of a rose, whereas it was really a *bank note*, richer than the note which a certain lady of quality was pleased to transmit to a country clergyman for the benefit of his poor neighbours. It is a note upon the bank of heaven, under God’s own hand—a note for treasures of inestimable worth and everlasting duration. Yet I do not pretend, Madam, to lay you under any obligation, or to compensate for your own generosity; because I am not the bestower, but only the bearer of that gift. May that *all-sufficient God*, from whom it comes, enable you to use it! enable you by faith and prayer to draw for whatever you want—for grace to help in every time of need—for all the unsearchable riches of Christ!”

He wished these promises preached upon by clergymen, to whom he had sent the lists. Along with some to a minister, he says, “I fancy a short but lively discourse upon each of the eight heads and texts selected, might, after they have been committed to the memories of the people, be acceptable,



and what the apostle calls a word in season." This he did himself.

" Nothing perhaps (says he) is more wanted, or would be more useful (especially to the clergy), than a judicious treatise on visiting the sick, in a neat pocket volume; but I am sensible there is nothing equally difficult to execute; I never yet saw one to my mind. If, methinks, such a man as Mr. Walker of Truro could find time to set about it, it would be done effectually, because he is a most experienced Christian, and has long been accustomed to the chambers of the sick, and would write from facts, and his own knowledge of the human mind."

Having received a copy of verses from his friend Moses Brown, he on the same design (of doing good) transcribes them, and sends them to a *reclaimed* friend:—

## I.

" When, with my mind devoutly press'd,  
Dear Saviour! my revolving breast  
Would past offences trace,  
Trembling I make the black review,  
Yet pleas'd behold, admiring too,  
The power of changing grace.

## II.

" This *tongue*, with blasphemies defil'd,  
These feet to erring paths beguil'd,  
In heav'nly league agree:  
Who would believe such *lips* could praise,  
Or think my dark and wand'ring ways  
Should ever lead to thee?

## III.

" These *eyes*, that once abus'd their sight,  
Now lift to thee their wat'ry light,  
And weep a silent flood;  
These *hands* ascend in ceaseless pray'r,  
Oh! wash away the stains they wear  
In pure redeeming blood!

## IV.

" These *ears*, that pleas'd could entertain  
The midnight-oaths, the lustful strain,  
When round the festal board,  
Now deaf to all th' enchanting noise,  
Avoid the hrong, detest the joys,  
And long to hear thy word.



## V.

“ Thus art thou serv'd in every part;  
 Oh! would'st thou but transform my heart,  
     That drossy thing refine;  
 That *grace* might *nature's* strength control,  
 And a new creature,—body, soul,—  
     Be *all*—be ever thine.”

“ I hope you'll commit these verses to your memory, and often repeat them as you ride or walk, till your tongue, lips, eyes, ears, and very heart, are subservient to the great end of your salvation, and that of others.”—“ I had once a design, nor have I wholly laid it aside, of extracting from Jenk's Office of Devotion, the few leaves he has there wrote so pathetically on the Sacrament, and of printing them with the communion-service, after the manner of the Bishop of Man, adding on the sides suitable observations of my own, to supply Jenk's deficiencies. I propose likewise to add what Marshall says on the subject, and insert from the Bishop of Man his short, yet striking meditations on some well-chosen texts of Scripture; which will be of service to every one, particularly those who are not accustomed to meditate, or have no talents for it, and consequently want such an assistance to employ the time, while others are receiving the bread and the wine.”\* To a judicious and holy clergyman (I suppose Walker of Truro), he writes; “ I should much wish to see from your pen two or three lively animated forms of morning and evening prayer, with clear and short directions how to pray aright, and a proper method of daily self-examination. This, printed in a half-penny pamphlet, we might give away to any body, to every body indeed; and if one in twenty, or even one in fifty, proved successful, our pains and expense would be abundantly recompensed. We should also have some handle to lay hold on hypocritical self-deceiving souls: we might say, Neighbour, have you got these prayers by heart? Do you constantly use them, and examine yourselves daily by these questions?”† To another he writes; “ Have you any law-books? I wish you would look into the

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\* Gen. Col. Let. 222.

† Ibid. 104.



indexes, and see what laws have been made to secure the Lord's day from profanation. It is a pity these should be unknown to the common people, and still a greater pity that our justices of peace should not exert themselves vigorously in an affair of such consequence to the present and future welfare of their fellow creatures. I wish a spirited pamphlet was judiciously drawn and published on this occasion, setting the sin of omission in a true light. It grieves me to think how much good might be done which is not, especially by gentlemen who have leisure and abilities to plan schemes for the public benefit.\* For the purpose of doing good he wrote his own books. Desiring a friend to revise one of them, he says, "Who knows but if you help me in this work, I may converse with you when I am dead; and, perhaps, a very weak hint from the pen of an old friend *may be blessed to your comfort*, when he is gone hence and no more seen."

The county hospital of Northampton, he, along with his friends, Drs. Stonehouse and Doddridge, greatly encouraged: while he was able, he visited the patients, and gave them suitable directions. To the last-mentioned friend, he writes; "I heartily applaud the zeal you show for the spiritual welfare of the patients of the Northampton infirmary. It would be an inestimable favour, if, by the blessing of God, it might be productive of a reformation in the persons whom it admits and discharges. As distressed objects will in all probability resort to it from all parts of the country, a change wrought in their hearts, and a renewal begun in their lives, will be a happy means of diffusing religion far and near. I hope the clergy concerned in the management of the infirmary will, with delight and assiduity, concur in the prosecution of so desirable an end. I can promise for one, so far as God shall give me ability. I wish some proper scheme was contrived for the execution of this design, in which I might bear some little part, without giving umbrage to my brethren, or alarming their jealousy. I have sometimes thought of giving

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\* Gen. Col. Let. 193.



the patients a kind of lecture or exhortation once a-week, formed on some one or other of these scripture momentos on the walls,\* but am somewhat doubtful whether such proposal would meet with acceptance. Sometimes, checked by the infirmities of my constitution, I have hitherto neglected to mention the affair; however, I now venture to submit it to your consideration: To this, or any other advisable method, I should very readily contribute the best of my assistance."† On the same subject, he says to the same friend, Dr. Stonehouse;‡ "If any method is agreed upon by the committees, for endeavouring in some effectual manner to promote the spiritual and everlasting welfare of the infirmity patients, I wish you would be so kind as inform me of it, that if any part of this generous undertaking should fall to my share, I may address myself to the prosecution of it with all the ability which the Divine goodness shall vouchsafe to communicate;

\* Texts of Scripture in the Northampton, Winchester, and several other infirmaries, are written on the walls, suited to the state of the afflicted, and consequently very useful, if reflected on by them.

† Gen. Col. Let. 27.

‡ As this gentleman is often referred to as Mr. Hervey's friend, the following account of him may be agreeable to the reader. He happened to have his medical education under a Dr. Nichols of Oxford, a professed deist, who took great pains to instil his pernicious principles into the minds of his pupils: Under him Mr. Stonehouse commenced infidel; for seven years he continued a confirmed unbeliever, and during all that time did all that he could to subvert Christianity, and wrote a keen pamphlet against it, (the third edition of which he burnt). For writing and speaking of this, says he, I humbly hope God has forgiven me, though I never can forgive myself. He practised with much honour and success as a physician at Northampton. While in this place, by the labours of Dr. Doddridge and Mr. Hervey, this gentleman was called to the obedience of faith. He was very assiduous in his attentions to Mr. Hervey's health and comfort. He would be sometimes in his carriage at Weston by four o'clock in the morning, and was often with him in his study. Some time afterward he entered into holy orders. When he was seized with a dangerous illness, and was recovering by means of the Bristol waters, Mr. Hervey writes him; "I really believe God has some signal work for you to do. He that has snatched the brand from the fire, and made it a polished shaft in his quiver, will not, I persuade myself, so soon cast it away, or break it to pieces. I have a strong presage, that Almighty goodness will continue you as an instrument to glorify his Son Jesus Christ; to turn many to righteousness, years and years after I am gone hence and seen no more." We know this good hope was realized. Dr. Stonehouse, for many years previously, preached the gospel in the county parish of Cheverel, and in St. James's church, Bristol. He published many religious treatises, which were very useful, and died in 1795, full of years and honour.



or if there be no need of my concurrence, that I may accompany it with my best wishes, and at least farther it with my prayers."\*

To a clergyman he writes; "Let me beg of you to direct me to the most improving books you have met with. No longer than yesterday, a young clergyman, whom I had never seen before, made me a visit, and attended a lecture which I gave my parish in Weston church, on a Wednesday evening, at seven o'clock: an amiable gentleman truly! He seems mighty well inclined; wonders that his brethren don't make edifying subjects, such as justification and sanctification, the favourite of their discourse. Now, I don't know what more substantial service I could do such a person, than to recommend to his study some evangelical author, with a little sketch of his character and distinguishing excellency, which might be a blessing to others, and a blessing to himself."†—"I should be much obliged, if you would let me know what are some of the most valuable books which you have met with, on various subjects of importance; what little treatises most proper to be put into the hands of illiterate people; what are some of the most improving and judicious compositions in biography; what the most sound and weighty authors that might be recommended to young students of divinity."‡—"Methinks, if a subscription to *modernize* valuable authors, and thus rescue them from the pit of oblivion, was properly set on foot by some men of eminence, and the proposals well drawn up, it would meet with due encouragement. I have often wondered that such an attempt has never yet been made. How many excellent books of the last century are now out of print, while such a number of useless and pernicious writings are continually published."§—"If you are acquainted with any person of solid judgment and refined taste, that has a considerable share of leisure and devotion, I believe it would be a very useful work, and acceptable to the world, if he would select the most delicate and noble parts of that copious, but excellent performance, Vitringa's Commentary on Isaiah, and

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\* Gen. Col. Let. 32.

† Ibid. 149.

‡ Ibid. 112.

§ Ibid. 209.



form it into one moderately sized English volume.\*—“ I wish some judicious hand would give us the quintessence of Dr. Owen’s works, each in a size both portable for the pocket and the memory. I really think it would be one of the most substantial acts of service which a scholar or divine could perform for the present age.” He urges his correspondent (Mr. Ryland) to think of executing it:—“ I cannot but think it would be a profitable employ for young students in divinity, to exercise themselves in abridging Mr. Caryl on Job, Dr. Owen on the Hebrews, Mr. Charnock on the Attributes, or some such valuable, but voluminous authors.† These and many other works of the same luxuriant growth, would, if put into the alembic, afford us the very spirit of the gospel, and the richest cordial for our souls.”‡—“ The Bibles I asked from your Ladyship, to tell the real truth, I want not for myself: blessed be God, my own writings are a fund for charitable expenses: but I had some other ministers, whose circumstances are less affluent, in my eye. These I proposed to supply with a few Bibles, by disposing of which in a judicious manner among their neighbours, they may win their affections, and promote their salvation.”§ In the same spirit, he says, “ I am much pleased with the account of the religious society at Truro, of which Mr. Walker is the founder and present director. It is an admirable plan. I would have endeavoured (had my health permitted my attendance) to have formed one of the same kind at Northampton. I heartily wish so useful an institution was more known and well established, in all the principal towns in this kingdom, as I am persuaded such a society must be productive of great good, and, in some degree, revive|| the drooping interest of Christianity, wherever it was prudent to set it up.”

He did much good in recommending religious treatises little

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\* Letter to Mr. Whitefield.

† Since the period Mr. Hervey wrote, several of the above works have been modernized by Messrs. Williams, Burder, &c.

‡ Note to *Aspasio Vindicated*.

§ Letters to Lady F. Shirley, Let. 81.

|| See a plan of the above societies in Mr. Henry’s Works.



known, had it not been for his warm commendations, the precious works of Jenks, Marshall, Trail, Burnham, and several others, would have been hardly known. Among his other good designs, he proposes the following scheme to young ministers:—"I would submit it, with the utmost deference, to the consideration of my younger brethren in the ministry, whether it might not be a very profitable exercise to pursue the hints, and enlarge the plan of these compendious treatises; whether, by digesting them into proper divisions, and introducing under each division a more full and circumstantial display of the subject, we might not form popular and useful discourses for the pulpit. Such a practice, I persuade myself, might considerably facilitate our preparations for the public service, would stock our own minds with a set of the most important and affecting truths, and render our ministrations more acceptable to others, although in no respect dishonourable to ourselves, as such a *transformation* is very different from a *theft*; and the most likely way to commence originals, is to work upon such excellent models."\*

Little more than a month before his death, we find him forming a design to stop the progress of Socinian errors in Scotland. In a letter to Dr. Witherspoon, or some other Scottish correspondent, he says, "I am very sorry to hear by you, as well as by several others of my correspondents from Scotland, that gentlemen of letters in that kingdom are deplorably gone off from the simplicity and truth of the Scriptures, and that the Socinian tenets are gaining ground apace. I could wish, methinks, at this critical period, that Alsop's *Antisozzo* was judiciously abridged, and in the Glasgow type reprinted in a 12mo volume; though it is almost a pity to abridge it, unless it were well executed, as the whole is so interesting, and might be contained in two 12mo volumes, if printed in Glasgow. It is, I assure you, a very smart book, and one of the best defences of evangelical doctrine I ever saw, or expect to see, even if my life, which now draws very near its end, could be prolonged to the next century: in short,

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\* Preface to Jenk's *Meditations*.



I think it is an unanswerable performance ; and divines of every denomination would do well to make themselves masters of this spirited and entertaining writer, as they would then be able to defend the truth as it is in Jesus against all kinds of opponents, how witty, keen, subtil, or malignant soever the attack may be. I would beg it of you to recommend this book as a specific against Socinianism. Use your interest to have it printed forthwith at Glasgow.\*

On the same design of doing good, he dispersed religious treatises among his friends, or the poor, the careless, the weak, and afflicted. He sent different copies of Erskine's Sermons to his friends at Bideford. To a friend, he says, " Will you be so good as procure for me a dozen of the Bishop of Man on the Lord's Supper? I give this away to communicants. I have been preparing two or three sermons: you will give me leave to send you a copy; and if you shall like to give them among the poor, I will send you a considerable number. To another he writes; " Twenty-five sermons are sent, and accompanied with my prayers, that they may be among many people as a dew from the Lord, and as rain upon the grass." He was careful in the choice of these, and in adapting them to the circumstances of the persons to whom they were given: Henry on the Pleasantness of Religion, to the young or gloomy; Woodward's Caution, to profane swearers; Jenk's Glorious Victory of Chastity, to the unchaste. He writes a friend on the death of his wife; " Give me leave to present you with Dr. Grosvenor's Mourner, or the Afflicted Relieved. I am never without some of these little books, to give away to my acquaintance under affliction, especially for the loss of dear relations or valuable friends.†" He seems particularly concerned to have suitable treatises dispersed among the soldiers. " Your friend, Colonel ———, has made a present of Steel's Christian Hero to all the officers. I wish, when he had been in such a disposition, that he had given all the common men Dr. Woodward's Soldier's Monitor. This book was wrote by the order of Queen Anne, as I am told, and

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\* Gen. Col. Let. 207.

† Gen. Col.



delivered to every soldier at the government's expense. The Sailor's Monitor, wrote by the same hand, was given to every sailor; and I think it very impolitic in the government to discontinue so well judged a donation.\* He encouraged others to write and publish. "Present my most affectionate compliments to ———. I hope he intends to publish his discourse on the Christian Sabbath. Such a treatise is not a little wanted. I shall be glad to hear that the work you have in hand is going on with expedition." He encouraged, by his influence and his purse, societies for promoting the gospel, both at home and abroad. The following directions, given by him, most likely took place in his own practice:—"For reformation in swearing, lying, Sabbath-breaking, passionate and unchaste persons, you may write (or keep by you printed) hints on slips of paper against either of these vices, and place them in the way of such persons, either by putting them into their books, windows, or other places, provided you do not care to give them to the person yourself, or they may be sent by post.†"

In attempts to do good, he used also to take hold of any suitable occasion, and write a religious letter to his friends. This is evident in his numerous letters. We only select a few instances. The following letter he sent by post to a deist, which had a good effect:—

"Sir,—Though you disbelieve Christianity, I cannot suppose you disbelieve a future state of rewards and punishments. Please therefore to take it into serious consideration, whether you think your actions are such as will, upon your own principles, stand the test at the great day of account.

"As it highly becomes us to do what good we can while we live in this world, and as I am truly concerned for you, I take the liberty of giving this friendly hint, and hope you will receive it as a proof that the writer, though unknown, is

"Your very sincere well-wisher,

"A. Z."

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\* In our times multitudes of Bibles are distributed by the Naval and Military Bible Society to these useful classes of men.

† Hints concerning promoting religion.



His friend Dr. Stonehouse having fallen from his horse, he sends him the following advice:—"Let me exhort you to live as on the borders of eternity, and often to reflect where the late fall from your horse might have hurried you. Eternity is at hand; he that cometh will come, and will not tarry. O that your soul may prosper! but it cannot prosper unless the world be under foot, and your affections fixed on Jesus; what besides him deserves a thought?"

To one looking toward the ministry, he writes; "Worldly craftiness is a bad guide, I wish you may have religious discretion for your's, and that you begin (instead of paying court to the great) to court souls for the everlasting bridegroom; this is your true interest, and will avail you when every worldly consideration will be found ineffectual."

To a young minister (who from a scorner became a serious zealous preacher) he writes; "May we never forget what is our Master's engagement to his ministers, **LO, I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD.** I write it in capitals, because I wish it may be written in our hearts. Go forth, my dear friend, in the strength of this word, and you shall not be confounded. Plead with your great Lord, plead for the accomplishment of this word, and the gospel shall prosper in your hand. In every exercise of your ministerial duty, act an humble faith on this wonderful word, and the heart of stone shall feel, the powers of hell fall. Remember you are a minister of God, and that your tongue is to be a well of life; you are to believe in Christ, daily to cherish your faith in Jesus, that out of your heart may flow rivers of living water, such tides of heavenly and healing truths, as may refresh the fainting soul, and animate its feeble graces."\* To one who had been lately at the Lord's table, he writes; "I hope you remember, not without a pleasing mixture of gratitude and joy, your Divine, yet bleeding Lord; I hope you feel a more comfortable trust that your sins are done away through that all-atoning blood, and that you pray with a more steady faith for that most blessed Spirit, which was

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\* Gen. Col. Let. 59.



sealed to our enjoyment in the holy sacrament, of which we were so lately partakers."\*

To his sister, upon her marriage, he writes; "I am most hearty in my wishes that your spouse and self may enjoy abundance of happiness in the married state. I hope you will both remember the eternal world, which must very shortly receive you; that ere long the nuptial bed must be resigned for a lodging in the grave, and the ornaments of a sparkling bride be exchanged for the dressings of death; and if, under the frequent view of these serious truths, you study to farther each other in faith and holiness, then you will be true help-meets the one to the other; then you will come together, not for the worse, but for the better; then you may trust, that when death shall dissolve the union below, Christ will bid it commence again above, and continue to endless ages, in the midst of unspeakable delight."† His kind benefactress, Mrs. Orchard, he addresses in the following words:—"For yourself, Madam, was I to frame the best wish imaginable, it should be that you might give attendance to the reading of the Scriptures, and not be a stranger to frequent prayer. What an inestimable blessing would that excellent memory of your's be, if stored and replenished with the precious promises, most pure precepts, and illustrious examples of Scripture; and your engaging company, which all your acquaintances are so fond of, yet is not too good for God, who is blessed for ever. Would you, in the midst of the day, withdraw from the unimproving world, to converse a little with its Creator, by humble prayer, I believe you will find such benefit and satisfaction from it as the world cannot give."‡ One who was the author of a pious treatise, he advises; "Remember, my dear friend, when you are in company, you have written a pious book, and do not invalidate all your exhortations to others, by forgetting them in your own conversation. It is this, ah! it is this, that destroys what we build, confirms people in lukewarmness, and does unspeakably more mischief than can be enumerated in this let-

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\* Gen. Col. Let. 147.

† Ibid. 11.

‡ Burgess's Letters.



ter. Let no evil communication proceed out of your mouth, but that which is good to the use of edifying.\* A neighbouring clergyman, coming to his house upon a visit, met with a remarkable deliverance from death by the way.† Mr. Hervey seized the opportunity to give him the best advice, in the following words:—"What has my dear friend been speaking to the honour of him who saved his life from destruction? No emotion in your mind, I hope, but of gratitude to the great Preserver of men, who kept all your bones, so that none of them are broken. Now, I hope, you will be steady, and uniformly serious. You see God warns, yet spares you. To others he has appointed such dangers as befel you yesterday to be the messenger of death; to you he has designed them only as an admonition of love. Hear, then, your Preserver's voice; trifle no longer with Christ and salvation; be zealous, I mean discreetly zealous, for your Saviour, and for that gospel which you understand better than most of our clergymen. How can you refuse to speak boldly for such a Master, and devote yourself to his service in earnest, who forgives all your backslidings, watches over you with such tender compassion, and waits, yea, waits to be gracious to you."‡ To a physician, about using means for the spiritual welfare of his patients, he writes; "I greatly wish those in the practice of physic would study St. Paul as well as Hippocrates, and attend occasionally to the spiritual wants of their patients, when they are consulted as to their bodily disorders. This would be endeavouring to copy after the pattern of the compassionate Physician of mankind, who, while he cured the body, cured the soul. Being totally and

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\* Gen. Col. Let. 163.

† This gentleman was driving his wife in a one horse chaise, when the horse suddenly took fright, and flung his hinder leg over one of the shafts, just by the side of a very deep ditch. Being thus entangled, and a high mettled horse, he kicked with all imaginable fury, and several times his hoofs came within a hair's breadth of their heads. They called in vain on their servant, who had loitered behind; and they must both have inevitably been dashed to pieces, had not the horse by his violence broke the harness, bar, and shafts, and thus happily disengaged himself. This accident happened near Mr. Hervey's house.

‡ Gen. Col. Let. 178.



continually silent at the patient's bedside, is, I think, denying, or in some measure being ashamed of the Redeemer, who bought us with his blood; is it not, as it were, refusing to embark in his cause? How many such might be improved and comforted by a physician, without any hindrance to his prescriptions, detriment to his character, or loss of his time! The sick would long remember the words of their physician, if he would now and then drop occasionally a few religious hints, or a striking sentence or two, with propriety and seriousness.\* The same person he thus addresses upon another occasion:—"As to the matter of defending me, I think it is of no great moment; I am ten thousand times more earnest for your conversing like a Christian on every occasion; take all opportunities of glorifying your Divine Master, and be spreading abroad the savour of his blessed name. It would bring dignity to your character, and would command reverence even from gainsayers, if you were to make sometimes a frank declaration on this head, and act accordingly. Don't scruple to bid your patients seek to God for a blessing when they are recovered; remind them of their obligations to the Almighty Physician; they are restored to health, not for the poor purpose of eating and drinking a little more, but to acquaint themselves with Christ Jesus, to prepare for eternity, and make their salvation sure. This would be truly graceful, might do much good; and should any find fault with this practice, he must not pretend to the piety of a Christian, he has not the religion of a heathen (Virgil's *Æneid*). Do, my dear friend, persist, in a prudent way, to bear your testimony for a Master, who hath bought you with his very life, and intends to make you partaker of his everlasting kingdom. If this advice does you or your's any harm, reproach me with it when we shall stand in the presence of the whole world, and before the tribunal of our Judge."†

To Mr. ———, by a friend, he conveys the following advice:—"Recommend Jenk's Victory of Chastity to Mr. ———;

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\* Gen. Col. Let. 187.

† Ibid. 143.



and tell him, though the lusts of the flesh are inveterate enemies, yet three methods may be prescribed for a victory over them.—1. A believing application of the Redeemer's death. The saints in glory, once men of the like passions with ourselves, overcame through the blood of the Lamb; he bore our sins in his own body on the tree, that, being dead unto sin, we might live unto righteousness.—2. An habitual reliance on the Spirit of God. If ye through the Spirit do mortify the deeds of the body, ye shall live. Christ by his Spirit acts on our depraved, polluted hearts, as a refiner's fire, or fuller's soap.—3. An improvement of the divine promises. God has given unto us exceeding great and precious promises, that we might be partakers of a divine nature, having escaped the pollution that is in the world through lust. These tell Mr. ——— to lay up in his memory; on these let him meditate, and plead them before our heavenly Father, in frequent fervent prayer. And then let him be of good comfort, the blessing of God will be his portion. A troop shall overcome him, but he shall overcome at the last.\* Thinking on an honoured friend; rather timid on a certain occasion, he writes her; “I cannot but wish you would, in a public manner, countenance attempts for promoting the glory of God; it seems one kind of confessing our Divine Master before men; and who would not take every proper opportunity of acknowledging him in a degenerate age, that denies even the Lord that bought them, especially since, for our sakes, he despised the shame, and endured the torment of the cross, since he is now set down at the right hand of God? and those who honour him in time he will honour before the angels in heaven.”†

To one whose attention was ready to be too much taken up with worldly business, he observes; “What shall I say to my dear friend? O let the world see that business may be managed, great business managed, and Christ and eternal ages not forgot! Let men see that the comforts of Christianity, the privileges of the gospel, are so truly delightful,

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\* Gen. Col. Let. 179.

† Letter to L. Frances Shirley, Let. 36.



as to be the most effectual sovereign refreshment under the fatigues of a troublesome employ. Thus doing, you would be a credit and high recommendation to religion; and blessed would you be, if your Master found you so doing.”\* From the same benevolence of heart, he wrote a most serious and affectionate letter to an atheistical and debauched gentleman at Bath.† This he did on the occasion of his witnessing a deistical libertine’s dying in great horror. In this missive, after narrating the dismal story, he says, among other things, “Think, I conjure you, think upon your dangerous case. If you would wish to escape the fire that never will be quenched, I exhort you as a friend, I beseech you as a brother, I charge you as a messenger from the Most High God, in his own most solemn words, ‘Cast away from you your transgressions, make you a new heart and a new spirit, and iniquity shall not be your ruin.’” Indeed, he seemed to make it an invariable rule, never to write a letter on any occasion, without at least one pious sentence in it, stirring up his friend to duty; and that not introduced in a forced and awkward manner, but interwoven, so as to appear naturally to arise from the subject. We give a few instances of this:—“That inestimable book, God’s word, I would cleave to, I would dwell upon, and would not you do so too? My text on Wednesday evening will be a complete description of a Christian, Phil. iii. 3. ‘We are the circumcision, who worship God in the spirit, who rejoice in Christ Jesus, and who have no confidence in the flesh.’ A fine subject for your meditation; why should I not add for your conversation also?”‡—“I hope Dr. Swan’s journey will be blessed to the restoration and establishment of his health. I wish I may never forget the text on which he heard the minister of Weston preach; I wish we may all enjoy the blessing comprised and promised in it: ‘I will give you another Comforter, that he may abide with you

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\* Gen. Col. Let. 145.

† See letter to Richard Nash, Esq. It is supposed Mr. Hervey wrote this letter when he was at Bath in 1743. For ought it appears, this man of pleasure despised the solemn pious warning given by the benevolent Mr. Hervey, and died as he lived.

‡ Gen. Col. Let. 145.



for ever.' Don't you, my dear friend (Dr. Stonehouse), think of such things, talk of such things to your lady, and instruct your children in such things? O let us remember the Judge is at the door, and eternity is near!"\*—"As soon as I had read Mr. —'s letter, I burnt it, according to your desire; who can now retrieve the syllables, sentences, and words? Thus are the sins, all the sins of them that believe in the Divine Jesus, done away. What a privilege! what a blessing! Should not our souls exult in it? should not our discourse dwell upon it?"—"Let me this Christmas wish you all joy and peace in Christ Jesus: these are the true compliments of the season, and therefore sent by your true friend, J. H."—"Poor Mr. H—, I am informed, has almost lost his sight: the Lord grant that he and we see by faith the Lord's Christ." The introducing a religious hint in word or writ, he apprehended often strikes a person, and is productive of more real good than a laboured discourse from a pulpit, or a formal address at home. The above method he used even in hasty message-cards and billets to his most intimate friends, so much was his heart set on doing spiritual good. With the same design of doing good, he formed his publications in respect of their dress. He wished to recommend the truth to the consideration of the world, and make it appear lovely in their view. He adorned it with elegant language, and all the winning arts of persuasion, and procured attention from many who would give it to no other divine.

Among the instances of his benevolence, we may mention his visiting condemned criminals in Northampton jail, which, to one under his relaxed state of health, was an eminent labour of love. We have an instance of this, August 8, 1747: "I visited the poor condemned malefactor; found him an ignorant person; aimed chiefly at these two grand points, to convince him of the heinousness of his sin, and show him the all-sufficiency of the Saviour to obtain pardon for the vilest of offenders."† When, through weakness, he was not able

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\* Gen. Col. Let. 181.

† Ibid. 58.



to make them a personal visit, he wrote them a suitable letter of advice.\*

While his heart was much set on pious designs, wherein he himself could be active, he wished and prayed for success to those of others, and endeavoured, by advice and otherwise, to promote them. He also rejoiced much in their success. A serious friend having sent him some Sketches he had drawn up for instructing his family, and wishing him to revise them, he returns them, and writes him; "Upon a repeated review of your Sketches for instructing your family on Sunday evenings, I really don't know how to improve them. I think they are well digested; but when you exercise your talent in speaking from these Sketches, don't forget to implore a blessing on what you are going about; stir up the gifts of God which are in you, by a zealous use of them, and you yourself will improve them better than I can for you. I shall only suggest, that as soon as you have finished, set down, as fresh heads for another occasion, what new thoughts occurred to you while you was speaking. Oh! let us work while the day lasts!"† A minister asking his advice with respect to catechising the children of his charge, he returns him for answer; "I am glad you are beginning to catechise your children; I hope you will be enabled to feed Christ's lambs, and dispense to them the milk of the word, as they may be able to bear it. Indeed, you apply to a wrong person for advice; I make some efforts, it is true, to discharge this duty, but not to my own satisfaction; and, great will be the glory of divine grace, if it be to the edification of my people. My time of catechising is during the summer, when the days are long, and the weather warm; but I think you do right to conform to the usual custom of catechising in Lent. I propose to the children principally the Lord's prayer, the creed, the ten commandments; what relates to the sacraments, at

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\* A most excellent letter to two criminals is inserted in his General Collection. Among the many benevolent designs of the present times, might not some society or individual reprint the excellent letter referred to, and send it to condemned malefactors, immured in prisons, and having little opportunity of any mean of salvation?

† Gen. Col. Let. 185.



present I do not attempt to set before them. I fancy you had better proceed in the same method. However, pray to the Lord, whose work you work: He, who is all-wise, will direct you: He, who is all-powerful, will prosper you."

Hearing of a society for reformation, instituted by some learned men, he says; "I am glad to hear that such eminent and able geniuses are determined to employ their talents in so noble a cause as the honour of the Most High God. I shall be very much pleased to see the scheme which these gentlemen propose to execute, that I may have the satisfaction to accompany it with my prayers, and may wish them good luck in the name of the Lord."\* On the same design he says; "I am glad to hear the Bishop of Norwich, who is a very fine scholar, and a very polite gentleman, has joined the noble association, which is determined to make a public stand, by writings, particularly against the overflowings of infidelity and vice. I hope the God of heaven has stirred up the minds of these eminent persons, and will accompany with his favour the work they undertake. It is written in the Scriptures of truth, 'When the enemy comes in like a flood, the Spirit of the Lord shall lift up a standard against them.' Who knows, but partly by these masterly pens, and partly by the labours of the honest Methodists, this prophecy may in some measure be accomplished?"† Having heard of the success of his friend Mr. Whitefield, he says; "I rejoice to hear of your success in the gospel of Christ. Go on, my dear brother, to make known every where, what are the riches of the glory of this mystery, Christ in sinners the hope of glory. Go on to warn every man, and teach every man, in all wisdom, and may you have the unspeakably precious privilege of presenting thousands, and millions, perfect in *Christ Jesus*."‡ Again, "I am glad to hear of your unremitted labours, and uninterrupted success. Go on, dear Sir, in the strength of our Lord Jesus Christ. Let the marvellous power of Christ, and the divine virtue of his resurrection, be seen and admired

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\* Letters to Lady F. Shirley, Let. 31.

† Ibid. Let. 71.

‡ Unpublished Letter to Mr. Whitefield.



in your effectual preaching. O that the time, that happy and longed-for time, was come, in which he that was lifted up upon the infamous tree, will draw all men after him! O that my beloved friend may be made an instrument of bringing this blessed event to pass!"\* Hearing of a remarkable work of grace in Cornwall, and of the activity and diligence of Darracot, and several ministers there, he wishes them all prosperity in the name of the Lord, and laments his own weakness, that he cannot go and do likewise. On the general spread of the gospel, he says; "May the merits of Jesus' death ere long visit the remotest climates, and darkest corners of the earth! Command thy gospel, blessed Jesus, to take the wings of the morning, and travel with yonder sun. Let it fly upon strong pinions among every people, nation, and language, that, where the heat scorches, and the cold freezes, thou mayest be known, confessed, and adored! that strangers to thy name, and enemies to thy doctrine, may be enlightened with the knowledge, and won to the love of the truth! Oh! may that best of eras come, that wished-for period, when all the ends of the world shall remember themselves, and be turned unto the Lord, and all the kindred of the nations worship before him!" Having heard Mr. Romaine preach in London, and being much satisfied with the important truths he delivered, he says; "I heartily wish him abundant success, in explaining and enforcing them to his thronged auditors." This good man having printed a pamphlet, entitled, "An Earnest Invitation to the Friends of the Established Church, to join with several of their Brethren of the Clergy and Laity, in setting apart one hour in the Sunday of every week for Prayer and Supplication, especially during the present troublesome times," (the war in 1758), Mr. Hervey writes; "It is an excellent design; I daily beg of God to bless it." He also commissioned many copies, dispersed them himself, or put them into the hand of those who would take care that the pamphlet should be properly dispersed. A pious clergyman transmitting to him an excellent form of prayer,

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\* Letter to Mr. Whitefield.



drawn up by himself, founded on the plan laid down in the earnest invitation, he incloses it in a letter to a religious friend, and adds; "You may get one of your sons to transcribe it, if you have not leisure to do it yourself, and permit such serious persons to take copies, as you think will make a proper use of it."\* His friend Dr. Stonehouse having intimated to him in a letter, that *he* was inclined to give the patients in the infirmary of Northampton all the instruction in the Christian religion he was capable of, Mr. Hervey writes him; "We take you at your word, and henceforward look on you as an associate in our great work. In a warfare of such unspeakable importance, we are glad to strengthen our force by the accession of every ally, much more of such an auxiliary, as will be regarded by the patients with such an uncommon degree of attention and pleasure."† To the same gentleman he says; "I beg leave to express my entire satisfaction in your motion for considering more attentively the spiritual interest of the poor patients in the hospital." With the same design, he was member of an assembly, formed for Christian improvement in his neighbourhood in 1747. This he constantly attended, so long as he was able to ride to the place of meeting. Even in cases where he had little hope of success, he would use the means. So he writes a serious friend; "I desire you will enter into some serious conversation with the bearer, whom I have recommended unto you; you will then see the more than rock-hardness of the human heart, and the absolute need of prayer and almighty grace, in order to make it susceptible of saving impressions. I dare say you will draw several useful conclusions from this interview, though your attempts for his benefit, I fear, will prove ineffectual." His wish to be useful was uncommonly strong. In the view of his death, he says; "The real excellency of a bleeding patriot is written on the *minds* of his countrymen. Such is the monument I would wish for myself! Let an uninterrupted series of beneficent offices be the inscription, and the best interests of my acquaintance the plate that exhibits

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\* Gen. Col. 176. † Ibid.



it. Let the poor, as they pass by my grave, point at the little spot, and thankfully acknowledge, ‘ There lies the man whose unwearied kindness was the constant relief of my various distresses ; who tenderly visited my languishing bed, and readily supplied my indigent circumstances. How often were his counsels a guide to my perplexed thoughts, and a cordial to my dejected spirits. It is owing to God’s blessing on his seasonable charities, and prudent consolations, that I now live, and live in comfort.’ Let a person, once ignorant and ungodly, lift up his eyes to heaven, and say within himself, as he walks over my bones, ‘ Here are the last remains of that sincere friend who watched for my soul. I can never forget with what heedless gaiety I was posting on in the paths of perdition, and I tremble to think into what irretrievable ruin I might quickly have been plunged, had not his faithful admonitions met me in wild career. I was unacquainted with the gospel of peace, and had no concern for its unsearchable treasures ; but now, enlightened by his instructive conversation, I see the all-sufficiency of my Saviour, and, animated by his repeated exhortations, I count all things but loss that I may win Christ. Methinks his discourses, seasoned with religion, and blessed by grace, still tingle in mine ears, are still warm on my heart, and I trust will be more and more operative, till we meet each other in the house not made with hands, eternal in the heavens.’ ”

This spirit of doing good continued with him to the end. The last work in which he employed his pen, was in writing hints concerning the means of promoting religion in ourselves and others. In forming his designs to do good, he asked counsel of God, that he might walk wisely in all his ways. This he reckoned a point of great moment, and used to observe, that it is mentioned by the Spirit of God no less than four times in one chapter. As to the success of his pious designs, for this he entirely depended on the grace of God. He says to a friend ; “ How mighty is the arm of the Lord Jesus Christ, and how gracious is his heart ! He can work by the weakest instrument, and often does work by the unworthiest. When I remember this, I have hope ; when I forget



or disbelieve it, I am discouraged."\* The Master whom Mr. Hervey served, seems in a particular manner to have gratified his earnest desire to do good, by spreading and blessing his writings, and this under no small opposition. We suppose the writings of no divine in modern times have been spread in such numbers, and, perhaps, few so eminently blessed for the conversion and edification of men.

The present venerable Mr. Scot, Rector of Aston Sandford, Bucks, (well known to the religious world), owns his obligations to Mr. Hervey in the following words:—"Hitherto my prejudices against Mr. Hervey, as a writer upon doctrinal subjects, had been very strong. I had long believed him to be a very pious man, and had read with pleasure many parts of his Meditations; but, having always been taught to consider him as an enthusiast, I had no curiosity to read any other of his writings: but, about July 1777, I providentially met with his Dialogues and Letters between Theron and Aspasio; and, opening the book, I was much pleased with the first passage I cast my eye upon; this engaged me to read the whole, which I did with uncommon attention; nor did I, in perusing it, ever meet with any thing contrary to my own sentiments, without immediately beseeching the Lord to guide me to the truth. I trust the Lord heard and answered these my prayers; for though I could not but dissent from him, as I still do in some few things, yet I was very much enlightened thereby in every thing relating to our fallen, guilty, lost, and helplessly miserable state by nature, and the way and manner in which the believer is accounted and accepted as righteous in the presence of a just, holy, and heart-searching, a faithful and unchangeable God; especially his animated description and application of the stag chase, cleared up this important matter to my before darkened apprehension, more than any thing I had read upon the subject."†

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\* Letters to Lady F. Shirley.

† Scot's Force of Truth.



## SECT. IV.

HIS COMPASSION TO THE AFFLICTED, PARTICULARLY TO  
THOSE GRIEVED IN SPIRIT.

BEING a rich partaker of the Spirit of Jesus, who in all his people's afflictions is afflicted, he could say in some measure, "Who is weak, and I am not weak? who is offended, and I burn not?" To the afflicted he administered comforts and directions suited to their situation. He drew up the following sketch for his help in visiting the sick:—

" 1. *The Consolation.*

" It is God's will, who still continues many comforts with us. His will is always wise, good, best; we are his creatures, he has a right to us, as we have to our cattle, our lands. It is the Lord's doing; this was the support of Eli, Job, Hezekiah.

" 2. *The Improvement.*

" For us they sicken, and for us they die;—to wean our hearts from the world, to set our affections where true joys are to be found, to excite us with greater diligence to prepare for our own change.

" 3. *Our own Preparation.*

" The only preparation is to secure the favour of Christ, and an interest in his merits, by which we are pardoned and accepted; a participation of the Spirit of Christ, by which we are made fit for heaven.\*

He took a lively interest in the case of an unfortunate young gentleman, a Mr. Boyle, son to a dissenting minister at Dublin. He was possessed of considerable talents, and wrote a poem he entitled *Deity*, which Mr. Hervey much admired. Hearing of his poverty and distressed circumstances, he sent him money; and, as he understood he was a bad economist, lodged two guineas in the hand of a prudent friend,

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\* Gen. Col. Let. 147.



to be bestowed on cordials and necessaries. His charity was accompanied with a letter of serious instructions. When on his death-bed, Mr. Boyle wrote Mr. Hervey, and discovers the good effect of his kindness and religious advice; "For your tender admonitions, and excellent advice, I am truly indebted to you. I can never forget the very Christian sense of my condition and misfortunes (which, notwithstanding all my misbehaviour) you have so pathetically expressed. I am sensible of my own wretchedness and nothingness, and that my only hope of salvation is through the blessed Redeemer, who died to save lost sinners. This is my rock of hope against an approaching eternity."

Even with those who maltreated him he sympathised. So he writes a friend; "The tenant, whose mother you saw at my house, continues obstinate and revengeful to the very last, and will leave me no possibility of getting my money for the time past, or my land for the time to come, but only by arresting him and throwing him into gaol; and this I cannot be prevailed on to do. It would grieve me extremely, that a man who has a wife and two small children, lies in a prison confined by my orders."\*

Among many instances of his compassion to the afflicted, we have the following from his own hand, to an intimate:—"Soon after I received your favour, a messenger came from London, bringing us the alarming news, that my youngest brother was extremely ill. Upon me the office fell of taking the journey; feeble and languid as I was, there was no rejecting such a call. Accordingly, I took coach, and in two days arrived safe in London, where I found my poor brother the packer seized with a most violent fever. After attending his sick-bed for several days, I had the melancholy task of closing his dear eyes, and resigning him up to death. Scarce was I returned to Weston, but another awful providence fetched me from home. My very worthy physician, Dr. Stonehouse, had the misfortune to lose an amiable and excellent wife. At this valuable friend's house, I was desired to

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\* Letter to Mr. Ryland.



abide some time, in order to assist in writing letters for him, and dispatching his necessary affairs, in comforting him concerning the deceased, and (if the will of God be so) in endeavouring to improve the awakening visitation to our mutual good.\* He also by letter directs and comforts the afflicted. When his intimate and honoured friend, Mr. Orchard, died in 1740, he writes his lady the following consoling hints:—"Divine dispensations are oftentimes never more wholesome than when they are bitter, never more beneficial to our best interests than when they cut our temporal interests to the quick. If he takes away a dear and excellent relation, it is with a design to bring us nearer to his own most blessed self; it is to draw our affections more undividedly to himself, and settle our dependence more steadily on him. Just as careful gardeners lop off many a sucker, not to injure, but to improve the tree; to drive a larger flow of sap into the branches, and give the richer flavour to the fruits. Come then, dear Madam, let us lift up our hearts to the Everlasting Friend, let our hopes and desires take wing and fly away from this world of disappointment and sorrow; we have now an additional motive to prepare and long for heaven. Our God, our Redeemer, our treasure, were always there, but now our kindred according to the flesh are gone thither also. Henceforth let us look on this inferior world as the place of our pilgrimage; as strangers and pilgrims below, let us live in the daily views, live under the continual expectations, of a better country—a country where friends and lovers meet, never to part, never to be disunited more. In the mean time, let me beseech you, Madam, to be of good courage. God is able to do for you and your's exceeding abundantly above all you can ask or think. Let your Maker now be your husband; commit your affairs to him, and cast all your care upon him; and O may he espouse your cause, direct your ways, and strengthen you, though a widow and desolate, for the cheerful performance of all the duties of life, till a few more sands being run, and a few more shortening

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\* Gen. Col. Let. 23.



days past, the curtain of mortality drops, and you see your dear deceased, and your dearest Saviour, face to face." He also by letter directs and comforts the afflicted. To one in poverty he writes ; " I truly sympathise with you in all your calamities ; but to be afflicted, more or less, is the common lot of God's people, and it is frequently their fate to be exercised with frowning providences in a remarkably grievous manner. Under such circumstances, we should suggest soft parts of admonition, with the same friendly intention as actuated the prophet Jeremiah, when he addressed this exhortation to his countrymen ; ' Let us search and try our ways, and turn again unto the Lord.' We should likewise comfort each other by observing, that God, who heareth prayer, has bowels of everlasting compassion, and does not willingly afflict the sons of men ; that this adorable God has given his glorious Son to be a bleeding sacrifice for our sins ; and that if he withheld not his Son, his only Son, to be delivered up for us all, how much more will he with him freely give us all things, all things that pertain to life and godliness ?"\*

His friend Dr. Stonehouse having gone to Bristol Wells under a dangerous disorder, he writes him ; " From my heart I pity your sufferings ; but if I pity your distress, with what infinitely more tender compassion are you regarded by your heavenly Father ? by him who said in the multitude of his mercies, My Son shall bleed that you may be healed ; my only Son shall die, that you may live for evermore. May this blood, thus shed for you, preserve your body and soul to everlasting life ! I hope you will be enabled to cast your burden upon the Lord, and resign yourself wholly to his wise disposal ; and doubtless you will experience to your comfort, that he has the bowels of a Father to commiserate, and the arm of Omnipotence to succour. A passage in the epistle to the Colossians, which I read this very day, (viz. chap. i. 11.) is extremely pertinent to your case, and what I shall frequently pray may be fulfilled to your great consolation, ' That you may be strengthened with all might, according to his

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\* Gen. Col. Let. 187.



glorious power, unto all patience and long-suffering, with joyfulness.' " \* To another he writes; " I would be glad to hear your complaints are removed; but if they continue, don't be discouraged: ' Whom the Lord loveth, he chasteneth.' God had but one Son without sin, but none without suffering! O that his infinite goodness may sanctify your tribulations, that they may be a means of weaning you from the world, and bringing you to Jesus Christ! Then you will one day say with the Psalmist, ' It hath been very good for me that I have been afflicted.' " † To the same, under the trial of calumny, he advises; " Do not wonder if you observe in worldly people an enmity against the children of God; as soon may fire and water incorporate, as the contraries of their tempers be reconciled. You know who hath said, ' If they have persecuted me, they will also persecute you.' This, though the natural tendency of men's spirits, is overruled by the Highest for the good of his people. David, when persecuted by Saul, could fly even to an idolatrous city, Gath; and shall not the followers of Jesus fly to their everlasting Father's arms, when they are calumniated by their fellow-creatures, especially since he has declared that he will gather them, as a hen gathers her chickens under her wings?" The Rev. Mr. Thomson, St. Giney's, being in distress, he writes him; " I heard the other day, with abundance of concern, that he, whom I have reason to love most affectionately, is sick. I hope, by this time, that it may be more proper to congratulate your recovery, than to condole your illness. Has not the Lord of nature and of grace, the great physician of soul and body—has he not rebuked the disease, and restored the patient? His touch, in old time, assuaged the feverish heat, and purged away the leprous taint; and, I trust, his blessing, accompanying the medicines, has repaired my dear friend's disordered state of body. May he continue to make fat your bones, and evermore deck his priest with health." To his friend, Mr. Whitefield, he says; " Has my dear friend had some trying exercises? The blessed Jesus

\* Gen. Col. Let. 58.

† Ibid. 109.



be with him in the fiery furnace! Though the flames are fierce, and rage horribly, yet shall they not singe a hair of his head, but purge away the remainders of dross, and brighten his graces. How consolatory are the promises of Scripture, when mingled with faith, and applied in such a time of need! Cast all thy care upon him, for he careth for thee;—I will never leave thee, nor forsake thee;—God *hath* delivered thee, *doth* deliver, yea, and *will* deliver. May the mighty, mighty power of God set these precious truths as a seal upon our arms, as a seal upon our hearts. This I think is the fundamental argument for resignation, and the grand source of comfort; this should be our first reflection and our sovereign support; ‘He that gave me my being, and gave his own Son for my redemption, he has assigned me this suffering: what he ordains, who is boundless love, must be good; what he ordains, who is unerring wisdom, must be proper.’ To one grieved in spirit, he writes; “Meditate on the following texts: Hos. xi. 9. ‘I will not return to destroy Ephraim; for I am God, and not man, the Holy One of Israel in the midst of thee.’ Hos. xiii. 9. ‘O Israel! thou hast destroyed thyself; but in me is thine help. I will be thy King,’ &c. Be it so, your guilt is great; is it boundless? is it infinite, like the kindness of God through Christ Jesus? Remember what message our Lord sent to Peter after his fall; what offers he made to Jerusalem after she had murdered the Prince of Peace; how eminently useful he made David, after the commission of enormous crimes. He is the same gracious, long-suffering, sin-forgiving God, yesterday, to-day, and for ever. Beware that you add not unbelief (the greatest of sins, the most provoking of sins, the most destructive of sins,) to all your other offences. We have trampled upon the divine law, and defiled our own souls; but let us not charge the divine declarations with falsehood, let us not try to make our God a liar. I am sure God loves you, and Christ intercedes for you, else whence this searching of your heart, this acknowledgment of guilt, this self-condemnation, and thirst after pardoning and sanctifying grace? Another proof, to me a very evident and pregnant proof, that the



blessed God hath a very tender and particular concern for your welfare, is his disconcerting your schemes; than which schemes I think nothing could be more effectually calculated to waft you along the smooth stream of insensibility and pleasure into the pit of perdition. Let this, though a thorn in the flesh, be a token for good. He that hath begun to rescue you, will accomplish his gracious purpose. Ere long, I trust, this song will be put in your mouth, 'The snare is broken, and I am delivered.' Be of good comfort, for with the Lord there is mercy.\* To another, also under distress of mind, he says; "Oh! bring your mind off that destructive notion, that the curse of God follows you! This is a suggestion to prevent your usefulness; but remember that text, 'The Lord knoweth how to deliver the godly out of temptation;' and he will certainly deliver you out of this, and restore you to his wonted favour. Don't select such terrifying texts for your meditation, as in your letter you tell me you have done. It is as improper as if you should eat the coldest melon, or use the most slight covering, when shivering with an ague. Choose, the morning after you receive this letter (by way of antidote to the texts of your own selecting), the following for your meditation: 'His mercy is greater than the heavens,' Psal. cviii. 4. 'His mercy endureth for ever,' Psal. cxviii. 1. Put together these two expressions, and see whether they don't amount to more than either your imprudencies or your distress. You have to be sure done amiss in the matter of ———. God forbid I should justify your conduct! but let it not be said, let it not be surmised, it is beyond the reach of God's immeasurable goodness to pardon, or of Christ's immense merits to expiate the sin. None can tell, none can think, what mercy there is with the Lord. There is a wide difference between humiliation and despair; draw near to Christ with a humble boldness. See and feel thine own unworthiness, as much as thou canst, for thou art never bid believe in thyself; no, but that is countermanded as faith's great enemy. But what hath thy

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\* Gen. Col. Let. 65.



unworthiness to say against free promises of grace, which are the basis of thy faith."\* To another he says, "Why do you cherish distrustful thoughts of the blessed God? Is he not boundless goodness? Is not his goodness greater than the heavens? Does not his mercy, that lovely attribute, endure for ever? All the kindness of the most endeared relations, compared with the tender compassions of a God in Christ, are no better than cruelty itself. Read the last chapter of Hosea; hide it within your heart, turn it into prayer to the King of heaven; and I hope it will be to your soul as the dawning day after a darksome night."†—"I pitied as I read Miss ——'s case; there cannot be a heavier distress, than a conscience that is awakened, and a heart that desponds. The spirit of a man will sustain his other infirmities, but a wounded spirit who can bear? A wounded spirit was the bitterest ingredient even in the cup of our Lord's exquisitely severe sufferings. He that bore the racking torments of crucifixion without a complaint, cried lamentably, wept blood, when the arrows of the Almighty were within him; then his soul was sorrowful, even unto death. This dejection of our adored Master should be our consolation, his agonies our ease. He was deeply sorrowful, that we might be always rejoicing. To believe that he was wounded for our sins, and bruised for our iniquities; that he was destitute, afflicted, tormented, for our sakes; that by his vicarious and most meritorious obedience unto death, he has obtained everlasting redemption for us; firmly to believe this, is not arrogance, is not presumption, but our bounden duty, as well as our inestimable privilege: 'This is his commandment (says John), that we believe on the name of his Son Jesus Christ.' Never, never was any commandment more gracious, or more worthy to be written on the tables of our heart. Let us not, my dear Mr. ——, by indulging unbelief, O let us not dishonour the boundless mercy and the inviolable fidelity of God! let us not depreciate the infinite merits and all-prevail-

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\* Gen. Col. Let. 132.

† Ibid. 47.



ing intercession of our blessed Mediator, but say with the lively poet, in his hymns—

“ O for a strong and lasting faith,  
To credit what th’ Almighty saith !  
T’ embrace the promise of his Son,  
And call the joys of heav’n our own !” \*

To one under the temptations of Satan he writes; “ Glad should I be, very glad, if I could effectually administer consolation to your mind in every distress. We probably shall not cease to be assaulted with temptations so long as we continue in this wilderness; but let us not fear: we have a Captain and a Guide, who is as gracious as we could wish, far more gracious than we can think. Hear his own words, and may his own Spirit write them upon your heart: ‘ For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst,’ Zech. ii. 5. Only let us look unto him, walk closely with him, and, like good Hezekiah (of whom I have been just reading), cleave unto him.” †

A dying Christian he comforts in the following words:—  
“ Often consider, if you die, you will leave a world full of sin, a condition full of frailty, ignorance, and misery; a body that has long been a heavy burden, a sore clog both to your services and comforts; and why should any be greatly unwilling to leave such a state? If you die, you will go to an unknown world; but the comfort is, you have a kind and faithful friend gone thither before. Jesus Christ, your best friend, and the lover of your soul, is the Lord of that unseen world. Joseph’s brethren were not afraid to go down into Egypt, when they knew that their dear brother was governor of the country; and since your most merciful Saviour is ruler of the invisible world, be not afraid to leave the body, and depart thither. It is said, the spirit of old Jacob revived when he saw the waggons sent to carry him to his beloved son; and the poor languishing believer may look upon death as the waggon sent by Jesus Christ, to bring his

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\* Gen. Col. Let. 83.

† Letters to Lady F. Shirley, Let. 23.



soul home to heaven. But after death comes judgment; and this is terrible. Consider who is the Judge: was the father that begat you, or the mother that bare you, or the friend that is as your own soul,—was any of these to be the judge, and to pass the sentence, you would not be apprehensive of rigorous proceedings; you would expect all possible clemency: mercy in this case would rejoice against judgment. But, to our unspeakable comfort, we are informed by the Scriptures, that a glorious person, more merciful than a father, far more compassionate than a mother, far more affectionate than a friend, is to decide our doom, even the Lord Jesus Christ, who loved us with an everlasting love; who declares, that all the women in the world may forget their sucking children, much sooner than he forget to be merciful to those that put their trust in him; for thus it is written, ‘God hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained, even Jesus Christ,’ Acts xvii. 31.”\*—To another dying Christian at Bideford, he says; “So you are going to leave us: you will be at your eternal home before us! I heartily wish you an easy, a comfortable, and a lightsome journey. Fear not; He that died upon the cross will be with you, when you walk through the valley of the shadow of death. People that travel often sing by the way, to render their journey more pleasant. Let me furnish you with a song, most exactly and most charmingly suited to your purpose: Who shall lay any thing to my charge? It is God that justifieth me; who is he that condemneth me? It is Christ that died for me; yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for me. Shall the law lay any thing to my charge? That has been fully satisfied, by the obedience and death of my Divine Lord? Shall sin condemn me? That hath been bore, all been abolished by the Lamb of God, that taketh away the sin of the world? Shall Satan accuse me? What will that avail, when the Judge himself justifies me, the Judge himself pronounces me



righteous? See Rom. viii. 33, 34. Gal. iii. 13. 1 Pet. xi. 24. Dan. ix. 24. John i. 29. But shall I be pronounced righteous, who have been and am a poor sinner? Hear what the Holy Ghost saith: Christ loved the church, and gave himself for it, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing. What reason have they to be ashamed, who have neither spot nor wrinkle, nor any blemish? And such will be the appearance of those who are washed in Christ's blood, and clothed in his righteousness; they will be presented faultless, and with exceeding joy. Eph. v. 25—27. Jude 24." He wished the following promises to be read or repeated to dying Christians: Of support under affliction; Lam. iii. 32; Heb. xii. 6; 2 Cor. iv. 17: of pardon, Isa. liii. 5; 1 John ii. 1, 2; Acts x. 43: of victory over death, Psal. lxxiii. 26; 1 Cor. xv. 56, 57: of a happy resurrection, John vi. 40; 2 Cor. v. 1; Rev. vii. 16, 17. He also laboured fervently in prayer for his afflicted and dear friends. Says he to one under distress of mind; "I can apply to him who spake the tempestuous ocean into a calm, and is able to speak the troubled soul into tranquillity."\*

## SECT. V.

### HIS CHARITY TO THE POOR.

**K**NOWING the grace of our Lord Jesus, who, though he was rich, yet for our sakes became poor, he abounded in acts of beneficence to the needy; and in this he consulted the interests of the soul by good advice, as well as those of the body. He applied to physicians in their behalf when sick. He frequently petitioned such physicians as he apprehended to be charitably disposed, to give their advice occasionally, when they rode through a town, to such poor persons as the

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\* Letters to Lady Frances Shirley.



clergymen of the place, or some respectable inhabitant, should recommend as real objects of compassion. With great pleasure, then, and with as much gratitude to the physician as if done for himself, he would defray the expense of what medicines were wanted. He greatly disapproved, indeed, of the clergy's attempting to give medicines to their parishioners, as he judiciously inferred it was impossible for them to do it with requisite judgment. "Let my brethren (he would say) give them wine, bread, or beer, and get spoon-meats made for them, but medicines are of too important a nature to be given indiscriminately." He also gave away a great number of religious books, with suitable instructions how to use them, and especially Bibles. In the blank leaf of these he frequently wrote something suited to make impression, or else stuck in a printed tract. He in early life was so employed. When his father's curate, in 1736, he writes a friend; "I sent the other day to beg for a poor family in Hardingstone, from our London friends; and there happened to be in town at that juncture some very charitable and devout ladies: To these my request was made known, and they contributed no less than nine guineas. Christ be their recompense, and their exceeding great reward! They have indeed obeyed their Lord, and put their money into the exchange. Oh! may I labour to give it a happy influence on the souls, as well as bodies of my dear people, that at the consummation of all things, when I shall give up an account of my stewardship, these ladies, and their blessed Lord, may receive their own with usury." To a friend at Bideford, he writes (along with a cargo of his printed sermons), "I formerly sent your poor people some money; something more I will send them, which, if the Lord vouchsafes to bless, will be better than silver and gold. I will send them some sermons, which inform them of their guilt and danger; testifying of Christ and his grace, and show them the way to be truly happy, and truly holy. I hope your poor people will accept them the more readily, and read them the more frequently, because they come from one who was some time their minister, and who cannot cease to pray, that they may obtain salvation, with eternal glory by Jesus Christ. I



will desire you to distribute them among such of your poor as you think will be pleased with them, and make a good use of them; and I most humbly beg of him, whose infinite condescension does not despise the day of small things, to impart some spiritual good, even by this feeble instrument.”\*

Some poor Christians at Bideford, who had written him, as he says, with good understanding and devout affections, these he answers by a friend in the following words:—“ Instead of answering their favours in the usual way, I will transmit something unspeakably better than my own pen could indite. I make each of them a present of the inclosed paper: it contains a collection of sacred promises, relating to the most important interests, and the most trying circumstances of a Christian.† I selected and printed them, not for sale, but only for the benefit of my people and friends: We paste them at the beginning and end of our Bibles; that like a little phial of cordial drops, distilled from the well of life, they may be always at hand, to refresh our souls and enliven our faith. There is one for yourself; one for ———; one for ———, &c. &c. If any of my other friends should like to have this little collection, as a memorial of their late curate, and a restoration of their precious souls, I will very gladly send a fresh supply.”‡—“ I will very readily give Mr. ——— some Bibles, (for he is, if I mistake not, a member of the Society for Promoting Christian Knowledge). Send me an order in his name: a dozen shall be at his service. I shall think my own books are published to good purpose, if they enable the author to distribute the invaluable book of God. To his friend, Ryland, he writes; “ Herewith receive part of Theron and Aspasio to revise, and if Providence vouchsafe me success, I will furnish out of my profits the poor of your congregation with Bibles.” To these presents he usually added his affectionate prayers. So he writes his sister, with respect to some poor neighbours, who were reading some religious books he had given them; “ Remember me, in the kindest manner, to them. May God Almighty give them

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\* MS. Letters.

† This collection will be found in pages 176 and 177.

‡ MS. Letters.



grace to make a proper and practical use of the books ! May he sanctify the attentive and diligent reading of them to their increase in godliness, and in the knowledge of our Lord and Saviour Jesus Christ !

His charity to his hearers, the poor colliers about Collingtree, in respect of both soul and body, was almost boundless. All the profits of his Meditations, amounting to £700, he expended in charity. “ This (said he) I have devoted to God. I will on no account apply it to any worldly uses. I write not for profit, nor for fame, but to serve the cause of God ; and as he hath blessed my attempt, I think myself bound to relieve the distresses of my fellow creatures with the profits that come from this quarter.” He was not willing his charity should die with him, for he ordered all the profit arising from the future sale of his books to be constantly applied to charitable purposes. He chose rather to clothe the poor, than give them money. He used to get some judicious person to buy linen, coarse cloth, stockings, shoes, &c. for them, at the best hand, alleging that the poor could not buy so good a commodity at the little shops, and with small sums of money : “ I am God’s steward for his poor, and I must husband the little pittance I have to bestow upon them as well as possible.” But where money would be particularly serviceable to a family long afflicted with sickness, or to a prudent housekeeper, who had met with great losses in trade, he would give five, ten, or fifteen guineas. He interested himself much in behalf of his worthy friend Moses Brown. “ With £50, as curate of Olney, he has, I think, thirteen children. One is settled in the world, and a friend of his has taken another for his clerk gratis. We propose to put out one of his daughters to some decent business, by which she may have the means of getting her livelihood. He has been at a great expense, poor man, by the sickness of his family. Your contribution on this occasion will be acceptable. Dr. ——— has offered to augment the collection, and Mr. ———, I am sure, will readily add his charitable assistance, especially if you recommend the case.”\*—“ We have put one of

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\* Gen. Col. Let. 179.



Mr. Moses Brown's children apprentice to a handsome business; and it will be a pleasure to do so worthy a man all the service that lies in my power."\* He wrote a large and warm recommendation of Burnham's Pious Memorials, as a piece of charity to his distressed widow. Among other instances of his charity, he proposed to buy a slave, to instruct him in the Christian religion: Thus he writes his friend Mr. Whitefield, who in America had opportunity to make this purchase: "When you please to demand, my brother will pay you £30, for the purchase of a negro; and may the Lord Jesus Christ give you, or rather take for himself, the precious soul of the poor slave." Mr. Whitefield answers the above, and says, "I think to call your intended purchase Weston, and shall take care to remind him by whose means he was brought under the everlasting gospel." He offered a yearly allowance to a poor student attending the academy of Mr. Ryland.

He used any interest Providence gave him with the great very rarely for himself, but always for others, particularly the religious poor. So he writes a lady of quality; "I am now going to write to Dr. Hales, to desire his interest with the Princess of Wales, in behalf of a worthy religious man, a trooper, who has served his Majesty sixteen years, and having a wife and family, would now be glad to be dismissed, and to enjoy some of the bounty-money, which is frequently allowed to disbanded soldiers. Do, Madam, second my application to the Doctor."† Mr. Hervey confined his charity to the sober or distressed poor; as to common beggars, says he, "I frankly own, I look upon it as my duty to discourage such cumberers of the ground; they are, generally speaking, lusty drones, and their habitual begging, nothing but a specious robbery of the public; to give them is to maintain impiety, and pamper indolence: But toward the distressed poor I would cultivate a tender and ever-yearning compassion; I would anticipate their complaints, and, as a sacred writer directs, I would even seek to do them good."‡

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\* Gen. Col. Let. 101.

† Letters to Lady F. Shirley.

‡ Note to Theron and Aspasio.



In a particular instance we find him pity a worthless character. "Poor Mr. ———! I pity his circumstances, they are certainly very miserable, and abundantly more so, as because the misery is but too deserved! To labour under such infamy, and have no consolation in Christ! To be a burden to himself, and a reproach to his religion! How cutting, how afflictive! What does he do for a livelihood? I wonder how his wife and children subsist. I think it would not be proper for your ladyship to allow him the honour of waiting upon you: yet if I might have leave to speak, I should be very apt to plead a little in his behalf; not because he is worthy, but because he is (as we all were when Christ became our salvation) wretched, helpless, ruined! O Israel, says the compassionate Redeemer, thou hast destroyed thyself, but in me is thy help." The same amiable disposition, founded on Christian principles, appears in his other letters. "My money is Christ's (says he), and I only desire he will give me benevolence to bestow it willingly, and grace to bestow it prudently."\*—"I forbear every unnecessary expense, and want many of the little conveniencies of life, that I may succour the worthy servants of Christ."†—"I see so much indigence, and so many distressed objects, that I begrudge myself all unnecessary disbursements of money. Who would indulge too much, even in innocent and elegant amusements, and thereby lessen his ability to relieve, to cherish, and comfort the Lord Jesus in his afflicted members?"‡—"I sincerely pity poor ———'s case. I will give him two guineas, and hope that the God whom he serves will raise up other friends. He that spared not his own Son, but delivered him for us all, will he not with him freely give him all things? Tell him this from me, though he knows it already; the Lord make it a word in season! Charge him to say nothing for me and of my mite, but as much for me to his God and Saviour as he pleases."—"I am pleased to see you so tenderly concerned for a brother's welfare, and I am glad you have used the freedom of applying to me, seeing Divine Pro-

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\* Gen. Col. Le. 178

† Ibid. 80.

‡ Ibid. 107.



vidence has put in my power to help a disciple, a child, a member of Christ. I proposed to have given him three guineas, and to have lent him three; nor should I have been very rigorous in exacting the debt, provided there was but little ability to pay. But, lest the fear of not being able to repay should create anxiety in an honest heart, and lessen the comfort of a seasonable supply, I make him a present of the whole, heartily wishing him, the same gracious God, who inclined a stranger's heart to bestow it, may also prosper his endeavours to improve it; and if he often calls to remembrance that almighty power and goodness, which made a few drops of oil at the bottom of a cruse, and a little handful of meal, the gleanings of the barrel, a lasting support to the prophet, and to the poor widow and her son, I doubt not but he will be enabled to fix his dependence upon the same everlasting Father, for needful success in trading; so that, by God's blessing, I hope this little stock, frugally managed, may, through his kind providence, put him in a way of procuring necessities in this wilderness, till he come to the fulness of the heavenly Canaan.\*—"If you have not so much as you wish to relieve the necessities of the poor, distribute from my stock. By my weakness I am cloistered up in my chamber, and unacquainted with the distresses of my brethren. Lend me, therefore, your eyes to discern proper objects, and your hand to deal about my little fund for charity. Do not forbid me to send a guinea in my next for this purpose; do not deny me the pleasure of becoming, through your means, some little comfort to my fellow-creatures, and (what is a more endearing consideration) to the friends, the brethren, the members of him who died for my sins."†—"I thank you for recommending some needy followers of the blessed Jesus Christ. Indeed, it is very meet and right that we should relieve and succour him in his poor members, who, for our sake, was destitute, afflicted, tormented; who would not part with a few superfluities, for the sake of that infinitely beneficent Being, who was willing

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\* Gen. Col. Let. 84.

† Ibid. 51.



to empty his sacred veins, and spill every drop of his blood for us sinners? he was not only willing, but desirous, longed (so unutterable was his kindness), longed for the hour; and though it was a baptism of agonies and death, yet he was straitened till it was accomplished. Indeed, I don't regret contributing my little mite to the relief of my dying Master's people, but sorry, very sorry, that I have no strength to exert, no health to expend, for the honour of his holy name."\*

—"I will give my brother, by the next post, a commission to deliver to you, or to an order under your hand, five guineas, two for J. H. one for L. F. and the other two to be disposed of as you think proper. I have also another five guineas at your service, and I beg of you not to be in the least backward to give me a hint when you need money for charitable purposes."†—"With regard to the little assistance which I have contributed, and which Mrs. ——— thinks worthy of her acknowledgments, I beg of her to observe, that it is wholly owing to her adorable Redeemer; to him, to him alone, she is obliged (if there be any obligation in the case) for this friendly donation. He has been pleased to command this instance of my gratitude, for his unspeakably tender mercies to my soul. He has been pleased to declare, he will look upon such a piece of kindness as done to his blessed self; this makes me, this makes all believers, glad to embrace every such occasion of showing our thankfulness to our infinitely condescending and gracious Lord. The action, which Mrs. ———'s grateful pen calls generous, does not arise, as she expresses it, from any innate nobleness of mind. I remember the time, when this heart was as hard as the flint, these hands tenacious, even to avarice; but it is Jesus, the lover of souls, the quickening Spirit, who has made your friend to differ from his natural self. If the flinty bowels are melted into compassion, they are melted by a believing consideration of his most precious blood. If the avaricious hands are opened, and made ready to distribute, willing to communicate, they are made so by the free grace

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\* Letter to Mr. Whitefield.

† Ibid.



of our Lord Jesus Christ. Therefore, not to me, not to me, but to the great and good Redeemer, all, all the returns of gratitude are due. I am God's steward for the poor, and must husband the little pittance I have to bestow upon them, and make it go as far as possible."\* On this point he says, "Friend, have you given so and so to the poor against your heart. Ask your heart if you gave it out of love to their dying Saviour? was this the motive, it would then be universally influential, and you would think you could never do enough for his honour."

While Mr. Hervey was so charitable to the poor, and upon Christian principles, he acted with prudence and discretion. To a friend he writes in the following terms:—"I think a guinea is fully enough for giving away to a person whose character we are ignorant of. There are too many to whom an alms, in the way of money, is only an administration of fuel to their lusts; not that I presume to fix such a charge upon the present petitioner, yet this conviction makes me cautious, where I have no assurance of the person's sobriety. Had it not been for his father's worth, I should have almost thought it my duty to have shut my hands, till I had received some more satisfactory recommendations. We are stewards of our Master's goods, and discretion is requisite in the discharge of such an office, as well as fidelity."†—"In your last you asked me for two guineas out of my private purse, for our very deserving and very distressed friend. Indeed, it is quite exhausted, but I have agreed to go halves with Rivington in the profits of my book; and I always make it a maxim not to give till I have gotten. If the Lord please to prosper my work, I will very readily communicate."‡ He also avoided all ostentation in his charity. To his friend Mr. Ryland he writes; "Here is an author's mite towards the relief of our poor brethren in Hampshire: let it come to them, not as from J. H——y, but as from the God that hideth himself. Will you dispose of a guinea among your poor people, during this severe season? I desire you will not let any one know from whom it comes."§

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\* Gen. Col. Let. 59.

† Ibid. 178.

‡ Ibid. 120.

§ Letter to Mr. Ryland.



His charitable designs were conducted entirely on evangelical principles. So he writes a correspondent :—" Let me congratulate you that you have a heart to make use of the frequent opportunities you enjoy, of doing good to our poor fellow-creatures, and at the same time an understanding to discern their utter insufficiency in the great concern of justification before God. You know that your peace is made, not by corruptible things as silver and gold, but by that which is greater than the earth, higher than the heavens, more glorious than the angels of light, greater than all the creation of God, even by the infinitely precious blood of Christ."\*

Mr. Hervey wished, by occasion of his external charity, to recommend *JESUS* to his fellow-men. So he writes a friend ; " I am glad the little money I left in your hand had not been remitted, if it may be a means of cherishing one of the least of our Redeemer's brethren. You did right in delivering a guinea to Mrs. ———, for the benefit of poor widow C. If M. L. or B. P. are in want, by all means let them be relieved. Tell them I present each of them with a crown, and be pleased to give it them in my name, assuring them that I give it with the utmost readiness ; and bid them think, if a poor mortal, a wretched sinner, is so ready to help them, according to his ability, how much more ready is the infinitely compassionate Saviour of the world to pity all their miseries, and comfort them in all their troubles ! If poor dust and ashes has a heart to pity, how inconceivably more willing is the fountain of love, the adorable friend of sinners, to hear their prayers, and fulfil all their desires ! Were it in my power, I would willingly do more for them ; but let them remember, that the power of the blessed Jesus knows no limits. Perhaps my poor friends may feel themselves a little inclined to love the giver of such a mite. If they should feel themselves so disposed, O let them consider what reason they have to adore and love their most merciful Redeemer ! Their friend never shed his blood for them, never laid down his life for them ; but Jesus, who reigns in glory, did both for their

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\* Letters to Lady F. Shirley, Let. 116.



sake.\* As he abounded in evangelical charity to the poor, he wished to encourage it in others. So he writes a lady of quality:—"I congratulate your ladyship on the happiness of a benevolent spirit, that delights in doing good. Go on Madam, and be rich in good works, for the ever faithful God has said, 'The liberal soul (not barely executeth, but) deviseth liberal things, and by liberal things shall he stand;' and the all-gracious Immanuel has declared, 'It is more blessed to give than to receive.' I am sure he put in practice his own precept. What was his life, but a series of diffusive charity? What was his death, but the very triumph of divine goodness? Let the one be the motive, and the other be the model, of your ladyship's generosity, then will it be a sweet smelling savour, acceptable to God through Jesus Christ.

We may say he felt this passion strong in death. A day before he died, when he was reduced to such extreme weakness, as to be unable to read, and could with difficulty speak, a small account being settled with him by a friend, as the balance of which he received eighteen shillings; looking on the money with great indifference, he expressed himself to this effect:—"I would gladly dispose of this small sum in such a manner as may do most good. It is the only act which I now am, and probably the last I shall be able to perform. Give yourself the trouble (says he to his friend) of looking among these books, and you will find Mr. Richard's pamphlet; at the latter end of which are in manuscript, I remember, some hints concerning the means of promoting religion in ourselves and others, which (with some additions and improvements, which you might easily make) will not fill more than half a sheet of paper, and if stuck up, or framed, might be particularly useful in that form. Let, then, such a number be printed and given away, as this money will admit of." It was always his desire to die just even with the world. "I will be my own executor," said he; and as he died on Christmas day, his fund expired almost with his life. What little remained, he desired might be given to the poor at that severe season.

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\* Evangelical Magazine, vol. 10.



## SECT. VI.

## HIS REGARD TO ALL THE PEOPLE OF GOD.

**M**R. Hervey's heart was entirely devoted to the interest of his Redeemer, and drawn out with peculiar affection to all his followers, especially the most holy, zealous, and active. He rejoiced in the talents of all his brethren, and all were his brethren that belonged to Christ. He was particularly pleased at any opportunity of assisting and directing the studies of pious young men for the ministry, and that of different denominations: To use Mr. Ryland's words, "Nothing gave him greater pleasure than to see them go on well, study wisely, and preach Christ fervently and successfully." The best news any could tell him was, that sinners, men of any name, were converted, or edified and comforted, by means of the gospel. This temper is evident in the following extracts:—"O that a double portion of Divine benediction may rest upon all the undertakers for the honour and interest of him who was dead, but is alive."\*—"How glad am I to hear you saying, I now desire to speak of nothing but religion, and its precious truths."† Agreeable to his views and conscience, he was a minister of the Church of England. Messrs. Romaine, Whitefield, Walker of Truro, Madden, Adams, Thomson, Jones, Brown, and other members of that church, were among the number of his friends. He also maintained a warm regard to the pious dissenters. He was in habits of intimacy with Drs. Doddridge, Gill, Walker, and Watts, and Messrs. Pearsal, Ryland, Brine, Hayward, Pike, Darracot, and Cudworth, all dissenting ministers. He also carried on an intimate correspondence with several ministers and members of the Church of Scotland, and Secession; as the Rev.

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\* Letters to Lady F. Shirley. † Ibid. Let 76.



Thomas Gillespie of Carnock, Muir of Cumnock, and Witherspoon, then at Beith; Moir of Selkirk, and Messrs. Hog, Wallace, &c. Edinburgh. With these and many other worthy men, of various names and denominations, Mr. Hervey was knit in the tenderest endearments and closest affection. Mere names of parties were not of great account with him; the precious truth of evangelical doctrine was his pearl; where he found it, there his heart was knit. He says on this point, "I reckon it a singular blessing, that the spirit of prejudice and party-zeal falls away, and we can converse together as brethren, though we worship the great Parent of all in different assemblies."\*—"Be not ashamed of the name Puritan; they were the soundest preachers, and I believe the truest followers of Christ."†—"For my part, I esteem the Puritans as some of the most zealous Christians that ever appeared in our land."‡—"To settle faith on its proper basis, the meritorious righteousness of the Redeemer, and to deduce obedience from its true origin, the love of God shed abroad in our heart;—to search the conscience, and convince the judgment;—to awaken the lethargic, and comfort the afflicted soul, and all from a thorough knowledge, joined to a masterly application of the Divine word;—these are real excellencies; these, if we may credit history, entered into the preaching; these, if we examine impartially, are to be found in the writings of the Puritans."‡ He particularly prized them as maintaining his favourite doctrine of imputed righteousness. "The Puritans, one and all of them, glory in the righteousness of their great Mediator, they extol his imputed righteousness in almost every page, and pour contempt on all other works compared with their Lord's; for my part, I know no set of writers in the world so eminently remarkable for this doctrine and diction; it quite distinguishes them from the generality of our modern treatises. He mentions particular divines, and says; "Dr. Owen, with his correct judgment and immense fund of learning; Mr. Charnock, with

\* Gen. Col. Let. 49.

† Ibid. 61.

‡ Theron and Aspasio.



his masculine style and inexhaustible vein of thought; Dr. Goodwin, with sentiments eminently evangelical, and a most happy talent at opening, sifting, and displaying the hidden riches of Scripture; these, I think, are the first three. Then comes Mr. Howe, nervous and majestic, with all the powers of imagery at his command; Dr. Bates, fluent and polished, with a never ceasing store of beautiful similitudes; Mr. Flavel, fervent and affectionate, with a masterly hand at probing the conscience and striking the passions; Mr. Caryl, Dr. Manton, Mr. Pool, with many others, whose works will speak for them ten thousand times better than the tongue of panegyric, or the pen of biography. "You are not ignorant of my sentiments with regard to our dissenting brethren.—Are we not all devoted to the same Supreme Lord? Do we not all rely on the merits of the same glorious Redeemer? By professing the same faith, the same doctrine which is according to godliness, we are incorporated into the same mystical body; and how strange, how unnatural would it be, if the head should be averse to the breast, or the hands inveterately prejudiced against the feet, only because the one is habited somewhat differently from the other? Though I am steady in my attachment to the Established Church, I would have a right hand of fellowship and a heart of love ever ready, ever open, to all the upright evangelical dissenters."\* Having desired a friend to transmit his most cordial affection to a dissenting minister, he adds; "I dearly love him, and rejoice in the expectation of meeting him in the everlasting kingdom of our dear Redeemer. How inconsiderable, what a perfect nothing, is the difference of preaching in a cloak, or in a gown, since we both hold the same Head, both are united to the same Saviour, and have access by the same Spirit to the Father. I assure you his name has been mentioned in my poor intercessions, ever since he favoured me with his friendly edifying epistle. Tell him I am making some faint attempts to recommend to the world a doctrine which is music to his ears, and better than a cordial

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\* Gen. Col. Let. 53.



to his heart.”\* To the same purpose he writes; “Be it so, that in some parts several of our brethren *dissent*; let us all live amicably and sociably together, for we harmonize in principles. Let us join in conversation, and intermingle interests, discover no estrangement of behaviour, cherish no alienation of affection; if any strife subsist, let it be to follow our Divine Master most closely, in humility of heart and unblameableness of life; let it be to serve one another most readily in all the kind offices of a cordial friendship.”

In a form of prayer he drew up, he had the following expressions on this point:—“Be pleased to bless all those our dissenting brethren, of what denomination soever they be, who love the Lord Jesus Christ in sincerity. Reconcile our hearts to them, and theirs to us. Grant that there may be an end of those animosities and bitter disputes, which have so long and so sadly disturbed the peace, and hindered the union of Protestants! and grant also, that there may be this only contention between us, whether the ministers out of the Established Church, or they that are in it, shall labour most for the glory of our common Master, and for the salvation of souls committed to their care.”† To a gentleman in Edinburgh, he writes; “The favourable reception which the productions of this pen have met with in Scotland, is a remarkable and pleasing proof that bigotry is upon the decline, and a spirit of candour flourishing beyond Tweed. I am sure, I think myself peculiarly obliged to my Scottish brethren, for not suffering my connection with the Episcopal church to prejudice them against my endeavours to glorify the Great Shepherd and Bishop of our souls. I know the force of early prejudice; but, blessed be God, I feel it wear away, and drop off as I become more acquainted with Christ, and drink deeper into his Spirit. I can truly say, and will freely confess, that there are things in our establishment which I wish to see reformed; but for me to spend my little strength in making any such attempt, would be busying myself in rectifying the pallisadoes, while the roof is in flames, and the

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\* Gen. Col. Let. 61.

† Ibid. 176.



foundations are falling.”\* A dissenting minister once said to Mr. Hervey, that some strict dissenters wondered that he should continue in a church which had so many marks of imperfection, and so many blemishes of human invention. He, with his usual frankness and candour, replied, “My dear friend, I had not the forming of the constitution of the Church of England; Divine Providence brought me forth in that church. I am in great weakness of constitution, and have no health nor spirits to make any great exertions. If I was to omit reading the prayers, they would suspend me. If they did, I would come amongst you, *for I love you dearly*. With respect to the errors and blemishes of the Church of England,† as I was not the author of them, so I can neither correct nor remove them. In truth, I strive never to think of them, but to fix all my attention on the person of our Lord Jesus Christ.”

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## SECT. VII.

### HIS OBSERVATION OF PROVIDENCE.

THIS glorious, wise, and gracious work of God, passes before many unnoticed; they regard not the work of the Lord, nor consider the operation of his hand, but think a chance happens them. This is not the case of Christians, in the exercise of grace; they see the hand of God in all things, and acknow-

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\* Letter to Mr. Hogg.

† Mr. Hervey used to complain, that the baptismal service, and the visitation of the sick, in the liturgy, were very defective, and much needed amendment. He in a private letter also adds; “In an affair of the highest consequence, how negligent is the community, I mean in the long expected reformation of the liturgy, in which, excellent as it is upon the whole, there are some passages so justly exceptionable, that every bishop in the kingdom will tell you he wishes to have them expunged; and yet, I know not for what political or timid reasons, it continues just as it did. Had our first reformers been thus indolent, we still had been Papists.”—*Gen. Col. Lett* 156.



ledge it. This plainly appears to have been the employment of Mr. Hervey's mind. He owns and improves Providence, both to himself and to others. After a journey in September 1740, he observes; "How great is the goodness, how incessant the care, of our Heavenly Father! Under his conduct I arrived safe at the Abbey. Under the same protection I returned with equal safety to Bideford; and under the shadow of his wings, I am still in peace. It is the good hand of our God upon us that preserves our health and continues all our comforts. Why did not some sore calamity befall me by the way? Why was I not left, like the unfortunate traveller from Jerusalem to Jericho, stripped, and naked, and half-dead on the road? Why am I not smarting under broken bones and bruised flesh, and languishing in a bed? Why, but because Almighty love forbid any evil to approach my path, and still forbids it to come nigh my dwelling. And will not that kind Providence, which gives his angels charge over our poor bodies, give his sanctifying Spirit charge over our precious souls?" Referring to the rebellion in 1745, he observes the confusion occasioned thereby, and improves it: "The apprehension of a speedy visit from the rebels occasioned such a panic in Northampton and all neighbouring towns, as can hardly be imagined: business was suspended, the shops shut up, and the market in a manner deserted. No employment went forward but that of secreting the choicest moveables, securing the most valuable effects, and removing the children and women from the impending storm: All was confusion and disorder. O that this general alarm may help to open our eyes, and convince us of the uncertainty of all temporal possessions! What considerate person would set his affection on such riches as are liable to be destroyed by a variety of calamitous accidents, or may fall a prey to the first lawless plunderer? Our Saviour's admonition is very pertinent, and should be particularly remembered on the occasion: Lay not up for yourselves treasures on earth, where moth may corrode your finest garments and most sumptuous furniture; where thieves may break through the strongest walls, and steal away the shining dust. But lay up for yourselves treasures in heaven; there



danger never approaches; the bank of that kingdom is inexhaustible, and never fails: glory, and bliss, and immortality, the wealth of all those celestial mansions, are no precarious possession, but an unalterable property, insured by the unchangeable faithfulness of God himself.\*

The following remarkable Providence he relates and improves:—"Very early on Wednesday morning (July 1752), I set off from London for Northampton, in a new machine called the Berlin, which holds four passengers; is drawn by a pair of horses, and driven in the manner of a post chaise. On this side Newport we came up with a stage coach, and made an attempt to pass it. This the coachman perceiving, mended his pace, which provoked the driver of the Berlin to do the same, till they both lashed their horses into full career, more like running a race than conveying passengers. We very narrowly escaped falling foul on each other's wheels. I called out to the fellows, but to no purpose. It is possible, amidst the rattle and hurry, they did not hear: it is certain they did not regard. Within the space of a minute or two what I apprehended happened. My vehicle was overturned and thrown with great violence on the ground. The coachman was tossed off his box, and lay bleeding on the road. There was only one person in the coach, and none but myself in the Berlin; yet neither of us (so singular was the goodness, so tender the care of Divine Providence!) sustained any considerable hurt. I received only a slight bruise, and had the skin razed from my leg, when I might too reasonably have feared the misfortune of broken bones, dislocated limbs, or a fractured skull. Have I not abundant reason to adopt the Psalmist's acknowledgment, 'Thou hast delivered my life from death, mine eyes from tears, and my feet from falling?' Have I not abundant reason to make his grateful inquiry, 'What shall I render to the Lord for all his benefits towards me?' And ought I not to add his holy resolution; 'I will walk before the Lord in the land of the living?' So long as this life exists, which has been so wonderfully and so mercifully preserved,

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\* Burgess' edition of Mr. Hervey's Letters to Mr. and Mrs. O.



It shall be devoted to the honour of my great Deliverer. I hope to spend it all under a reverential sense of his Divine presence, and in dutiful regard to his heavenly will. May I be enabled thus to think, and thus to act."

When he heard of the sudden death of the lady of Dr. Stonehouse, he observes to a correspondent; "You will, I do not question, recommend our distressed friend the Doctor to the Father of mercies, and the God of all comfort. May we all lay this awakening stroke of Providence to heart, and give all diligence to have our sins pardoned through redeeming blood, our souls renewed by sanctifying grace; that, whether we live, we may live to the Lord, and whether we die, we may die to the Lord, that living or dying, we may be the Lords."

In August 1759, he remarks; "We have very wet unkindly weather for the harvest. May it teach us to see our dependence on that Divine hand which giveth rain from heaven and fruitful seasons: May it stir us up to long more ardently for that inheritance, which is incorruptible and undefiled."—"My last little essay, *The Cross of Christ the Christian's Glory*, had remained in obscurity, if the father of an afflicted youth had not importuned me to send it on a begging errand. I gave it him as a kind of lottery ticket, not without some hopes and many prayers, that it might meet with success, and come up a prize; nor have I reason to repent, but cause to bless the Divine Providence. May this teach me the truth of that royal maxim, 'Commit thy way to the Lord, and he shall bring it to pass.' God has been pleased to pity the poor youth, for whose relief the Visitation Sermon was printed. Through his good Providence an edition of two thousand is disposed of, besides a supernumerary provision of two hundred, destined to the use of my parishes; nay, the manager for the distressed object is venturing upon another edition. See, dear Sir, if God bless, who can blast? If he will farther, who can obstruct? A feather, a stone, if he pleases to command, shall be a polished shaft in his quiver. Trust not, therefore, in eloquence or argument, in depth of thought, or beauty of style, both which are confessedly wanting in the present case; but trust in the Lord for ever, for with the



Lord Jehovah is everlasting strength.”\*—“ You see by the papers, our great wit (Swift) is dead. Is it not a little remarkable, that, so long before his death, he should be deprived of his senses; deprived of them at the very time he was writing a most pernicious book, which I am told he intended to have published, with this ludicrous title, ‘ Memoirs of the Reverend Mr. Jephtha Quixotte, Saint errant, the true and undoubted Son of the renowned Don Quixotte, Knight errant, who inherits all his father’s virtues.’ The design of which was to burlesque things sacred, and to set in a ridiculous light some of the most exemplary Christians, under the notion of saint errantry. This would have been a most malicious piece of wit; and being the production of so celebrated a genius, would have spread like wild-fire; for Horace has justly remarked—

For ridicule shall frequently prevail,  
And cut the knot, when graver reasons fail.

When you reflect on this and other attempts to discourage good men, and render religion contemptible in the eyes of worldlings, are you not apt to say with the Psalmist, Psal. ii. 4, ‘ The Lord that dwelleth in heaven shall laugh them to scorn.’ He, though unseen, directs the whole by his wise Providence, turneth men’s hearts as seemeth good to him; and in his hands are the appointments of life and death.” In October 1750, he was informed by his friend Dr. Stonehouse, that Dr. Doddridge was very ill at a village near Lisbon, and that in all probability he was dying. On this Providence, he remarks; “ The departure of valuable persons should tend to wean us from the world, and endear heaven to our affections. Beza said, when he was told of Calvin’s death, ‘ Now, I have a fresh motive to be as a stranger on earth, and set my affections on the things above.’” Even in small matters he wished to observe the hand of God. His printer delaying to work off one of his pieces, he remarks; “ I trust, however, there is a secret Pro-

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\* Gen. Col. Let. 115.



vidence overruling such affairs, and that he who sits at the helm of his church orders all, even the minutest circumstances, in number, weight, and measure. The particular conjuncture and proper season of things, it is plain, he very exactly observes; for he said, on a memorable occasion, ‘My time is not yet come.’ O that we may commit ourselves and all our affairs to his unerring guidance !”\*

This subject of Providence he illustrates, in the following matter of fact, which he knew to be true :—“ Two persons, who had been hunting together in the day, slept together on the following night ; one of them was renewing the pursuit in a dream, and having run the whole circle of the chase ; upon this he cries out, with a determined ardour, I’ll kill him ! I’ll kill him ! and immediately feels for the knife, which he carried in his pocket. His companion, on happening to be awake, and observing what passed, leaped from the bed, and being secure, stood (for the moon shined into the room) to view the event, when, to his inexpressible surprise, the infatuated sportsman gave several deadly stabs in the very place where, a moment before, the throat and life of his friend lay. This I mention, says he, as a proof that nothing hinders us even from being assassins of others, or murderers of ourselves, amid the mad sallies of sleep, only the preventing care of our Heavenly Father.”† He farther observes ; “ I think it referable only to a superintending and watchful Providence, that we are not hurried, when our imagination is heated and our reason stupified by dreams, into the most pernicious actions. We have sometimes heard of unfortunate persons, who, walking in their sleep, have thrown themselves headlong from a window, and been dashed to death on the pavement ; and whence is it that such disastrous accidents are only related as pieces of news, not experienced by ourselves or our families ? Were our minds more sober in their operations, or more circumspect in their regard ? No, verily. Nothing could be more wild than their excursions ; none more inat-

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\* Letters to Lady F. Shirley, Let. 42.

† Contemplations on the Night.



tentive to their own welfare; therefore, if we have laid us down and slept in peace, it was because the Lord vouchsafed us the sweet refreshment; if we rose again in safety, it was because the Lord sustained us with his unremitted protection.”\*

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## SECT. VIII.

### HIS CONCERN FOR THE SINS OF OTHERS.

MR. HERVEY, knowing the plagues of his own heart, was a true mourner for the sins of others. This is evident from his sermons on the time of danger. The following words in his letters also discover the same concern:—“ I think, from my very heart, that the grand controversy which the King of heaven has with our nation, is for our prevailing contempt of his most adorable Son, Jesus Christ; a gift, compared with which every thing in earth or sky is lighter than dust upon the scale; a gift by which an omnipotent and eternal God not only demonstrates, but commends his love. See how the prophet exults and triumphs in this glorious gift: ‘ To us a child is born, to us a Son is given,’ in whose person is dignity, and in whose righteousness is an efficacy, infinitely surpassing the power of thought! And should not such a gift be the darling topic of our conversation, be the avowed glory and the general joy of our nation? Yet, strange to tell, afflictive to observe, this divinely excellent gift is forgot and rejected, or treated with the most cold indifference! Where are the people who mention it, or can bear to hear it mentioned in their company? Instead of being in raptures at the sound, are they not disgusted and chagrined? And does not God behold all this? Did ever he receive so horrid an affront, or is it possible for his creatures to act a

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\* Contemplations on the Night.



more contumelious and disdainful part? But whither am I running? Pardon me, dear Sir, pardon my full, my wounded heart, which has concurred to aggravate this crying iniquity.”\* —“ I was sorry to see, from a paragraph in a late newspaper, that, by the command of the prince, the tragedy of Douglas† was re-acted at the theatre-royal. Ah! this is one source, one copious source, of our miseries! If princes will encourage such corrupting sources of entertainment, there will never be wanting ministers of the gospel to write for them, and magistrates to attend them. O that the Prince of the kings of the earth would give our rulers, and all that are in authority, to discern the things that are excellent!”‡ Speaking of the sins of Britain, he says; “ Is not his name, though a name above every name, derided and blasphemed? Are not the influences of the Eternal Spirit, though the very life of our souls, exploded and ridiculed? They who would exalt the Saviour, would make every sheaf bow down to the Redeemer; representing him as the Alpha and Omega, the beginning and ending, in the salvation of souls. These preachers, these writers, these believers, are treated as the foolish people who dwell in Sechem, Eccles. i. 29.”§ —“ O blessed Jesus! surely that is fulfilled which was spoken by the prophet, Thou art wounded in the house of thy friends; thy character is debased, thy doctrines adulterated, by those who profess themselves adorers of the one, and expounders of the other.”|| Under the influence of the same concern, he thus expresses himself in the close of a sermon on glorying in the cross of Christ:—“ Can I conclude, without adding a word of admonition to the wicked? those, I mean, who are enemies to the cross of Christ, who mind earthly things, but neither hunger nor thirst after righteousness. My soul remembers the wormwood and gall of such a state, and cannot but tenderly pity these unhappy people.”

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\* Gen. Col. Let. 168.

† “ *Douglas weighed and found wanting*, is, I think, a judicious and weighty performance, enough to make the tragedian ashamed when he reflects on himself, afraid when he looks forward to the great tribunal.”—*Letter to Mr. Hog.*

‡ Letters to Mr. Ryland.

§ Sermon by Mr. Hervey.

|| Gen. Col. Let. 22.



## SECT. IX.

## HIS FAITHFUL REPROOFS FOR SIN.

HE attained much of the meekness and gentleness of Christ, and was a person of refined manners.\* He apprehended the modern sentiment, that politeness and religion were inconsistent, and grace and good breeding irreconcilable, was an artifice of our grand enemy to bring the best of causes into disrepute: he therefore cultivated true politeness. In the mean time, he, on proper occasions, honestly and plainly reproved sin. Dining with one of his respected friends, Mr. Hervey observed him utter a profane expression. He did not think it prudent, before his family, to reprove him; but soon after, in a letter to him, he has the following hints:—"I fancy, my dear friend, you did not take notice of an unbecoming expression which dropped from your lips while I sat at your table. You was a little chagrined at the carelessness of your servant, and said to him, with some warmth, *What in the name of God do you mean?* Such expressions from your mouth will be much observed, and long remembered. I need say no more; you yourself will perceive, by a moment's reflection, how faulty they are in themselves, how pernicious they may be to others. May the good Lord pardon and deliver you from evil, and may both of us meditate on that text, 'Set a watch before our mouths, and keep the door of our lips.'"<sup>†</sup> To one under the power of the fear of man, he administered the following reproof:—"Let me exhort you to live as on the borders of eternity, and often reflect where

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\* Among other instances of his politeness, we mark the following: He modestly intimates it in a letter to Mr. Ryland:—"I am just come up from dinner, and who should be there but the Rev. Mr. H——? who was so unseasonably zealous, as to attack Mr. S. on the principles of anti-pedobaptism. I thought it a breach of delicacy and propriety of conduct, especially to do this to my guest, and at my table; therefore I took up the cudgels, and personated a baptist."

† Gen. Col. Let. 210.



the late fall from your horse might have hurried you: Eternity is at hand! I can say no more than I have said to you; but I pity you, and pray for you, that you may conquer this fear of man. I wish you would, every day for the next month, read some part of Professor Frank's Nicodemus, on the fear of man. Dr. — told me he had a great regard for you, and wished you would set your face like a flint, exert your lively talents to promote the gospel, and confess the Lord Jesus boldly before men on every proper occasion; and when they talk obscenely, or take the Lord's name in vain, you ought genteelly to reprove them, or leave their company. This would be acting like a Christian; but while you are thus silent, mealy-mouthed, stand so much upon your politeness, and have such a fear of being censured by worldly-minded people, you may take my word for it, you will do very little good, and be a stranger to the peace and comfort which others, who stick close to Christ, daily experience. Meditate on this alarming text, and reconcile it with your own pusillanimous conduct, which you miscall prudence: 'Whosoever shall be ashamed of me, and of my words, before this adulterous and sinful generation, of him shall the Son of Man be ashamed, when he cometh in the glory of his Father, and of his holy angels.' Remember that this is the declaration of the Lord, who bought us with his blood, and suffered unknown agonies of crucifixion to save you and me."\* To another friend, with whom he had been in conversation, he sent the following kind, but faithful missive:—"Coming home this evening, I could not forbear musing on the various topics which furnished matter for our discourse; and now that I am all thoughtful and retired, I cannot forbear taking notice of some particulars relating to our conversation. Was it you, dear Sir, or I, that when a certain passage of Scripture happened to be mentioned, treated it, not indeed with a contemptuous disdain, but with too ludicrous an air, descanted on it in a sportive and frolicsome manner, in order to create a little pleasantry? If I was the per-

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\* Gen. Col. Let. 159.



son that indulged this improper levity, I beseech you to rebuke me, and severely too; though my design might be innocent, my conduct was apparently wrong. That infinitely precious and important book should be always held in the highest veneration; whatever the Divine Spirit vouchsafes to dictate, should be thought of, and spoke by mortals, with gratitude, dutifulness, and awe. It is the character of a religious man, that he trembles at God's word; and it is said of the great Jehovah, that he has magnified his word above all his name. Who was it, dear Sir, that lent to our valuable friend that vile book, *Le Sopha*, and yet wrote with an enchanting elegance, which must render the mischief palatable, and the bane even delicious? I wonder your kind and benevolent heart could recommend arsenic for a regale. I am sure you did not think, or else you would no more have transmitted such a pestilential treatise to the perusal of a friend, than you would transmit to him a packet of goods from a country depopulated by the plague. If that polluted French book remains in your study, let me beg of you to make it perform quarantine in the flames. The last particular relates to attendance on the public worship of God. 'Let us not neglect the assembling ourselves together.' This was the advice of the best and greatest casuist in the world, not to say the injunction of the Maker of all things, and the Judge of all men. Would we be assured of our love to God? This is one evidence of that most holy and happy temper: 'Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.' Would we glorify the Lord? Then let us appear in his courts, fall on our knees at his footstool, and in this public manner avow him for our God, recognise him for our King, and acknowledge him to be our supreme good. Would we follow the example of our devout and blessed Master? Let us remember how it is written, 'Jesus went into the synagogue, as his custom was.' Dear Sir, bestow a thought upon these things: if the remonstrances are wrong, I willingly retract them; if right, you will not pronounce them impertinent. Love and friendship dictate what I write, and the only end I have in view



is the holiness, the usefulness, the final salvation, of my esteemed friend. It is for this, this only, I have taken my pen in hand, and for this often I shall bend my knees before God, and thereby prove myself to be your's most truly and affectionately. Indeed, my dear friend, you are very deficient in the duty of reproof, though you have many opportunities of doing it with the utmost propriety. Pray read a little pamphlet, entitled, *The duty of Reproof*; read it over and over again; weigh it thoroughly: you will then, through grace, be zealous in reproving others, and will readily pardon the freedom I have taken in reproving you, whom I so much love and esteem."\*—"What say you to my late well-meant admonition? You was not offended, I hope: we must be faithful to each other, or else how can we expect to meet with comfort at the great tribunal, or meet with transport amidst the angels of light?"†

To the same purpose he writes a large letter of plain admonitions and reproofs. This is directed to a clergyman at Bath, who had preached in the Abbey Church. In his sermon he had dignified worldly prosperity at an extraordinary rate, and almost canonised the prosperous man, and on the other hand vilified the blessed Redeemer. In the beginning of the letter he says; "It would be unkind to you, Sir, to perceive you under such grievous mistakes, and not warn you of the error of your way; nor would it be less unfaithful to your Master and my Master, to be informed of such preaching, and suffer it to pass current, without any animadversion. If I misrepresent you in any particular, I am ready to retract. And if I have truth on my side, and you, Reverend Sir, have spoken unworthy your sacred office, have dishonoured the Divine Redeemer, and perverted his everlasting gospel, I trust also you will be so ingenuous as to condemn that offensive sermon to the flames, and such doctrines to silence and darkness; for I assure you it is from no ill-natured spirit of criticism, no moroseness of temper, or fondness for contradiction, but from a sincere concern for the interests of

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\* Gen. Col. Let. 37

† Ibid. 180.



true religion, and the honours of our common Lord, that I take leave to suggest the following hints.”\* To another he sends the following admonition:—“Talk of Christ. If you was once to take this method, you will tell me, perhaps, that such and such a one will abuse you, and all the principal gentlemen will ridicule and persecute you. And what then? you are much better without them; in their stead you will have the esteem and friendship of those who love our Lord Jesus in sincerity; and Christ himself will be in the midst, who has laid up for you, and for all such as love his appearing, a crown of righteousness. Has this consideration no weight with my dear friend? Do not let me apply to you, what Paul says of Demas to Timothy, chap. iv. 10, ‘Demas has forsaken me, having loved this present world.’ Read the 119th Psalm, and see whether you and your worldly-wise company have the spirit of the Psalmist. He, though a king, delighted to talk of God; he not only talked of him, but, observe, delighted to do it, and it was pain and grief to him to forbear.”† To another he writes; “Sure you could not go to London without putting to your heart some of your own important questions, under the heads of self-examination. Have you indulged yourself in needless amusements, needless diversions of any kind? Have you employed yourself usefully to yourself or to others? My dearest friend, remember in what book, by whose hand, such like questions are written! I fear you have not spoken one word for Christ since you have entered the metropolis, though you have had so many opportunities. Oh! why do you thus bury your sprightly talents in a napkin. I have lately purchased Lowman’s Exposition of the Revelation. Give me leave to refer you to the 5th verse of the second chapter; ‘Remember therefore from whence thou art fallen, and do thy first works.’”‡ His kind and respectable friend, Dr. Stonehouse, he admonishes in the following words:—“I have no alteration to offer with regard to the little tract that you submit to my correction; but what shall I say to my dear friend

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\* Gen. Col. Let. 22.

† Ibid. 69.

‡ Ibid. 103.



himself. O what opportunities of doing good, substantial and immortal good, do you lose, do you squander away ! opportunities that are flying from you upon the swiftest wings of time, and when gone, are never to be recovered ! Might not great business be managed, and yet Christ and eternal ages not forgot ? I cannot think it anywise inconsistent with the office of a physician, or any derogation from the dignity of his character, to feel the pulse of the soul, to examine into the symptoms of spiritual maladies, to ask explaining questions concerning the habit of the mind, and prescribe accordingly.\*

The same faithfulness he used in the pulpit. When finishing a sermon on the way of holiness, he has these words ; “ I observe several persons here on this day of humiliation, who very rarely attend the public worship. Why, my friends, why do you wrong your own souls ? why do you withdraw yourselves from the preaching of the gospel ? Know ye not that Jesus passeth by ? why should you forsake the assembling yourselves together ? Is not Christ crucified set forth before your eyes, crucified for such offenders as you ? crucified that such offenders may be pardoned, may be accepted, may be glorified ? and will you despise such a divinely-compassionate Saviour ? Should my wishes prove vain, I have at least delivered my message. If you perish through obstinacy and unbelief, I am clear from your blood. I call heaven and earth to witness, you have been warned, you have been instructed, you have been exhorted ; you cannot say you perish for lack of knowledge, for life and salvation have been set before you, have been brought to your very door ; and you are importuned to lay hold of them ; you will therefore be without excuse, and have no cloak for your guilt.”

The following striking anecdote, on this subject, is related of him. In it we have evidence of the prudence and efficacy of his admonitions. Being once on a journey, a lady who happened to be in the same carriage, was expatiating in a particular manner on the amusements of the stage, as in her

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\* Gen. Col. Let. 145.



esteem superior to any other pleasures. Among other things, she said, there was the pleasure of thinking on the play before she went, the pleasure she enjoyed while there, and the pleasure of ruminating on it in her bed at night. Mr. Hervey, who sat and heard her discourse without interrupting her, when she had concluded, said to her in a mild manner, that there was one pleasure more besides what she had mentioned, which she had forgot. "What can that be?" said she; "for sure I have included every pleasure, when I considered the enjoyment beforehand, at the time, and afterwards. Pray, Sir, what is it?" Mr. Hervey, with a grave look, and in a manner peculiar to himself, replied, "Madam, the pleasure it will give you on your death-bed." A clap of thunder, or a flash of lightning, would not have struck her with more surprise: the stroke went to her very heart. She had not one word to say, but, during the rest of the journey, seemed quite occupied in thinking upon it. In short, the consequence of this well-timed sentence was, that she never after went to the play-house, but became a pious woman, and a follower of those pleasures which would afford her true satisfaction even on a death-bed.

Mr. Hervey seems often to have used writing as a vehicle of reproof. So to a friend he owns, he was not much qualified for personal reproof: "Should I attempt to speak roundly to Mr. R——, my cheeks, pale as they are, would be encrimsoned; instead of working conviction on a brother, I should suffer disorder in myself, so tender are my spirits, as I am sure you must perceive by a certain confusedness and precipitancy in my behaviour. I know not how it is, I cannot, either by the exercise of reason, or advertence to God, rectify this weakness.



## SECT. X.

## HIS DELIGHT IN PIOUS CONVERSATION.

**MR. HERVEY** was spiritually-minded to an uncommon degree, and out of the abundance of his heart his mouth spake; his tongue talked of judgment. He paid particular attention to that divine injunction, "Let your speech be with grace, seasoned with salt, that it may minister grace to the hearers." He rarely let slip an opportunity of speaking religiously; he would take occasion from the most common incident, and yet it would not appear forced. He had a peculiar talent at improving whatever happened about him, by which means he hindered the conversation from turning upon trifling matters, and, at the same time, kept it up with spirit and usefulness. He also delighted in the pious conversation of others. So he writes a friend; "It is not easy to express the satisfaction I received from your agreeable and useful conversation this afternoon. I rejoice to find there are gentlemen of learning, genius, and politeness, who dare profess a supreme value for the Scriptures, and are not ashamed of the cross of Christ. I congratulate you, dear Sir, on this occasion." "He was much pleased," says one who was often with him,\* "to hear from you any beautiful remark on the energy and dignity of the words in the Hebrew Bible; and he was equally pleased to have any just criticism upon the New Testament. Dry verbal criticism had very little of his attention; but devotional criticism engrossed his whole heart." He would say, "Give me the expositions of Scripture which act like the morning sun, opening and expanding those flowers of paradise, the truths of the gospel, that they may display their charming beauties, and breathe out all their reviving odours." And says the same friend, "You could not please him bet-

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\* Rev. Mr. Ryland.



ter than by dropping a hint how Christ's personal and relative glory might be promoted." That he might enjoy conversation of this kind, he seems to have sought out the company of the serious, wherever the hand of the Lord led him. His great humility made him respect the sentiments of others; while his happy talent of securing openings for introducing religious hints, or improving on those of others, rendered his conversation at once entertaining and edifying. From Bath he writes; "There are found, in this loose and luxurious city, those who hunger and thirst after Christ and his righteousness. To them the pleasures of the world, which encircle them on every hand, are as dross and dung, in comparison of the Saviour's love."\* In other conversation he was often disappointed. "When I have been asked," says he, "to spend an afternoon with gentlemen of a learned education and unquestionable ingenuity, I have fancied myself invited to take a turn in some beautiful garden, where I expected to have been treated with a sight of the most delicate flowers and most amiable forms of nature, when, to my surprise, I have been shown nothing but the most worthless thistles and contemptible weeds."†

Some years before his death, he visited very few of the principal persons in his neighbourhood. Being once asked why he so seldom went to see the neighbouring gentlemen, who yet showed him all possible esteem and respect; he answered, "I can hardly name a polite family, where the conversation turns on the things of God. I hear much frothy and worldly chit chat, but not a word of Christ; and I am determined not to visit these companies where there is not room for my Master as well as myself." Even when in conversation there was a deviation from the main points of religion, he was grieved. "Yesterday, Mr. — of Cambridge called upon me; our conversation was not so edifying as I could wish, it degenerated into dispute." But of religious conversation he says; "When people come to visit me, they expect to hear of Christ; and few come to Weston, but

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\* Letter, Evan. Mag. Vol. X.

† Gen. Cok



those to whom such discourse is agreeable; nor do I desire the company of any other. Talking of Christ is my touchstone, to see whether a person is worth my acquaintance.\* To an honoured correspondent he remarks; “I have often found pleasure in visiting the poor tenants of the meanest hut, where I had an opportunity of talking on heavenly things; how much more should I be delighted in an admission to your company, where I should hear the same favourite topics discoursed on, with all the refinements of politeness and superior sense.”† To his friend Ryland he writes; “Shall we not see you at this Christmas? For my part, I am not desirous of seeing many people, but your company will be always desirable, because, I believe, it will always be a blessing.”—“I am particularly delighted,” says he at another time, “with such interviews as have an apparent tendency to render us more useful in our present stations, and to ripen us for our future happiness. This is a feast of reason, a feast of truth, and, I must own, has charms for me infinitely superior to all the impertinent amusements of modish chat, or the mean gratifications of the bottle.”‡ —“Of such interviews, I think we may use the words which I have been just speaking on to my family, *It is good for us to be here*. Oftentimes, when we are talking, grace is administered, and the fire kindles; we have brighter views of Christ, and a firmer faith in his infinitely rich atonement.”§ —“The chief of my visits are among the serious poor, who give me leave to talk of Christ’s righteousness and salvation; or else to a few ingenious clergymen, who are pleased to honour me with their acquaintance, and improve me by their conversation: For my part, when Christ and his righteousness are the subject of conference, I know not how to complain of prolixity; I feel no weariness, but rather delight to talk of them without ceasing.”|| In Christian conversation he often used to select a text of Scripture, and speak from it; he would

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\* Gen. Col. Let. 159.

† Letters to Lady F. Shirley, Let. 9.

‡ Gen. Col. Let. 132.

§ Letters to Lady F. Shirley, Let. 105.

|| Letters Elegant and Interesting.



sometimes modestly secure a conversation of this kind to himself. So mentioning to Dr. Stonehouse, Col. i. 11, he writes him; "If you live to give me an hour's conversation, this verse and the preceding would furnish us with a most pleasing and improving subject of discourse; the correctness, the propriety, the energy of the inspired supplications is admirable." He sends word to a friend at Northampton; "I purpose to wait on you some afternoon next week, and cannot think of a more agreeable topic of *conversation*, than that of concerting measures for the proper exertion of this labour of love (the spiritual welfare of the patients of Northampton infirmary), and encouraging each other to abound in the work of the Lord."\*—"Your old acquaintance Mr. C. came in, and sat with us, I believe, two hours; the gentleman happened to refer to Isa. vi. and desired I would read the beginning of the chapter. Glad of the overture, I readily embraced it, and fixed the discourse on this noble, this alarming, and comfortable subject."†—"The scarcity of religious acquaintance is a general complaint; for my part, I can find few among the wealthy and fashionable who delight in edifying conversation; therefore they are seldom troubled with my company, and they as seldom vouchsafe to visit me. How glad should I have been to have waited on you, and talked of the Lord, who was a servant for us—the Judge who was condemned for us—the King who died for us."‡ To a friend, from whose conversation he expected improvement, he says; "To one who has been so often disappointed in my expectations of enlarging my knowledge, and refining my affections by conversation, it will be peculiarly pleasing to find the satisfaction, which I have long sought in vain; this I make no doubt of obtaining, if I may be permitted to be a third person when you and Mr. — sit together in social conference."§—"We are in daily expectation of our friend H. I wish you would make up the triumvirate of the guests. At all our social interviews our news are fetched

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\* Gen. Col. Let. 28.

† Ibid. Let. 197.

‡ Letters to Lady F. Shirley, Let. 59.

§ Gen. Col.



from the Bible ; Christ is the Monarch, heaven the country, on which we discourse. O that I may be enabled to improve these opportunities, not like Pharoah's lean kine, destitute of growth, though crammed with plenty." \*—" I have lately seen that most excellent minister of the ever-blessed Jesus, Mr. Whitefield. I dined, supped, and spent the evening with him at Northampton, in company with Dr. Doddridge and two pious ingenious clergymen of the Church of England, both of them known to the learned world by their valuable writings ; and surely I never spent a more delightful evening, or saw one that seemed to make nearer approaches to the felicity of heaven. A gentleman of great worth and rank in town invited us to his house, and gave us an elegant treat ; but how mean was his provision, how coarse his delicacies, compared with the fruit of my friend's lips ! they dropped as the honey-comb, and were a well of life." Indeed, Mr. Hervey's mode of converse with his friends had much suavity and seriousness in it ; this greatly engaged his acquaintance. The Rev. Mr. Darracot says of this ; " While a student under Dr. Doddridge, I had an interview with Mr. Hervey at a good man's house, who belonged to the Doctor's church, and lived in the parish of Weston-Favel ; though it is nineteen years ago, I retain a delightful impression of our converse then."

At another time he says ; " I am just returned from a visit at Northampton, where I spent an agreeable (O that it may prove an edifying) afternoon, in company with a physician, a clergyman, and a poet. Part of our discourse turned upon that noble, that very important, and equally comfortable prophecy, which you probably have treasured up in your memory, or else may read in Dan. ix. 24. Among other particulars, we inquired, why the righteousness of our Lord Jesus Christ is called an *everlasting righteousness* ?—Because of its *imputation*, which commenced from the beginning, and will be continued to the end of the world. By this all the saints, in every age, and under every dispensation of religion, were

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\* Gen. Col. Let. 179.



justified. To this, Adam, the first penitent, owed his reconciliation, and to this the very last believer of Adam's race will be indebted for his acceptance with God.—Because of its *efficacy*, which lasts in every circumstance of need, in every hour of trial; lasts through our whole life, and will last even beyond our death. Those happy beings who are delivered from sin, and entered into rest, enjoy the benefits of this righteousness. When the resurrection takes place, and their blessed souls are re-united to their glorified bodies, they will enjoy the benefits of this righteousness far more copiously, and will be still reaping the fruits of this righteousness, through all the numberless and unmeasurable ages of eternity.\* Of another conversation he says; “I will sing of *mercy* was very lately the topic of some agreeable discourse with a young gentleman. We observed how necessary it is, to be firmly persuaded of the infinitely rich mercies of God in Christ Jesus. This will make us delight to think of him, and encourage us to fly to him; whereas, if we have a jealousy that he bears us ill-will, or designs our ruin, we cannot take pleasure in him, or place our confidence in him; therefore, the condescending God has given us repeated and solemn assurances of his pity, his grace, his tender mercy in Christ Jesus; Exod. xxxiv. 6, 7. He makes it his very name; intimating that a man may forget his own name, before the blessed God can cease to be merciful to them that fear him, Exod. xxxiii. 7, 11. He confirms his Divine good will towards us by his oath. He swears by his very life, that he desires our happiness and seeks our salvation. Here are two immutable things, the name and the oath of God. Can we have stronger confirmation of his loving-kindness? I think, if it be possible, we have, ‘He hath so loved us,’ saith the Scripture. How hath he loved us? So as no words, no, not of his own all-wise Spirit, can express, nothing but the unspeakably gracious effects; so as to surrender his own Son to die that we might live; to be made subject to the law, that we by this obedience might become righteous;

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\* Letters to Lady F. Shirley, Let. 71.



to become a curse that we might inherit a blessing.\*—“Yesterday, a learned minister (a stranger) called upon me, and among other subjects, we talked of that remarkable passage in Isaiah, ‘She hath received of the Lord’s hand double for all her sins.’ My pious visitant referred it to the satisfaction made by Jesus Christ. I objected, that God, not the Church, received this; to which he replied, that the Church receives the benefit of the satisfaction, and the expression might be figurative, the thing purchased for the thing purchasing. This interpretation, I fancy, would have been clearer and less exceptionable, if he had used the word punishment instead of satisfaction. Then, as Christ and the Church are one, his sufferings might be called her’s, and his righteousness is reckoned her’s too.”†—“Mr. T. staid with me but a little while. We had some discourse, at our first interview, on the matchless excellencies of Christ, and of his unsearchable riches. The Holy Scriptures were the subject of our next conversation; we encouraged one another to search them, and to enrich our memories with them, that from them, accompanied with the Divine Spirit, we may be thoroughly furnished for every good work.”‡—“I was lately with five or six students, and this day with three gentlemen of the laity; our conversation turned wholly upon the super-excellent and delightful subject, the only true God, and Jesus Christ whom he hath sent. O may that Almighty Being, who has every human heart in his hand, sanctify our discourse to our eternal advantage! Let us talk for him, write for him, and live for him, who died for our sins, and rose again for our justification.”§

When Mr. Hervey was lodging in the suburbs of London, he writes; “Yesterday, in the evening, two gentlemen of the city came to visit me. Our conversation was such as I would have your’s be; such as was suited (if God vouchsafe his blessing) to edify one another, and minister grace to the hearers. We talked of that infinitely condescending and gracious friend of sinners, who came from hea-

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\* Gen. Col.

† Ibid. 34.

‡ Ibid. Let. 142.

§ Ibid. 127.



ven on purpose to be crucified for us, and his return to heaven on purpose to intercede for us. The intercession of our blessed Lord was the chief subject of our discourse, and is a most comfortable article of our faith.”\*—“On Sunday afternoon, your old acquaintance Mr. — called upon me, and talked as became the Christian character and the sacred day. The conversation was perfectly pleasing, but the subjects were peculiarly noble and important. ‘I know that my Redeemer liveth.’ ‘Behold, my servant shall deal prudently, he shall be extolled, and exalted, and be very high.’ We expect to see our dear friend in a little time, and daily converse on the fulness of the blessing of the gospel of peace.”† He seemed as if he had made that passage of Augustine his motto, who said, “I am neither pleased with those writings, nor yet with that conversation, in which I find not a savour of the name of *JESUS*; for he is as honey to my mouth, music to my ears, and joy to my heart.”

He indulged general fellowship with the godly, as he reckoned it much fitted to enkindle and keep alive a holy Christian fervour. Says he, “As coals united and laid together burn and glow, but separated and single soon lose both their light and heat. How often have I gone into the company of my dear friends, listless and spiritless, like one whose nerves were all unstrung; yet when I came home, I have found myself quite another person, vigorous and active, sanguine and zealously affected in good matters. Methinks also, it is an excellent means of enlarging our affections; we are prone, very prone to be straitened and contracted in our bowels. And I believe a continual interchange of friendly actions and affectionate discourses, is one of the best ways to strip ourselves of all ungenerous and unchristian selfishness; one of the best ways to love as brethren, and to be dear to one another, as our own souls.”

He seems to have felt peculiarly happy in conversation with Mr. Walker of Truro.‡ “I was lately favoured at

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\* Gen. Col. Let. 9.

† Ibid. 59.

‡ A judicious holy Minister, author of *Sermons on Church Catechism, Creed, &c. the Christian, Christ the Purifier.*



Weston with a visit from the Rev. Mr. Walker of Truro, who is indeed a most excellent man, much of the gentleman, and seems well to deserve the character he bears. There is something in him very engaging, yet very venerable. During our conversation, I felt a kind of reverential awe on my mind, blended with more than fraternal affection. What a reproach is it to our men in power, nay, to the nation itself, that so valuable a person should, at his time of life, be only a country curate! But he, good man, disregards the things of the world; that time, which too many of his brethren spend to the disgrace of their function, in worldly compliances, and hunting after church-preferments, he employs as a faithful labourer in the vineyard of Christ, and pays all due obedience to the apostle's important injunction, 'Redeem the time.' How would some of the primitive bishops have sought after a man of his exemplary piety, and have given him every mark of their real esteem!"\*

Mr. Hervey conversed on various religious subjects with his friends, but the righteousness of the Lord Jesus was often the darling matter of his conversation. "It is true," he says, "we love to speak of the righteousness of Christ, yet not because it affords a fairer excuse for our unrighteousness; for indeed and indeed, it affords no excuse at all; on the contrary, it renders unrighteousness quite inexcusable, because it yields new and nobler motives to all holy obedience; but we love to speak of the righteousness of Christ, because it is the grandest theme in the world. Consider all those blessings which have been vouchsafed to God's people before our Saviour appeared on earth; add all those blessings which will be vouchsafed unto the consummation of all things; consider all that good which is comprised in a deliverance from a nethermost hell, together with all that bliss which is contained in the pleasures and glories of the heavenly state; all these to be enjoyed through a boundless eternity, and by multitudes of redeemed sinners, numberless as the sands upon the sea-shore; then ask, What is the procuring cause of all? Whence do these inestimable benefits proceed? From the

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\* Gen. Col. Let. 132.



righteousness, the sole righteousness of *Jesus Christ*. Is it not then worthy to be uppermost in our thoughts and foremost on our tongues? Might not the very stones cry out and reproach our insensibility, if we did not love to talk of this divinely precious righteousness?"\* An intimate friend of Mr. Hervey (the Rev. Mr. Ryland, senior,) says on this point, "Whenever I visited him, in the course of six years, I always found Christ and his righteousness to be uppermost in his thoughts and affections. If he was diverted for a few minutes from his beloved object, by any extraneous conversation, he would sit silent till he had an opportunity to renew his delightful theme; and if any started a divine subject, he was sure to be the first to encourage the thought, and display it in the most agreeable and pleasing manner."

He speaks with peculiar pleasure of an interview he had with two gentlemen in 1746:—"Two gentlemen of distinguished ingenuity, and eminent in one of the learned professions, honoured me with a visit. Before we addressed ourselves to our tea, the usual regale of sober and studious persons, we took a ride to a noble old seat, distant about a mile from Weston. After walking through a grand house, handsome gardens, we set ourselves down under a fine alcove, whose elevated situation commanded a most extensive prospect. A thousand entertaining scenes, and a thousand delightful objects, lay within our view; but I, for my part, scarce ever adverted to those beauties of nature, so agreeably was my attention engaged by the much more glorious truths of religion; for I rejoiced to observe it, I glory to relate it, two gentlemen of superior rank, and of the most elegant taste, were not ashamed to discourse of the gospel of Christ. We took notice of the vast importance of religion; that to be wise unto salvation is by infinite degrees the most desirable accomplishment; and that no other acquirement, how dignified or pompous soever, is worthy the name of wisdom. We hinted the matchless pre-eminence of the Christian system to all the other religious institutions in the world, not only with regard to those well grounded and comfortable hopes it affords the

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\* *Aspasio Vindicated.*



sinner, but also with respect to those incomparably bright and satisfactory discoveries which it makes of all the Divine attributes. The perfections of the Godhead were never so clearly and illustriously manifested, as in the person and mediation of Jesus Christ. Never did wisdom shine out with so much splendour, as in contriving a way to reconcile vengeance and mercy, a stupendous way, whereby the offence should be punished with the utmost rigour and severity, and yet the offender be saved to the very uttermost. Never did justice get such awful honours, as in the exquisite agonies and torturous death of the adored Immanuel. Nor was goodness ever known to open such an inexhaustible treasury of unbounded beneficence, as in the gift, the free gift, of God's only-begotten Son. From such considerations, we could not forbear acknowledging with the rapturous Apostle, O the depth of the riches, both of wisdom and grace! O the unspeakable glory and beauty of all the Divine perfections, as they are displayed in the wonderful scheme of redemption! Thus far we all agreed. An entire harmony in these sentiments left us nothing to do but to quicken our gratitude, and mutually warm our affections. But one point happened to bestir, upon which our judgments varied. My worthy friends could not assent to the doctrine of Christ's righteousness being *imputed* to his people. That his death was the only propitiation, the all-sufficient atonement for the sins of the world, was unanimously allowed and cordially believed; but the notion of an imputed righteousness seemed to be somewhat unaccountable, if not fanciful and superstitious. This introduced a friendly debate.\*

He encouraged others to be exercised in Christian conversation. Particularly, he says to his friend Dr. Stonehouse, "Why should not you, in a large sphere of action, edify your acquaintance by your tongue with some religious hint; this is, I think the distinguishing talent of my friend, and when he pleases I am sure no man knows how to introduce a Scripture better, or to converse in a more striking manner. O that this may run through, and

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\* See Appendix.



brighten and dignify his temper, his business, and his whole conversation." To the same he writes afterward; "We were all pleased with your last conversation; it was like your book, and like yourself."

His conduct, in frequently conversing upon religious subjects, had likely the most happy effect, particularly on occasion of his giving the sense of the Church of England, and the voice of various Scriptures, with respect to the righteousness of Christ. He says, "I well remember a judicious and devout gentleman of my acquaintance hearing the doctrine defended, and perceiving its admirable suitableness to remedy the miserable state of fallen man, he broke out into this honest acknowledgment, 'If it can be proved from Scripture, it is the most comfortable doctrine in the world.'" Mr. Hervey reckoned it proper, from his official character, to indulge in such Christian conversation. So he says, "Why should not the agents for the court of Heaven treat of heavenly things? Why should not their whole conversation savour of their calling? Why should they be one thing when they bend the knee, or act one part when they speak from the pulpit, and quite a different one when they converse in the parlour?"

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## SECT. XI.

### HIS CORRESPONDENCE BY LETTER.

As a letter-writer, Mr. Hervey certainly ranks among the first in that department. His epistles largely partake of the simplicity, freedom, and familiar conversation, becoming letter-writing. We see him, as it were, opening his bosom to his Christian friends, and expressing himself with all the tenderness and warmth of an affectionate brother! Mingled with singular modesty, his letters often convey the sound heartfelt experience of the real Christian. Every incident is improved to some religious purposes, and his thoughts took naturally a pleasant turn, in speaking of the most common things,



if applied to his dear Saviour. He writes to the afflicted, both in body and mind, many consolatory letters. He defends and explains several of the leading truths of the everlasting gospel. He directs, in almost all cases of the Christian life, his correspondents, who gladly sought his advice, and when he felt it necessary to administer reproof or warning, he does not fail to do it, though performed with Christian mildness. He does not shrink back from the painful duty; his wounds are those of a friend, and well fitted to answer their salutary design. His letters were prayed over, and were certainly useful to those to whom he originally sent them, and still are precious and useful as a Christian directory. They are also a pattern for religious letter-writing; endowed as he was, with qualities which rendered his correspondence so valuable and pleasant, it is a matter of thankfulness that he was led to write so many friendly and Christian letters.\* The daily expositions of Scripture he gave to his family—his frequent conversations with his religious visitors were a fund for his religious letter-writing. “Yea (says he), as I expatiate on religion, I will never be at a loss for a subject. I have a fund of materials, various as the contents of the Bible, vast as the perfections of God, and, like the grace of our Lord Jesus, absolutely inexhaustible.” For the religious form of his letters, he apologises in the following words:—“I anticipate a remark, which you will naturally make. Why, here is a sermon instead of a letter; and why should not the world expect sermon-like epistles from us ministers? why will they not allow us to be conformable to ourselves, and act in character? Would you not expect to hear of engagements and victories from a soldier just come from making a campaign?” Many letters he received he had no time to answer, and through bodily weakness was unfitted for it; but he made it a rule always to pray for his correspondents; and when he published *Theron and Aspasio*, says, he meant to discharge his debts on this score. He wished to improve his large cor-

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\* See a selection of the best of his letters in an octavo volume, lately published at Glasgow.



respondence to assist him in his views. He seems particularly pleased with an emendation of our translation by Schultens, Job iv. 17. So he writes a friend; "Let me be permitted to select one place at least, excellent above others, from the version before extolled, which will put a period to this little writing of mine, and relax your patience too much, tried and wearied out. Thus, with pleasure, I behold the true and arient meaning, saved from darkness, and restored, not without considerable advantage, to sound doctrine. You may see the defect, if you be at leisure. Shall mortal man be just before God? Not more just than God, as our version has it? I don't remember to have read, or to have received by report, that any one ever arrived to such a pitch of impudence, as to dare to boast he was more just than God, the fountain and rule of all manner of goodness. Hardly, therefore, nay scarcely, would it have been worth while to confute with so great energy in point of words, what could never enter into the thoughts of mortal whatsoever? This version discovers a difficulty worthy of God to unravel. It decyphers and destroys an error, than which there is none more destructive, or that insinuates itself with greater importunity into our minds. It takes away, it refutes, it tramples upon every species of what is called human merit; nor does it suffer the least handle to be left to the holiest of men, either to boast of their own deeds, or to justify themselves. Nay, it represents all men, however dignified by the praises of piety and purity, as wholly guilty and without excuse before the Supreme Judge, and shows, that none can go away from that tremendous tribunal free from punishment, unless their sins are freely forgiven them, and the righteousness of Christ be imputed to them for their justification. Behold an evangelist indeed before the Gospel! who, by feeling, found out, not the sum only of that saving economy, but seems in a manner to have entered into the very bowels and marrow of it.— I have often thought the second verse of Psal. cxxxi. 'Surely I have behaved and quieted myself, as a child that is weaned of his mother; my soul is even as a weaned child,' very difficult, and have been at a loss to find out the pro-



perty of the *comparison*; why composed and quieted as a weaned child, when we know that the time of weaning children is always a time of disappointment, often of disease. At this season they are particularly froward and peevish; the very reverse, therefore, of that frame of mind which the Psalmist seems to have been illustrating. This was the best solution that occurred to my thoughts. A child weaned from his mother is disquieted and fretful, such is my natural, and such would be my habitual temper, was I not influenced and calmed by grace; but, through Divine grace, my mind is resigned and quiet, as the weaned child, when brought back to the mother and lulled to rest, on that soft and warm bosom, where it had so often lain with the greatest delight, but from which it had been, for a season, withdrawn. You see I would translate—*into the breast or bosom of his mother*. Whether my translation be warrantable, or my paraphrase such as suits the tenor of the psalm, I submit to your determination.—Pray, do you think that passage, Luke vi. 38, is rightly rendered by our translators? *Shall men give into your bosom?* Is the idea of *men*, which is not expressed, necessarily implied in the original? Or can fact and experience justify the translators in giving this sense to the original? God and conscience, and a future state, will amply recompense the beneficent; but whether men, the generality of men in this world, are thus generous and grateful, seems to be a point that wants confirmation. This remark was suggested in perusing the place; but I submit it to your judgment.”\*

He also corresponded with Cudworth from 1755 till his death. The effect of this was greatly in his favour as to evangelical and accurate views of truth. As the summary of the doctrine which was the subject of this correspondence is truly valuable, and is given in Mr. Hervey's own words, we close this article with it:—

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\* He received a long letter from the Rev. Mr. Witherspoon at Beith, on the effect of the atonement on holiness. This the author printed at large, and dedicated to Mr. Hervey.



“ Nothing is required in order to our participation of Christ and his benefits. *Come, and take freely*, is our Master’s language,—without staying to acquire any graceful qualities, is his meaning.

“ To whom is their message addressed? To ‘ the poor, the maimed, the halt, the blind ;’ persons who have no amiable or recommending endowments, but every loathsome and disgusting property.

“ It is not a matter of bargain, nor the subject of sale, but a deed of gift. ‘ The gift of righteousness,’ says the Apostle ; and gifts, we all know, are not to be *purchased*, but *received*.

“ The gifts of the great Eternal Sovereign are intended, not to recognise our imaginary worth, but to aggrandize our views of his mercy and grace. To answer such a design, the unworthy and the sinners are duly qualified, nay, are the only qualified persons.

“ Since the Lord Jehovah has given us his Son, and all his unutterable merits, why should we not, with an assurance of faith, receive the incomparable gift? Why should we not confide in it, as firmer than the firmest deed, and far more inviolable than any royal patent?

“ There is no clogging qualification, no worth to be possessed, no duty to be performed, in order to your full participation of Christ and his riches. ‘ Christ dwelleth in our hearts.’ How? by legal works, and laborious pre-requisites? No; but by faith.

“ ‘ How, or in what manner, does the Divine Spirit work faith in the heart of a sinner?’—‘ The Divine Spirit brings Christ and his righteousness nigh unto us in the promise of the gospel ; clearing, at the same time, our right and warrant to intermeddle with all, without fear of vicious introduction ; encouraging and enabling to a measure of confident application, and taking home all to ourselves freely, without money, and without price.’

“ When I search for my own endowments, I find nothing that I dare venture to plead, being, in my best moments, and amidst my choicest duties, a sinner. As this is at all times my undoubted character, I have at all times an undoubted



warrant to say, the uncreated Wisdom *calleth me*; the blessed Jesus came to *save me*; the great Messiah suffered death *for me*.

“ When, then, the law says, ‘ Cursed is every one that continueth not in all things,’ should not every hearer take this to himself, and submit to the sentence of just condemnation? When the gospel says, ‘ He came to save that which is lost,’ should not every hearer take this also to himself, and embrace the tender of free salvation?

“ When the manna made its first appearance in the wilderness; when the Israelites knew neither what it was, nor for whom intended; both these particulars were explained by Moses, ‘ This is the bread which the Lord hath given you to eat.’ No mention is made of any individual person; yet the whole congregation looked upon this as an undoubted permission, both for themselves and their children, to gather, to fetch home, and to use the miraculous food. And here lies the principal difference between the vile miscreant and the exalted saint; not that the one was originally better than the other; not that the one has a clearer grant of Christ than the other: but the latter has gathered the heavenly manna, and uses it to his unspeakable advantage; whereas it lies round about the tents of the former, and whoever will, may take, may eat, and his soul shall live.

“ Remember that the free grant of Christ, made in the word of truth, and addressed to sinners of mankind, is the only basis and ground-work of faith. An apostle, after all the labours of his exemplary life, can have no better. And a Magdalen and a Manasseh, as a motive and encouragement for their turning to the Lord, have the very same.

“ The act of *flying* to Christ, is an appropriating act. It implies an intention to get out of danger; it implies a discovery of Christ as the appointed Safety; and consists in making use of him as such. How can this be done, but by a persuasion that he is *mine*?\* What is meant by *coming* to Christ, we may learn from Jeremiah, ‘ Behold! we come unto thee,

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\* In the offer and grant of the Gospel.



for thou art the Lord our God.' The act of *trusting* in Christ is much of the same nature. It pre-supposes that Christ is the trustee of the covenant of grace; it proceeds upon a conviction of his faithfulness in executing the office; and it is a solemn surrender, or giving up the whole affair of our salvation into his hand. Giving it up, not in uncertainty of success (this would be mistrusting, rather than trusting), but with a certainty, in some measure suitable to the fidelity and ability of him with whom we have to do. Inquire of David, why he trusts in the Lord, and what he means by trusting? To both these inquiries he answers distinctly and fully, 'The Lord is my high tower, my shield, and he in whom I trust. He is—he is *my* shield; of this I am persuaded, and therefore I trust in him: or, this I believe, and so doing, I trust on him.'

"Faith is styled a *looking unto Jesus*. But if we do not look unto Jesus as the propitiation for *our* sins, what comfort or what benefit can we derive from the sight? 'A receiving of Christ—a resting upon Christ.' Surely, when I rest upon an object, I use it as my support. When I receive a gift, I take it as my own property. And when the Israelites looked unto the brazen serpent, they certainly regarded it as a remedy, each particular person for himself.

"Christ is represented by the similitude of bread, heavenly bread, for the hungry soul. Faith is characterised by *eating* the food. And can this be done without a personal application?—Christ is held forth under the image of living waters, ever running, and always free for the thirsty appetite. But let them run ever so copiously, let them be presented ever so freely, all this will neither quench the thirst, nor refresh the spirits, unless they are *drank*. To do this is the business of faith.—Christ is described as a garment, to accommodate destitute, and beautify deformed creatures. Faith is expressed by *putting on* this commodious garment, and wearing this beautiful robe. And can any idea, or any expression more strongly denote an actual appropriation?

"Hear the declaration of the Psalmist; 'Bless the Lord, O my soul, and all that is within me, bless his holy name!' What is the cause of this holy transport, and devout praise?



Is it because God possibly *may*, because he probably *will*? No; but because he actually *does* forgive: ‘Who forgiveth all thine iniquities.’ Take notice of Job’s belief, and Job’s support, amidst his unexampled sufferings; ‘I know that my Redeemer liveth;’ not only that there is a Redeemer, but that he is, together with all his saving benefits, *mine*. Which being a truth so sweet and delightful, is expressed a second time; ‘Whom I shall see for myself,’ to my advantage, and for my own comfort. They who lived before the law were persuaded of the promises; nay, they embraced them as their own. They who lived under the law, could say, ‘As far as the east is from the west, so far hath he removed our transgressions from us.’ St. Peter makes a profession, which excludes all doubting; ‘I am a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.’ St. Paul answers in the same heroic strain; ‘I know whom I have believed; and I am persuaded that neither life nor death, nor any creature, shall be able to separate me from the love of God, which is in Christ Jesus my Lord:’ With both which the confession of faith, recorded by St. Luke, is exactly correspondent; ‘We believe that, through the grace of the Lord Jesus Christ, we shall be saved even as they.’

“With regard to discouragement, I cannot conceive how this should ensue, from informing the poor sinner, that he has a right to apply Christ, and all Christ’s merits to himself; or from exhorting the poor sinner to do this, without any hesitation, and with a resolute dependence. In this case, to doubt is to be discouraged; as much as you want certainty, so much you want consolation. Were we to inquire after the cause of that disquietude and despondency which are so common among modern professors, I am inclined to suspect, we should find it lying hid in their wrong apprehensions both of Christ and of faith. They look upon Christ as a rigorous and forbidding monarch, who insists upon terms and qualifications. They look upon faith as containing a probability of salvation through his name. In the earlier and better days of the church, they exercised a confident reliance on the Lord Jesus, and were shown a more direct way to obtain this



assurance, than merely to search after their own renewed qualities.

“For my part, I know not any duty of holiness which can be performed aright, without some degree of this confiding faith. We are to be ‘followers of God, as his dear children.’ But if we do not believe, so as to cry, ‘Abba, Father,’ how can such a consideration sway our hearts? Nay, upon what principles can such a person address himself to discharge any office of the Christian life? We are to ‘abound in the works of the Lord,’ from the animating prospect of a glorious resurrection. This he cannot do; because he apprehends himself to have no lot or portion in the blessed hope.

“How can you pray with humble boldness, or with lively hope, unless you believe? Believe that Christ is *your* High Priest; is *your* intercessor with the Father; and with the incense of his infinite merit, presents *your* petitions? Then, and then only, can you have, what the apostle calls, ‘boldness and access with confidence.’

“I will defy the most timorous and suspicious temper to demand from the most treacherous person on earth a greater, a stronger, or a fuller security, than the God of infinite fidelity has granted to you and me.

“God hath spoken in his holiness; hath expressly and solemnly declared, the promise of an all-sufficient Saviour is to *you*. We will rejoice therefore; confiding in this most faithful word, we will bid adieu to all disquieting fears, and make our boast of this glorious Redeemer. Yes; notwithstanding all our unworthiness, Christ and his atonement, Christ and his righteousness, are ours. God hath passed his word; and amidst all our temptations, his word is our anchor; its hold is firm, and its ground immoveable.

“As to those who insist on what they call the reflex act of faith, sure they mistake the nature of the thing. This, if I understand them aright, is their way of arguing; ‘I am a new creature: I love the Lord Jesus in sincerity; I have the fruits of the Spirit. From whence it is plain, that Christ and his salvation are mine.’ Now, in all this procedure, I cannot discern the least footstep of faith; no, not the least



trace of receiving a testimony, or relying upon a Saviour. Here is nothing more than a logical deduction of one proposition from another ; a conclusion drawn from given premises. Grant the latter, and any person, without the aid of the Spirit, will infer the former. It may, therefore, more properly be reckoned an act of reasoning, than of believing ; it is founded on what we ourselves *feel*, not upon the *record* of a faithful God.

“ From this truth, ‘ That God laid down his life for us sinners,’ believed, from this blessing received, the love of the brethren takes its rise ; which may very justly be admitted as an evidence that our faith is real, and our assurance no delusion.

“ To rely on the elevation of our spirits, or the enlargement of our devotion, is like building our house upon the ice ; which may abide for a season, but upon the first alteration of weather, ceases to be a foundation, and becomes, ‘ water that runneth apace.’ Whereas, to derive our consolation from the Mediator’s righteousness, and Jehovah’s faithfulness, is to build our edifice upon the rock ; which ‘ may not be removed, but standeth fast for ever.’ The former of these, even amidst all our changes, is invariably the same. The latter, notwithstanding all our unworthiness, is inviolably sure. Therefore the fruit of that righteousness is peace, and the effect of this faithfulness is, if not rapturous joy, yet quietness and assurance for ever.”

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## SECT. XII.

### HIS FRIENDLY DISPOSITION.

**T**HIS good man, in social intercourse, was distinguished for a suavity of manners which was peculiarly engaging, being modest, affable, polite, and gentle. He also possessed the Christian affection of sincere and warm friendship. This



happy disposition is owned by his friends, and appears in his letters. We know he was candid in a high degree, and his candour might make him, particularly in his early days, think better of some men than they deserved. In the meantime, he laid it down as a rule, not to associate with any as a friend, in whom the following infirmities were predominant:—1. If he be reserved, or be incapable of communicating his mind freely. 2. If he be proud of his knowledge, imperious in his disposition, and fond of imposing his own sentiments upon us. 3. If he be positive, and will dispute to the end, by resisting the clearest evidence, rather than be overcome. 4. If he be fretful and peevish, ready to take things in a wrong sense. 5. If he affect wit on all occasions, and is full of his conceits, puns, quibbles, jests, and repartees. 6. If he carry about him a sort of craft and cunning, and a disguise, acting rather as a spy than a friend.

One who knew him well says, “He had the least of a party spirit of any man I ever knew. He practised a kind of forgetting himself, in order to be agreeable to others, yet in so delicate a manner, as scarce to let you perceive that he was so employed. He gave himself no airs of superiority, but was always on a level with his company.”\* Another friend writes of him; “His unfeigned love to the evangelical doctrine of free salvation, and eternal life given in Christ Jesus to the most guilty, was the basis of that Christian friendship that subsisted between us. The first letter I received from him was of such a nature, that I could not but say, as soon as I received it, the Lord has graciously given me a friend for the truth’s sake, and this will be a friend until death. This hath proved a truth; for as it began, so it continued. The truth, the despised, the valuable and important truth, was at the bottom of all his regard. He was not a bare complaisant, but a faithful friend, such as would not listen to the false suggestions and idle whispers of any who, thinking his regard an honour for me, would strive to break it off. In this I proved him, who loved his Master, loved his cause, and passing

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\* Mr. Ryland, sen.



by the distinctions made in the world, loved Jesus in his witnesses and members."

As a proof of Mr. Hervey's friendly disposition, he invited Mr. Whitefield to his pulpit, at a time when he had been generally excluded from this honour in the Church of England. In his friendship to Mr. Whitefield, he also reviewed his manuscripts. So this good man writes Mr. Hervey; "I thank you a thousand times for the trouble you have been at in revising my poor compositions, which I am afraid you have not treated with a becoming severity." In the spirit of friendship he says of Mr. Whitefield; "When I was brought to London, I took up my lodging, not at my brother's after the flesh, but with the brother of my heart. On Sunday, he preached with his usual fervour, and administered the sacrament to a great number of serious communicants. He delights in the work of the ministry, and embraces every opportunity of preaching the gospel. He is, indeed, in labours more abundant. What a pattern of real and ministerial fidelity is our excellent friend! We have lost our zealous friend for several days; he has been displaying the banner of the gospel, and gathering together the dispersed of Israel."—"My worthy friend Whitefield is all activity and zeal to serve poor —, like one thoroughly sensible, that yet a little while, and the distresses of our brethren, and all opportunities of administering relief, will be no more."\* To his friend Cudworth he writes; "I was surprised to find you so near me. Now you are come so far, could you not make a little farther excursion? Could you favour us with your company at Weston, where you will find a plain house, and a faithful heart open to receive you? I have waited and waited, one day after another, in hope of seeing you at Weston, on your return to Norwich, and have been uneasy in myself lest you should think I neglect your correspondence: Indeed I do not. Depend upon it, I will do you all the service in my power, not only because you are a friend I esteem, but because I am persuaded you work the work of

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\* Letter to Lady F. Shirley.



the Lord Jesus. Your truly affectionate friend and brother, J. H."

Having received a letter from Dr. Stonehouse, of his recovery, by means of Bristol wells, which he had been attending, he writes him; "Thanks to my dear friend for his welcome letter, it imparted joy to my heart; and having imparted joy to our family, it is gone (part of it I mean) to make glad your children and friends at Northampton." In the true spirit of a friend, he also writes him; "You tell me that your business has been so wide, and you have been so hurried this sickly time, that you have had scarcely a quarter of an hour to yourself these three weeks! Oh! my dear friend, how much soever you may be hurried, by the distance and the multiplicity of your avocations, don't forget to pray for that wisdom which is profitable (or useful) to direct us, even in the smallest matters, much more in all great and weighty affairs. You who move in so conspicuous a sphere, so large a field of action, must have very particular occasion, very pressing necessity for divine direction; and therefore that important ejaculation, 'direct me, O Lord,' should be uppermost in your thoughts. 'Take ye heed, watch and pray,' this is the kind admonition of the blessed Jesus, who well knows the human frame, and sees how very liable we are to be drawn aside by a variety of temptations, with which we are daily surrounded." To another he writes; "I cannot conclude without assuring you, that I love you most affectionately, and hope, when this transitory scene of things is at an end, to be in bonds of nobler friendship and tenderer endearment; ever your's."

In his friendship, he always regarded the highest, the eternal interest of his friends. Nothing can be more amiable, and at the same time more dignified, than this fidelity, in what he esteemed the duty of friendship. To his benefactress, Mrs. Orchard, he writes; "Indeed you do me too great, an honour, in vouchsafing to thank me for my letters. I esteem it a favour, if you will permit me to remind you of serious and everlasting things; and might these epistolatory remembrances stir up in my benefactress's mind a more



heartly concern for her precious soul, with joy I would reflect on them in my last moments. I fear I presume sometimes, and make too bold with your condescending goodness; but if I write freely and plainly, in a pressing or importunate manner, impute it, for it is wholly owing, to my zeal for your spiritual welfare. It is because I long, I earnestly long, to see that generous person one day crowned with eternal glory, who has showed such respect, and exercised such kindness to me. If I tell of the sinfulness and corruption of our nature, it is only that she may be cleansed and healed by divine grace. If I speak of the worthlessness and imperfection of our best services, it is only that she may be brought to a happy reliance on Jesus Christ, and so have life through his blessed name."

Like Job, he often prayed for his friends. To the last respected friend he says; "It is my earnest wish and prayer, that God may give you everlasting felicity, and make you glad with the light of his countenance.--It is a pleasure to my heart to remember, in my best moments, that valuable and valued friend, with whom I have frequently taken sweet counsel on earth, and with whom I shall be quickly admitted into the heaven of heavens." To a friend, from whom he asked some literary favours, he writes; "All I can do by way of return, is to beseech the King eternal, immortal, invisible, the only wise God, to give you all spiritual blessings in heavenly things."

He prayed for his friends in their distress. So he writes Dr. Stonehouse, when in affliction; "A passage which I read this very day, in Colossians, (chap. i. 11.) is extremely pertinent to your case, and what I shall frequently pray may be fulfilled to your great consolation, that you may be strengthened with all might, according to his glorious power, unto all patience and long-suffering, with joyfulness." He wished strictly to guard against whatever had the least approach to adulation in his friendship. To a kind and honoured correspondent, he writes; "I assure you it would grieve me beyond expression, if any thing should drop from my pen that might awaken the least vanity in your mind, or injure that most



precious virtue, humility; this would be poison instead of balm. The High and lofty One, that inhabiteth eternity, beholds the vain and conceited afar off." To Dr. Stonehouse, whose letter he apprehended flattered him, he says; "Praise is most enchanting music to the human ear; shall I say most delicious poison to the human taste? From strangers, or complimentary correspondents, we must expect a touch upon this string, but among friends, among bosom friends, it must not be so; you and I will teach one another's hearts to rise in wonder and glow in love, at the consideration of that ever blessed Sovereign, who is higher than the kings of the earth, and yet lay in darkness in the shadow of death, that he might make us the sons of God, and exalt us to eternal life."

Under the influence of this friendly temper, he would sometimes take the freedom to observe to his friend, the Doctor, in the most respectful manner, as to some inadvertencies in his conduct; yet, when he had occasion, he would defend him behind his back, and even gladly commend him to others; we have instances of both these. So he writes him; "I heard you condemned the other day in a large company, and indeed treated with a malignant severity about an affair, in which, to my certain knowledge, you had acted with great generosity. I explained, to the confusion of the relator, all those circumstances which he had so grossly misrepresented, and then quoted the remark of Mr. Richardson, in his *Clarissa*, that difficult situations like your's make seeming occasions of censure unavoidable, and that where the reputation of another (especially a man of character) is connected, we should never be in haste to censure, or to judge peremptorily on first surmises." To a friend, he writes, in commendation of the same gentleman; "The thoughts of our little society brings to my mind a pleasing circumstance, which I observed when at our last interview. My very valuable friend Dr. Stonehouse told a story, in which he had occasion to refer to some profane and execrable language. Instead of defiling his lips with the hellish jargon, he was so truly discreet as to mention it un-



der the general title of horrid oaths; a delicacy this, I thought, highly becoming both the Christian and the gentleman. I, with the highest pleasure, will congratulate him, upon a most amiable piece of religious decorum introduced into his discourse."

He had a particular attachment to Mr. Orchard, the friend of his youth. To his lady he writes; "After his death, I should be pleased to see the picture of my honoured friend; but I think I have a much fairer image of him in my remembrance, than any colours can exhibit. There I find a portrait of his virtues; how he lived and how he talked; and would fain be enabled to follow him, as he followed Christ. Particularly, when I ride abroad for air and exercise, I call to mind the psalms he was wont to repeat, and endeavour to exercise my thoughts on the same precious truths."



## CHAP. IV.

## HIS PERSONAL RELIGION THROUGH LIFE.

**MR. HERVEY**, having laid a good foundation in scriptural principles of grace and truth, was eminent for personal holiness in heart and life. His apprehensions of truth were totally in the light of free salvation to the guilty, as the ground of immediate confidence. It was matter of experience to him, that, as the chief of sinners, he had a right to say, Christ was his Saviour, by virtue of the general free promise and grant of the gospel. This he actually did, and in believing, he received strength for duty, and also the acceptance of it. Herein he not only received the truths of the gospel on these points, as truths, but besides, and from the influence of them upon his mind, received Christ himself, as conveyed therein to him in particular. These believing apprehensions were a living principle of holiness, not merely as acts or duties commanded by God, or given as the exercise of a grace, but chiefly as possessing Christ, as looking to and receiving Christ, made of God to him sanctification and redemption. In the name of himself and other evangelical preachers, he says; "Our maxim is, though less than nothing, though worse than nothing in ourselves, we can do all things through Christ strengthening us."\* To follow after holiness he counted the greatest privilege. Speaking of the good actions of Abel, Abraham, Enoch, and Elias, he says; "For my part, I shall reckon myself truly happy; I shall bless the day wherein I was born, if I may but be enabled to follow the footsteps of those illustrious leaders, though I should not reach the summit of their virtues."

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\* Gen. Col. Let. 18.



## S E C T. I.

HIS REGARD TO CHRIST AS THE ALL IN DIVINE TRUTH  
AND RELIGION.

ONE of Mr. Hervey's maxims was, in the gospel *Christ is all*. He knew every truth in itself was precious, but that the sweetness of truth is never seen or felt, but as in Jesus, and that of the blessings and duties of revelation he was *the all*. Under the influence of these views, he says; "O that the language of my heart for the future may be, 'God forbid that I should glory, save in the cross of our Lord Jesus!' *In him* I have pardon of my sins, *in him* I have peace with God, *in him* I have eternal life; therefore him first, him midst, and without end, will I remember, acknowledge, celebrate."\* To a friend he writes; "When sin accuses, or guilt overtakes us, instantly let us fly to Christ, as the Israelites, when wounded, looked to the brazen serpent. 'There,' let us say, 'there is the propitiation for this abominable sin.' If our own obedience is deplorably defective, let us turn our thoughts to the great Mediator's righteousness; this is consummate and divine. If our prayers are dull and languid, remember the intercession of Jesus. If we want faith, want holiness, Christ is exalted to be a Prince and a Saviour, to give all these blessings; he hath ascended up on high, to receive spiritual gifts for men, even for his enemies, the rebellious. Do you read the Scriptures? Still keep Christ in view: When dreadful threatenings occur, say, 'These I deserved, but Christ has borne them in my stead.' When rich promises are made, say, 'Of these I am unworthy, but my Redeemer's righteousness is my plea; he purchased them for me by his merits.' All the promises are yea and amen *in Christ Jesus*, sure and certain to the believing soul."†

\* Gen. Col. 160.

† Ibid. 79.



He attributes all he enjoyed or expected to Christ:—"Without Christ and his grace—Christ and his merits, I must have been of all creatures most miserable. To him it is owing that I have comfort in my spirit, amidst all the decays of animal nature; to him it is owing that I can feel the world slipping away from under my feet, and bid it adieu with a real complacency; that I can see death approaching, and look upon it as my deliverance, and give it a cordial welcome. To Christ it is owing that my innumerable sins are all done away, are entirely done away, as the gloom of night is dispelled when the sun ariseth in his strength. To him it is owing that I have a spotless, divine, and everlasting righteousness, in which I shall appear, when I make my entrance into the world of spirits, and into the presence of God. To him it is owing that I shall have not fourscore years of health and joy, but fourscore millions of ages; or, which is unspeakably more, shall have perfect health, perfect joy, and consummate holiness, through all the ages of eternity."\* A correspondent informing him of the religion of a great personage, he answers; "I am thankful and much pleased with your account of ——'s behaviour; it is truly noble, and speaks a sincere sense of religion; only I want to have his religion wear the image and superscription of the gospel, so that we might truly call it *Christian*. Indeed, in true religion Christ is the Alpha and Omega.—Would anyone come to the Father? It is only by him we have access.—Are we accepted before God? It is only in his beloved Son, and in his consummate righteousness.—Would we have comfort now? Christ is the consolation of Israel; the works which he has performed, the death which he has suffered, these please God, and satisfy justice, and therefore quiet the sinner's conscience, and enable him to go on his way rejoicing.—Would we exercise ourselves in the duty of prayer? Our Lord has declared, 'Whatsoever ye ask the Father in my name, he will give it you.'—Would we offer the spiritual sacrifice of praise? The apostle has set us an example, 'I thank my God through Jesus Christ our Lord.'—Would we enter

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\* Letters Elegant and Interesting.



into the realms of glory, and stand before the throne of God? Having washed our robes, and made them white in the blood of the Lamb, we are admitted to this honour, and partake of this blessedness.”\* —“ You will not think it strange that *Christ* is the constant topic both of my tongue and pen; you will not censure it as a pedantic practice, that in all the letters I have the honour of writing you, Christ is still the leading theme, or the ultimate point. A very famous wit, I know, characterises a pedant as one who turns every conversation to some favourite and peculiar subject. If this be a true definition, the wisest and best of men that ever lived were the greatest pedants, and the most excellent and only divine book in the world is a series of pedantry. To imitate such pedants, and adopt such pedantry, I hope, will be always my study and my delight.”† In this respect Mr. Hervey did with much pleasure adopt the following words of his favourite poet:—

“ ————— Thou my *all* !

My theme ! my inspiration ! and my crown !

My strength in age ! my rise in low estate !

My soul's ambition, pleasure, wealth ! my world !

My light in darkness ! and my life in death !

My boast through time ! bliss through eternity !

My sacrifice ! my God ! — What things are these ?”‡

Indeed, the blessed name of Jesus was always as precious ointment to him. “ I have but one subject on which I talk, write, and preach ; all is subservient to Christ ; all terminates in Christ ; all centers in Christ. St. Augustine declared, after he was converted to Christianity, that he could not relish the politest pages of the heathen orators, because they were not perfumed with the name of Jesus. And may not I suppose the reason why my jejune periods find acceptance is, because they are adorned with that desirable and delightful name, which ought to be incomparably and eternally dear to my soul.”

His literary taste was delicate ; but he considered the person, atonement, and grace of Christ, as the grand object of

\* Letters to Lady F. Shirley, Let. 89.

† Ibid. Let. 109.

‡ Night Thoughts, Night 4.



his faith and love. Those books or sermons on moral subjects, however elegantly written, he thought to be greatly defective, which contained no display of Christ. Of the truth of this remark we give a few instances:—"I can spend a vacant minute on the delicate odes of Horace, and taste a refined entertainment in Virgil's beautiful poem. But when I hear a sermon, or peruse a religious treatise, which borrows neither dignity nor charms from that amiable and glorious name, the Lord Jesus Christ, I own myself extremely disappointed. Without the offices, the merits, or the grace of Christ, the sermon or the treatise appears as defective as a body that is neither adorned with the head, nor enlivened with the heart."—"Please pay my thanks (says he to a friend) to Dr. Cotton,\* for his very delicate Visions. I wish they may do good, and promote virtue; then, I am sure, they will answer the benevolent intention of the author. I wish at the same time he would be a little more explicit and courageous for Jesus Christ. He deserves it at our hand, who for our sakes endured the cross, and despised the shame. A vision of death, without a *display of Christ*, seems to me like a body without a heart, or a heart without animal spirits. I am sure, when I was lately (as myself and every one apprehended) on the brink of eternity, I found no consolation but in Christ; then I felt, what I had so often said, that there is no other name given under heaven, whereby man may obtain life and salvation, but only the name, the precious and inestimable name, of Jesus Christ."† To another he says; "Shall I beg of you to tell Dr. Cotton, that an ingenious gentleman, with whom I was reading his ingenious poem, proposed an alteration in his Visions of Death, namely, instead of virtue he would read Jesus:

"At that important hour of need,  
Jesus shall prove a friend indeed."‡

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\* We hope this gentleman, by Mr. Hervey's advice, and otherwise, improved in his views of Christian truth. He was afterwards exceedingly useful to Cowper the evangelical poet.

† Gen. Col. Let. 97.

‡ Ibid. 9.



Of this gentleman, he says; "O that his fine parts may be grafted into the true olive tree, and bring forth fruit unto God."—"I have seen Dr. Glyn's poem, entitled 'the Day of Judgment.' It is not without elegance and pathos; but its chief deficiency is, that it neglects to ascribe proper honour to *Christ*. He is indeed slightly hinted at in one chosen line; but he should have made the most distinguishing figure throughout the whole piece. All judgment is committed to him. It is *Christ* who will come in the clouds of heaven; we must all appear before the judgment-seat of *Christ*. This to the believer is a most delightful consideration, *My Redeemer is my Judge!* he who died for me passes the final sentence! Look! how great is his majesty and glory! so great is my atonement and propitiation."\* The same subject is renewed in another letter: "I entirely agree with Mr. ——— in his remarks on my Lord Bishop's well-meant and pathetic letter. It is a pity, and it is strange, that in an earnest exhortation to repentance, no regard should be had to Christ Jesus. Is it not *his* gift to impotent sinners, who is exalted to be a Prince and a Saviour, to give repentance and remission of sins? Is not *his* precious, but bitter passion, the exciting cause of evangelical repentance? According to the testimony of the prophet, 'They shall look on him whom they have pierced, and mourn.' And can our poor imperfect repentance find favour in the sight of the Lord, unless it be accepted in the Beloved?"† To the same purpose he writes; "The Arbour, as you rightly guess, is no performance of mine. I fancy there is one peculiarity wanting in it, which I hope will always attend and adorn whatever this pen writes, or this tongue utters; I mean the *name*, the *grace*, the *righteousness*, and *death* of *Jesus*. Without this, I should think every discourse, and every composition, like the ring without the diamond, or the body without the soul."‡—"Thanks for young Mr. C———'s sermon: He is a correct writer; but wants the main thing, *Christ is all and in all*. He either forgets

\* Gen. Col. Let. 200.

† Ibid. 61.

‡ Letters to Lady F. Shirley, Let. 92.



or understands those words in a manner very different from my apprehension.”—“ Mr. L—— has much good sense. In his discourse, likewise, I wished to have seen more of our Immanuel’s glory.”\*—“ Your friend’s dissertations were put into my hand; very pure diction, but that is all—all to me at least. There was the bone, but the marrow was gone; Jesus Christ, your portion and mine, was forgotten. How different his strain from St. Paul’s resolution, ‘ I am determined to know nothing, save Jesus Christ, and him crucified !’ Lord reveal thy adorable Son, the all-sufficient Saviour, in our hearts ! and the more others neglect him, so much the more, my dear friend, let us be zealous to honour him. Lord, give us understanding, that we may know him that is true ! Then we shall see Jesus Christ, the God-man, to be in the grand affair of salvation like the meridian sun, and all other things like the stars at noon-day.”† To a correspondent he writes ; “ I rejoice to hear the king of Prussia is a real *Christian* ; yet I cannot but wonder that nothing of the *Christian* appears in any of his compositions. His late hymn was written just in the taste of the ancient heathens ; and in an ode, which he composed on the subject of death, I do not remember of any acknowledgment of *Christ* or his atonement ; no, nor so much as a hint at that illustrious Conqueror of our last enemy, whose blood takes away sin, makes the soul more free from guilt than these new fallen snows are from stain ; and thereby death is unstung. So, and so only, it becomes gain to die.”‡ He even admonishes his friend Mr. Whitefield, for the partial want of this in a pamphlet of his which he had sent him : “ Your pamphlet is warm, and weighty, and spirited ; I could have been glad of a little more of our favourite topic, *Jesus Christ* and his grace.”

On the other hand, he was much gratified with those writers who paid due honour to his dear Redeemer. Writing of an author who made every incident related in Scripture

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\* Gen. Col. Let. 128.

† Ibid. 134.

‡ Letters to Lady E. Shirley, Let. 114.



some way or other significative of Christ, he says of his work ; “ Whether it will approve itself to those who are of quick understanding in the fear of the Lord, I am at a loss to determine ; however, I rejoice to see so much learning captivated to the obedience of faith, freely owning that man is nothing, human attainments are nothing, but Christ and his righteousness, Christ and his grace, are *all in all*.”\*—“ The energy of language, sublimity of sentiment, and the most exquisite beauties of poetry, are the least perfections to be admired in the Night Thoughts, especially Night the Fourth : almost every line glows with devotion, rises into the most exalted apprehensions of the adorable Redeemer, and is animated with faith in his all-sufficient mediation.”†

To the same purpose is his observations on sermons preached for benevolent purposes :—“ Should not the audience be exhorted to abound in acts of benevolence, from a grateful regard to the infinitely merciful and condescending Jesus ? 2 Cor. viii. 9, ‘ Ye know the grace of our Lord Jesus,’ &c. Should they not, before all things, be directed to make sure their interest in the Redeemer’s merits ; that their persons may find favour, and their alms acceptance ? Eph. i. 8, ‘ ——— accepted in the Beloved.’ Should not they be admonished, that without this believing application to Christ, whatever they do, whatever they give, is worthless in the eye of their Maker, and will be fruitless to their own souls ? Heb. xi. 6. In this respect, our Saviour was eminently typified by the Jewish altar, on which every sacrifice, by whomsoever brought, was to be offered ; and separate from which no sacrifice, however costly, could be accepted, Exod. xx. 24.”‡

Under an impression of regard to Jesus as *all in religion*, he acted to his friends. To an intimate he relates the following anecdote :—“ I remember a very ingenious gentleman once showed me a composition in manuscript, which he intended for the press, and asked my opinion : it was moral,

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\* Letters to Lady F. Shirley, Let. 53.

† Meditations among the Tombs.

‡ Note to Theron and Aspasio.



it was delicate, it was highly finished; but I ventured to tell him there was one thing wanting, the name and merits of the divinely excellent Jesus, without which I feared the God of heaven would not accompany it with his grace, and without which I was sure the enemy of souls would laugh it to scorn. The gentleman seemed to be struck with surprise. ‘The name of Jesus!’ he replied; ‘this single circumstance would frustrate all my expectations, would infallibly obstruct the sale, and make readers of refinement throw it aside with disdain.’” On this Mr. Hervey makes the following reflection:—“I can never think the spread of our performances will be obstructed by pleasing him who has all hearts and events in his sovereign hand.” He farther adds (upon his publishing Theron and Aspasio), “I am willing to put the matter to a trial, and myself to practise the advice I gave. So far from secreting the amiable and majestic names of JESUS and the adorable TRINITY, that I have printed them in grand and conspicuous capitals; that all the world may see I look upon it as my highest honour to acknowledge, to venerate, to magnify my God and Saviour; and if he has no power over the hearts of men, or nothing to do with the events of the world; if acceptance and success are none of his gifts, have no dependence on his smile; then I am content, perfectly content, to be without them.”\*

On the whole, the motto of Mr. Hervey’s Christianity was *looking unto Jesus*. This he wished to do in every case. In every enjoyment he looked to Jesus, receiving it as proceeding from his love, and purchased by his agonies. In every tribulation he looked to Jesus; he marked his gracious hand managing the scourge, or mingling the bitter cup, attempering it to a proper severity, adjusting the time of its continuance, and ready to make these seeming adversities productive of real good. In every duty he looked to Jesus, for furniture, motive, and acceptance. In every infirmity and failing, he looked unto Jesus, his merciful High Priest, pleading his atoning blood, and making intercession for transgressors. In

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\* Letters to Lady F. Shirley, Let. 99.



every temptation he looked unto Jesus, as the Captain of Salvation, to make him more than a conqueror over all his enemies. And, in the hour of his departure, we know by the sequel he looked unto Jesus, as he who had swallowed up death in victory, and was the only way to the abodes of bliss. These views of Christ as the *all* in religion, never led him to supine security or licentiousness; but, on the contrary, to active practical holiness. So he says, "If Jesus be the first and the last, should he not be so likewise in our esteem, in our desires, in our glorying in our life and death?"

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## SECT. II.

### HIS ENJOYMENT AND IMPROVEMENT OF THE COMFORTS OF THE GOSPEL.

It is well known it was Mr. Hervey's doctrine, that we must partake of the comforts of the gospel, before we can practise the duties of the law. These comforts he mentions in his letters; "A saving interest in Christ, a renewal by the Holy Ghost, a persuasion of our reconciliation to God, and a persuasion of our future enjoyment of the heavenly happiness." Few Christians have had the following Scriptures more exemplified in their experience:—"Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth on thee;" and, "being filled with all joy and peace in believing." What Mr. Toplady reports as one of his sayings, may with great propriety be applied to himself; "To a lively believer, who enjoys continual fellowship with God, every day is a Sabbath, and every meal a sacrament." His intimate friend Dr. Stonehouse says of him; "Hervey was a very cheerful man, though always ill."—"I am always, as Mr. Thomson truly speaks, weak and ill, half dead while I live; yet my spirit rejoices in God my Saviour, in Jehovah my righteousness." This was the more remarkable in Mr.



Hervey, as, through his constitutional malady, insuperable languors seized him, unfitting him for every business, rendering every enjoyment unrelishing, filling him with mis-giving thoughts, and making every thing that went cross to vex him: such was the power of religion in him.

Besides other consolations, he particularly enjoyed a good hope of eternal glory. "In that happy world," says he, "where the inhabitants shall no more say, I am sick, there I hope, through the blood of the everlasting covenant, to meet you, and no longer tire you with the disagreeable mention of my indispositions, but join with you in loving, adoring, and magnifying, that dear, divinely excellent Jesus, who loved us, and washed us from our sins in his blood."\* Again; "In the heavenly courts of the living God, there I trust to meet you, there to see you walking among the angels of light, or sitting on a throne of glory, or prostrate at those feet which were pierced with irons, and nailed to the accursed tree, for your salvation. This, perhaps, when we see clearly the lengths and breadths, the heights and depths, of our adored Redeemer's love, will be esteemed the most desirable posture, and the most delightful employ. Till I am admitted to this honour, I am," &c.† To the same purpose he writes an intimate friend, who had asked him, Have you peace and joy in the Holy Ghost? "I sometimes do rejoice, and not in carnal satisfactions, but in hope of the glory which shall be revealed; sometimes, too, I am blessed with inward peace, and possess my soul in tranquillity."‡

The foundation of his peace and comfort was the blessed Jesus, the consolation of Israel, revealed to him as a sinful creature. He on this point sometimes adopted the language of a certain poet:—

"To HIM, to HIM, 'tis giv'n,  
Passion, and care, and anguish to destroy;  
Through HIM soft peace and plenitude of joy,  
Perpetual o'er the world redeem'd shall flow."

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\* Letters to Lady F. Shirley, Let. 26.

† Ibid. 62.

‡ Letter to Mr. Whitefield, Evang. Mag. Vol. II.



Mr. Hervey was one who looked into himself chiefly for humiliation, and out of himself, to Christ, for all comfort. While others would be comforted, could they find themselves not so great sinners as others, if they could perform duties with less defect or with more suitable affections, he, without preferring himself to any man living, disclaiming every performance of his own as insufficient for the divine regard, founds his comfort and his hope entirely on a level with the guiltiest of mankind, founds it entirely on the divine person, the finished work and fulness of Jesus, given to him in this character. To this purpose he writes in his private letters:—"Jesus is infinite in dignity and everlasting righteousness: to contemplate him, is a source of the sublimest pleasure; to call him our own, is a foundation for the most solid happiness."\*—"It is the daily desire of my soul to delight myself in the unsearchable riches, and triumph in the transcendent excellencies, of Christ Jesus my Lord."†—"Jesus is a name that lightens our burdens, and sweetens all our woes."—"As all the fountains, the rivers, and the clouds, proceed from the sea, so all our salvation and our happiness are founded on *Christ*, from the first gleam of hope that dawns in the penitent breast, even to the rapturous song of thanksgiving which sounds from the glorified believer's tongue. Henceforward I set myself at rest, not because I have gone through such offices, or done such duties, but because my Redeemer is mighty and meritorious. We have a Redeemer, who is Alpha and Omega, the beginning and the ending, the first and the last; what can be a more reasonable inference than his own encouraging exhortation, *Fear not?*"‡—"I have just been administering the sacrament, and my strength was so worn down, that I had no more devotion than the stones I trode upon. Blessed be God for the Divine Intercessor in heaven! blessed be God for an everlasting righteousness in Christ! What are my prayers, what is

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\* Letters to Lady F. Shirley.

† Ibid. Let. 96.

‡ Ibid. Let. 52.



my righteousness? where should I find comfort, were I not sure of finding a full supply in *Christ*?"\*

Particularly, he found much comfort in the enjoyment of *Jesus as the Lord his righteousness*. He well knew, that to rely for comfort on the elevation of his spirits, or the enlargement of his devotion, was like building his house upon the ice, which may abide for a season, but upon the first alteration of weather, ceases to be a foundation, and becomes water that runneth apace; whereas, to derive his consolation from the Mediator's righteousness, was to build his house upon the rock, which, amidst all his changes, was invariably the same, and, notwithstanding all his unworthiness, was invariably sure: This is best expressed in his own words; "Isaiah, speaking of gospel times, has this comfortable prediction, 'The work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever,' Isa. xxxii. 17. Now, can this be the fruit of our own righteousness, that righteousness which is miserably deficient, which is stained with our original depravity; which, therefore, the prophet calls filthy rags? What others experience, I will not undertake to say; but this I must profess, that I can derive no such benefit from any of those performances, which a friend, partially kind, would perhaps denominate good. Instead of giving me courage and tranquillity, they rather create shame and regret. I cannot, on a retrospective view, say to my soul, 'Soul, take thine ease, sing, rejoice, and be confident on this account;' but am forced to vent my inward sentiments in these melancholy words, 'My leanness, my leanness, woe is me:'. Whereas, when Jesus displays his merits; when I am enabled to survey the infinite riches of his righteousness, and to say without wavering, *these are mine*, then is fulfilled the divine word, blessed are they that hunger and thirst after this righteousness."†

The *divinity* of the atonement gave him peculiar peace: "For my own part, I feel no consolation, but when this

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\* Letter to Mr. Whitefield, Gospel Magazine.

† Letters Elegant and Interesting.



truth is operative upon my mind. When you see me at the great tribunal, you will behold one of the poorest and vilest of sinners made perfectly free from guilt—made whiter than the mountain snow, by the precious blood of Jesus. Let us not dishonour that blood which is dignified above all things. It is the blood of God's beloved Son. It is the blood of him who is God's fellow. It is the blood of him who is God over all blessed for ever. Surely, then, its value must be immense, its efficacy infinite; it must cleanse from all sin, and with a perfection that is matchless and inconceivable."

While the sovereign balm of Jesus' blood healed his wounded conscience, it made it feelingly alive to the hateful deformity, and the dreadful guilt of sin. The views of *Jesus' love* gave him also uncommon pleasure. So he writes a friend; "I intended to have enlarged upon that sweetest and noblest subject, The love of our *Lord Jesus Christ*. I hope you will not forbid me the pleasure of writing to you again within a little time, when I purpose to ennoble by this excellent and glorious topic, the otherwise unworthy letter of your's." Indeed, he delighted himself in the infinite love of his Lord, and thus enjoyed the desire of his heart. Particularly the following texts were peculiarly sweet to him, as delineating the love of Christ. Isa. xl. 11, xlix. 15; Matt. xii. 20. At the same time, Mr. Hervey could say, "This is our rejoicing, the testimony of our conscience, that in simplicity and godly sincerity, by the grace of God, we have our conversation in the world." Like other believers, he found holiness not only honoured God, but was productive of the truest satisfaction; like the fragrant steams of consecrated incense, which, while they honoured the great object of worship, regaled with their pleasant perfumes the devout worshipper. The following line of his friend Dr. Doddridge was realised in Mr. Hervey:

"I live in pleasure, while I live in thee."

As Mr. Hervey's religious comforts were entirely distinct from enthusiasm in their foundation, so also in the means of their conveyance. He enjoyed them through the doctrines of grace and word of revelation received by faith. He knew



that all the relief God has provided for the distressed consciences of his people, and all the comforts he administers to them, are proposed and enjoyed in the declarations of the gospel, which testify and report his free grace through Jesus Christ unto mankind-sinners. Being deprived of an opportunity of Christian converse with a friend, he says; "Though we cannot talk of our Lord Jesus, we may speak to him by prayer, and he will speak to us by his word. And never man spake like him; he giveth goodly words; the law of kindness is in his lips; honey and milk are under his tongue. He speaks that we may have joy, that our joy may abide, that our joy may be full. O that his word may dwell in us richly!"\* Writing of an author whose sermons are strictly evangelical, he observes; "They are, under the divine influence, one of my first counsellors and principal comforters; they often drop honey and balm upon my fainting and sickly graces. The Lord grant you may experience the soul-cheering, conscience-healing, heart-reviving power of these precious doctrines."† Mentioning a leading doctrine of grace, he remarks; "I will freely own, that I receive no comfort but from the habitual belief and daily application of the precious doctrine of imputed righteousness. Whenever I read the most correct and beautiful writings that proceed in the contrary strain, I feel my spirits and my prospect gloomy, and not one ray of consolation gleams upon my mind; whereas much meaner compositions, which breathe the savour of this evangelical unction, seldom fail to quicken my hopes, to brighten my views, and put into my mouth that pious, alert profession of the Psalmist, 'I will run the way of thy commandments, when thou shalt enlarge my heart.'"‡—"A humble, well-grounded assurance of reconciliation with God, is an unspeakably precious blessing. If I am at any time favoured with this heavenly gift, it is derived from such comfortable Scriptures as the following: 'The Son of God is come into the world to save sinners;' 'He died, the just for the unjust, that he might bring us unto God;' 'He poured out his soul for transgres-

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\* Letters to Lady F. Shirley. † Ibid. Let. 93. ‡ Gen. Col. Let. 53.



sors.' And since we know ourselves to be sinners, unjust, transgressors, why should not we take the comfort here offered for our acceptance? Why should we not claim the legacies, as in these clauses of our dying Master's testament most evidently bequeathed to our souls?"\*—" 'I create the fruit of the lips, saith the Lord: Peace, peace,' &c. Isa. lvii. 19. The peace which is created by God is the fruit of his word, spoken by the mouth, and committed to the writings of his prophets and apostles. In all our disquietudes, therefore, let us seek, by assiduous application, to the Scriptures of truth."†

His good hope of glory was entirely connected with these: "My next long journey must be to a place which no eye has seen, and of which I can give no account, unless you please to read an account of it, Heb. xii. 22—24. My provisions for this journey are fetched from John vi. 54; my passport is derived from John iii. 15; my credentials to be shown at the city are taken from Eph. ii. 8, 9."—"Let me beg of you not to forget the direction or the way wherein joy and peace are to be obtained in *believing*. May the God of all comfort enable you truly to believe, that your sins, infirmities, and follies, have been all punished on our Divine Redeemer; that his perfect obedience and everlasting righteousness render you acceptable and complete before God; that he intercedes for you at his Father's right hand; that you may be partaker of the Holy Ghost, the Comforter; may be kept from evil, the evil which is in your heart, and which is in the world; that you may be made faithful unto death, and inherit a crown of life. This faith is the only source of substantial and lasting consolation."‡ From the above it appears his comfort arose not from the *manner* in which he believed, but from the *object* and *ground* of faith—the grace which the gospel reveals, and from the all-sufficiency of Jesus, in whom he trusted.

While Mr. Hervey apprehended and experienced faith in the Saviour to be the great means of his conscious peace and joy, yet he also knew, that in this case much depends on the Christian tempers of a believer's own heart, on using di-

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\* Gen. Col. Let 55.

† Let. to Lady F. Shirley, Let. 45.

‡ Ibid. 58.



vinely-appointed means of edification, and on the course of his moral conduct. He knew that if any person wished to enjoy the refined pleasures of true piety, watchfulness, and prayer, self-denial and self-examination, a prevailing desire to imitate the example of Christ, and to perform all his commands, must be his daily employ. Few were more eminent in these than Mr. Hervey. These comforts of Christianity, revealed in the gospel, and applied by faith, he found to be transforming and sanctifying, and that he made the same progress in holiness, as he did in well-grounded comfort and joy.\* So he writes; “By the comforts and peace resulting from the blessing of the gospel, our hearts will be won to love that God who is so immensely amiable and gracious to us, and to be studious of doing his pleasure who has made such unspeakably rich provision for our happiness. The apostle prays for his Thessalonian converts, that the Father of everlasting compassion would first comfort their hearts, and then and thereby establish them in every good word and work.”†—“Our church, teaching us to pray for that peace of conscience which the world cannot give, adds, ‘That our hearts may be set to obey thy commandments,’ very justly intimating, that spiritual peace is a most effectual promoter of holiness, and one of the best preservatives from the allurements of vanity, and the temptations to evil.”‡—“The comfort of Christianity is the sweet allurements to draw us to heaven, and the powerful instrument to fit us for heaven. If our affections are attached to the world, the comfort of Christianity is ordained to wean us from its vanities, and win us to God.”§—“The Comforter, dwelling in the heart,

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\* This doctrine is by no means peculiar to Mr. Hervey, and his favourite Mr. Marshall. All Christians, so far as they know the gospel, believe and experience it. Among others, says the judicious Mr. Boston, “Since Saturday last, I have had experience of the solid peace and joy in believing God to be my God in Christ; *I find it is a pleasant mean of sanctification.* It strengthens to ministerial duty; it nourishes love to the Lord, and consequently love to, and desire of, the thriving of his work in people’s souls; it creates quiet of mind in doubtful events, for I have been tried, but have no anxiety. It sweetens other enjoyments, and carries above things which at other times are irritating.”—See *Memoirs*, p. 294.

† Gen. Col. Let. 198.

‡ Letter to Lady F. Shirley, Let. 58.

§ Gen. Col. Let. 63.



gives us such charming views of Christ and his unsearchable riches, as gladdens the conscience, and makes us truly happy. Hence, as from an inexhaustible source, true holiness flows, and every good thing. This disposes us to love our neighbour, this teaches us to be meek in spirit, and this will raise our desires far above earthly, sensual, and transitory things, even as David's were raised far above the shepherd's scrip, when he sat upon the throne of Israel.\* Of one of the chief comforts of the gospel, *the love of the Lord Jesus* to his people, he says, "This is one of the most sovereign means of wounding our hearts, and bringing us to repentance. When the blessed Jesus turned and looked upon Peter, then his conscience smote him deep, then he went out and wept bitterly. And how did his dear Master look? Was it a menacing, resentful, upbraiding glance? Quite the reverse: 'I know your weakness, and am going to die for your guilt; I willingly lay down my life, that this sin may never be laid to your charge.' Such was the language of that gracious look. I do not wonder it fetched a flood of tears from his eyes: I find it impossible to refrain on the bare meditation of it. O that the adorable Redeemer may manifest his all-forgiving goodness in our souls! and sure it will overcome our most stubborn corruptions. What can withstand such heavenly love?"†

He longed to have a sense of the love of a redeeming God on his soul. From this source, under the influences of the sanctifying Spirit, he wishes to derive all the graces and all the duties of godliness. This method he apprehended perfectly conformable to the practice of the Psalmist; "Thy loving-kindness is before mine eyes;" animated by this inducement, "I will walk in thy truth," Psal. xxvi. 3.; and to the experience of the chief of the apostles, "The love of Christ (though not exclusive of other motives) constraineth us not to live to ourselves, but to him who died for us." Indeed, he found the love of Christ, apprehended by faith, sweetly and irresistibly constrained him to holiness in

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\* Sermon on Ezek. xviii. 27.

† Gen. Col. Let. 72.



all manner of conversation, bearing him on to the better country, the haven of rest, and perfection of holiness, with much the same strong, steady, prevailing influence, which wind and tide exert, when they waft a vessel to the destined harbour; as he explains this text.

On the love of Christ, as influencing to duty, he farther writes; "Let us say, as in the language of the ancient Jews, 'If I forget thee, O blessed Jesus, and thy bleeding boundless love, let my right hand forget her cunning!' May a sense, a warm and operative sense of this stupendous love, be shed abroad in our hearts by the Holy Ghost; and work in us, 1. An ingenuous and hearty sorrow for sin, that we may look on him whom we have pierced by our iniquities, and mourn. 2. An absolute surrender of ourselves to his honour, his service, and his will. Seeing we thus judge, that if one died for us all, then were all dead; and that he died for all, to the intent that they who live, should not henceforth live to themselves, but unto him that died for them and rose again. 3. A steady and cheerful faith in the blessed God, believing that if God spared not his Son, his only begotten Son, his dearly beloved Son, but delivered him up for us, how shall he not with him freely give us all things?"

While he experienced these comforts of religion, he also wished to recommend it as pleasant and peaceful. One of his maxims was, "Be always cheerful, as well as serious, that you may win men to Christianity." To a correspondent he says; "I am pleased to find this among your other valuable expressions; 'I want to have all those heavenly consolations.' You consider religion in a right view; it is not a vexatious burden, or an irksome task, but is intended to be the comfort of our lives, and the joy of our hearts. God is the God of all comfort; Christ is styled the consolation of Israel; and the Holy Ghost is called the Comforter. The gospel is the most comfortable report imaginable; it is glad tidings, and the joyful sound; it assures sinners that God has laid all their iniquities, both great and small, on his beloved Son; that Jesus Christ has brought in a most perfect and everlasting righteousness, whereby they may be justified;



and that our first, our great, our leading duty, is to believe all this in our own behalf, for our own benefit."\*—"While we live under the power of the benign religion of Jesus, it will be spring in our souls; conscience will be serene as the summer sky; our holy desires will bud and blossom as the rose; the voice of joy and gladness, sweeter far than the nightingale's song, will sooth our hearts; and prospects, incomparably finer than the visible creation yields, will entertain and charm the eye of our faith."†

Under this head we may also rank the following extract of part of a letter:—"The title of the book I recommended to your son, please to tell him, was Henry's Pleasantness of a Religious Life. The author designed it particularly for young people, and in my conversation with them I usually mention it. Indeed, I am the more solicitous of having it put into their hands, as they are too apt to look upon religion in a gloomy view, considering it as destructive of every enjoyment."‡ While Mr. Hervey relished the divine pleasures of Christianity, he utterly detested those which the thoughtless and gay find in romances, novels, and theatrical entertainments. "These," says he, "are commonly calculated to inflame a wanton fancy; and if conducted with so much modesty as not to debauch the affections, they pervert the judgment, and bewilder the taste. By their incredible adventures, their extravagant parade of gallantry, and their characters widely different from truth and nature, they inspire foolish conceits, beget idle expectations, introduce a disgust of genuine history, and indispose their admirers to acquiesce in the decent civilities, or to relish the satisfactions of common life."§ As to the theatre he says; "If an earthquake should happen, ask Mr. ——— (that advocate for the theatre) if he would like to be found in the play-house, and go from the boxes or the pit to the great tribunal. In-

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\* Gen. Col. Let. 98.

† Letters to Lady F. Shirley, Let. 10.

‡ Gen. Col. Let. 54.

§ Note to Contemplations on the Night.—See this point illustrated with great ability and faithfulness, in a small volume entitled, "The Sin and Danger of being Lovers of Pleasure more than Lovers of God," by the Rev. A. Thomson, Edinburgh.



deed, the stage is indefensible.\* He highly esteemed his friend Witherspoon's *Serious Inquiry into the Nature and Effects of the Stage*, and reckoned it the most masterly piece he had seen on that subject. Sending a copy of *Young's Last Day* to his sister, he writes her; "If, therefore, you would please yourself, refine your taste, or have the practice of religion pleasing, instead of plays, ballads, and other corrupt writings, read this almost divine piece of poetry: read it (as I have done) over and over; think upon it, endeavour to digest it thoroughly, and even to get by heart the most moving passages."

Being naturally cheerful, and enjoying an almost constant happiness of mind, by means of the above comforts, he sometimes indulged himself in a little pleasantry when writing his correspondents; at the same time, his very sallies of wit were perfumed by an unction from the Holy One. We offer the following instances:—"I have had a substantial reason for my late silence. The reason is what many might be ashamed to tell in such plain language as I use, when I inform your Ladyship that I have been arrested; have been in close confinement for several days, and could find no not one that was both able and willing to bail me. Now, Madam, for your Christian courage! Dare you risk your reputation by taking notice of a prisoner? Can a lady of quality stoop to correspond with such a contemptible creature? 'Yes,' you reply, 'I hope I shall always think it my honour to acknowledge my Divine Master, even in the meanest of his people; I hope I shall never be ashamed of his ministers, though they were in bonds, imprisonments, in deaths. He was higher than all heavens, and has a name above every name; yet, for my sake, how willingly, how cheerfully did he submit to be numbered with malefactors, and to be nailed as a spectacle of infamy on the accursed tree! Surely, then, I shall reckon my character, my dignity, my fortune, only so far valuable, as they may bring glory to his name and do service to his cause.' To keep your ladyship no longer in suspense, I really am a pri-

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\* Gen. Col.



soner, and, in some sense, the prisoner of Jesus Christ. The writ that was served on me, is his sovereign and holy will; the action that lies against me, is my sinfulness and misimprovement of my talents; the officer that arrested me is sickness, and the place of my confinement is my chamber.”\*—“What are the obstacles, and who are the enemies of your repose? tell them I send them a challenge. Employ me in your service; if they dare give me the meeting, I question not but I shall give a proper account of them to you. Perhaps you wonder that so puny a creature should pretend to act the hero, and may be afraid to trust your interests in so feeble a hand. Fear not, my good friend; my hand is feeble I confess, but I have a sword of heavenly temper, powerful and resistless, which shall put them all to flight, or lay them dead at your feet.” To the same honoured friend he writes in the next letter; “You never apprehended, till the receipt of my last, that I had zeal and courage enough to fight a duel for your ladyship. But I dare stand to my challenge; and undertake to encounter not one only, but all the enemies of your tranquillity: for he whose word is quick and powerful, and sharper than any two-edged sword, hath said, ‘Great shall be the peace of thy children.’”† To another he says; “Your writing-paper came safe; and I would have returned it to the stationer as too coarse, but it has, since its arrival, been seized, seized in the King’s name, by one of the King’s officers. Pray have you taken care to pay duty? Have you not been deficient in some instance or other? ‘O,’ said Gaius mine host (Mr. Whitefield), when he heard of its coming back, ‘it is good enough for me; it will just suit my purpose; I wanted just such a supply:’ so it is in his hands, to be employed in the service of a great King, whose name you can guess, whose goodness you have experienced, and for whose honour, I hope, we shall be very zealous. What say you, will you turn the forfeiture into a free gift, by sending your full consent to the deed?”‡—“Among the

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\* Letters to Lady F. Shirley, Let 95.

† Ibid. 58, 59.

‡ Gen. Col. Let. 72.



deistical writers, there is one Morgan, who styles himself a *moral philosopher*, a character which is of late grown very fashionable among our modern deists; but they might, with equal propriety, call themselves *miraculous healers*: For they could as soon heal a decayed body by their moral philosophy, as they could cure the sin-sick soul by it. Miserable teachers are all such, who thus pretend to reform either themselves or mankind.\*—"The question is, how we shall be animated, strengthened, and enabled to holy duties. Upon this subject, Reason tells us, that such a discharge of religious duties can alone convince a Christian of the sincerity of his profession. It may be so; but pray, Madam Reason, don't be impertinent; we did not ask your opinion upon the question; if you would speak to the purpose, you must tell us *how* we may be enabled to discharge these religious duties. Does your ladyship know which is the first religious duty? I question it; be content to receive it from Scripture; 'Thou shall love the Lord thy God with all thy heart.' Now, tell Dr. ——— and me, honestly and explicitly, how can we perform this duty? Is it possible to love the Lord with our heart? Is it possible to love the Lord while we view him incensed against us?"

He comforted others with the consolations wherewith he had been comforted of Christ: "Those who groan under sin as a galling load, and wish to hunger and thirst after holiness, let no such persons be dejected on account of their many infirmities and remaining corruptions; their God has received the atonement for their transgressions: They have a great and prevailing High Priest to appear in their behalf, and they have promises, precious promises, for their farther support: For them is that word of consolation intended, 'Unto you first, God having raised up his Son Jesus Christ, sent him to bless you, in turning every one of you from his iniquity,' Acts iii. 26: To them belongs the comfortable declaration made by the prophet Micah, 'He will turn again; he will have compassion upon us; he will

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\* Gen. Col. Let. 72.



subdue our iniquities: and thou wilt cast all their sins into the depths of the sea,' Micah vii. 19. They should lay up in their memory, and plead before God in prayer, the oath which he swore to our father Abraham, that 'we, being delivered out of the hands of our enemies, should serve him without fear.' Courage, then, my dear friend, here is both the oath and the word of God for our comfort. He has promised and sworn that he will give us the victory, and tread our enemies under our feet; and 'he is not a man that he should lie, nor the son of man that he should repent. Hath he said it, and will he not do it? Hath he spoken it, and will he not make it good?' 'To him that overcometh,' saith the Lamb that was slain, 'will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne.'"

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### SECT. III.

#### HIS ADMIRATION OF, AND DELIGHT IN, THE ATONEMENT.

MR. HERVEY had for some considerable time despised and opposed the doctrine of the atonement, particularly the active obedience of our Surety; but when, through means of the gospel, he perceived the infinite glory of the person of Jesus, his atonement became the object of his admiration, desire, and delight, living and dying. Of this atonement he attained the most clear and accurate views. He well knew that multitudes, who were determined enemies to Christ's imputed righteousness, did believe and acknowledge, that for the sake of what our Lord Jesus had done and suffered they were accepted of God and justified by him. He knew that this mode of expression was so vague, that it might be accommodated to the self-righteous principles of all descriptions of men. He judged, agreeable to Scripture, that it was not merely for the sake of what Jesus had done and suffered we are treated by God as completely righteous, but that it is in



him as our substitute, and by the imputation of that very obedience and satisfaction, which, as such, he performed to the broken covenant, that men are justified. It appeared altogether marvellous in his eyes, strongly affected his heart, and obtained a commanding influence over the whole of his conduct. He viewed himself as a miserable sinner, and as a rich deservant of damnation. But in the obeying and suffering of Immanuel, he saw, as in a glass, mercy opening her arms to receive perishing sinners, and holding forth a crown of glory to the children of disobedience, and to him among them. He always considered, that every view of the mercy of God to a guilty sinner which does not centre in the cross of Christ, is infinitely too low, either to give solid peace to the conscience, to purify the heart and life, or to inspire that hope which is an anchor to the soul, both sure and steadfast. In the *death* of Jesus, boundless stores of joy, unspeakable and full of glory, opened to his distressed conscience. In the Lord his righteousness, he enjoyed the most enlarged satisfaction of soul, while he contemplated the efficacy of that atonement by which he was reconciled to a just God, and believed the infinite perfection of that righteousness, wherein he was justified freely by the riches of his grace.

The following texts, as clearly exhibiting the atonement, he tells us were eminently blessed to his soul; Jer. xxiii. 6, "This is the name whereby he shall be called, JEHOVAH OUR RIGHTEOUSNESS." 2 Cor. v. 21, "He hath made Him sin for us, who knew no sin, that we might be made the righteousness of God in him." Rev. vii. 14, "They washed their robes, and made them white in the blood of the Lamb." As Luther said of himself, "The righteousness of Jesus reigned in his heart;" and with him, he thought, to lose the article of justification through the atonement, would at once be the loss of the whole Christian faith.

His intimate friend the Rev. William Romaine, speaks of this part of his character in these words:—"The satisfaction made to law and justice by the obedience and sufferings of the Lord Jesus Christ, is what the Scriptures call the righteousness of God; this is the fundamental doctrine of the Christian



religion, for which our dear brother was a noble champion. He saw, he experienced, the importance of it; and therefore, in his conversation and preaching, it was his favourite topic. How sweetly, how profitably, have I heard him dwell upon it! How excellently has he defended it in his writings!"\* Almost every part of his works make this evident, as well as the following declarations:—"Luther, that renowned reformer, and great champion for the Protestant cause, when he brake away from the mists of Popery, and began to understand this most noble peculiarity of Christianity, declared that the gate of paradise seemed to fly open before him, and that the dawn of heaven was all in view. Once I exploded this saying as strangely extravagant, but now I do not wonder at it. While we are ignorant of this doctrine, there is nothing but horror and dread around us; if we strike this article from our creed, all is dismal and distressing. If we look to ourselves, we shall find misery and guilt; if to God, nothing but indignation and displeasure: but this brightens up the whole scene."†—"Christ, the great propitiation, is with me a favourite subject."‡—"Glorious propitiation! the very heart of the gospel! the fountain of all our comforts! the foundation of all our hopes! and therefore my darling theme!"—"The infinite, (O transporting truth!) the infinite satisfaction made by the bleeding Immanuel!"—"I have for a considerable time laid aside my Plato, and have no more inclination to turn over my Seneca, because I can see nothing like this divinely precious truth (the atonement) adorning and enriching their pages. The Scriptures are far from speaking sparingly on this point: it is their favourite and fundamental point; it runs through them as a golden woof through a warp of silver, or as the vital blood through the animal structure."§ Viewing the cross of Jesus, he could fully adopt the words of his favourite poet Young on the same subject:—

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\* Romaine's Sermon on Mr. Hervey's death.

† Sermon on Many Made Righteous by the obedience of One.

‡ Gen. Col. Let. 27.

§ Aspasio Vindicated.



“ Oh ! what a scale of miracles is here !  
 Praise ! flow for ever (if astonishment  
 Will give thee leave), my praise for ever flow !  
 Praise ardent, cordial, constant, to high Heaven,  
 More fragrant than Arabia sacrificed,  
 And all her spicy mountains, in a flame !”

“ Just favour me with a sight of Dr. B.’s sermons. I presume they will not tell me of Jesus who was crucified, therefore I shall soon be satisfied with their company ; for though I may find some amusement from his fine style and striking sentiments, yet I can find no consolation in any name, nor in any thing, but only in the grand propitiation, and everlasting righteousness of our Lord and Saviour Jesus Christ.”\*—“ This doctrine of my being made righteous by the obedience of One, I take to be the most sweet and precious part of our Christian faith ; that which gives the most sure and undivided honour to God, which yields the most reviving and solid comfort to the sinner, and in the most endearing effectual manner promotes every interest of holiness.”†—“ Thanks, everlasting thanks, for the blood of the Lamb, in which our robes are washed, and all we are, all we have, yea, all we do, is made whiter than snow.”‡—“ O may I take refuge in the dear, the adored Redeemer’s blood and righteousness, against all the temptations of the world, and all the accusations of conscience ! What a rock, what a fortress, what an impenetrable bulwark, is the propitiatory sacrifice of that infinitely pure and excellent Mediator ! May millions and millions of perishing sinners turn to this strong hold, and find everlasting safety.”§ To the same purpose is a saying of this good man as related by Mr. Toplady : “ Had I all the faith of the patriarchs, all the zeal of the prophets, all the good works of the apostles, all the holy sufferings of the martyrs, and all the glowing devotion of seraphs, I would disclaim the whole in point of dependence, and count all but dross and dung, when set in competition with the infinitely precious death and infinitely meritorious righteousness of the Lord Jesus Christ.”||

\* Gen. Col. Let. 109.

† Introduction to Sermon on Rom. v. 19.

‡ Letter to Mr. Ryland.

§ Letter to Mr. Whitefield.

|| Letters to Lady F. Shirley, Let. 60.



In contemplating the starry heavens, he observes; " Let me view this beautiful expanse, and conceive some richer apprehensions of my Saviour's atonement. I am informed, by a writer who cannot mistake, that the High Priest of my profession, who was also the sacrifice for my sin, is higher than the heavens, more exalted in dignity, more bright with glory, than all the heavenly mansions, and all their illustrious inhabitants. If my heart was humbled at the consideration of its excessive guilt, how do all my drooping powers revive at this delightful thought! The poor criminal that seemed to be tottering on the very brink of the infernal pit, is raised by such a belief even to the portals of paradise. My self-abasement, I trust, will always continue; but my fears, under the influence of such a conviction, are quite gone. I do not, I cannot doubt of the efficacy of this propitiation, while I see a glimpse of this matchless excellency, and verily believe myself interested in its merits. I know not what it is to feel any misgiving suspicions, but am steadfast in faith, and joyful through hope. Be my iniquities like debts of millions of talents, here is more than full payment for all that mighty sum. Let the enemy of mankind and accuser of the brethren load me with invectives before the dreadful tribunal, this one plea, *a Redeemer died*, most thoroughly quashes every indictment; for though there be much turpitude and manifold transgressions, there is no condemnation to them that are in Christ Jesus: nay, were I chargeable with all the vilest deeds that have been committed in any age of the world, by every nation of men, even in this most deplorable case, I need not sink into despair; even such guilt, though grievous beyond all expression, is not to be compared with the abundance of grace and righteousness which is in the incarnate Redeemer. How great, how transcendently glorious, are the perfections of Jehovah! So great, so superlatively precious, is the expiation of the dying Jesus. It is impossible for the human mind to exalt the atonement too highly; it is impossible for the sinner to confide in it too steadily. The Scriptures, the Scriptures of eternal truth, have said, (exult, my soul, in the belief of it!) that the blood on



which we rely is God's own blood, and therefore all-sufficient to expiate, and omnipotent to save."\*—"The righteousness of our most condescending Saviour is a righteousness dignified with all the perfections of the *Godhead*; therefore worthy to be the object of Jehovah's everlasting delight; worthy to be the comfort, the joy, the never-ceasing boast of his people, and sufficient to save even the most vile, the most base, the most desperately ruined sinners. This is a righteousness as far superior to all human attainments, to all angelic accomplishments, as the heaven of heavens is higher than a clod of the valley: this is a righteousness which could never have entered into the heart of man or angel to conceive, but will be the cause of their admiration, and the subject of their wonder, to endless ages."†—"It is neither rant nor enthusiasm, it is the voice of sobriety and reason, to say, there never was, never can be, any thing so immensely precious, as the obedience and death of him who was once fastened with nails to the cross, but now sits at the right hand of the Majesty in the heavens. In Jesus' immaculate holiness, in Christ's consummate obedience, in Christ's precious blood-shedding, with what unimaginable complacency does justice rest satisfied,

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\* Meditations. This in a note he modestly owns to be his own experience.—As the divinity of the atonement stood high in Mr. Hervey's estimation, he reprobated the contrary opinion of divines of the highest name for talents. So he says of one; "I have the less veneration for Dr. Whitby, because I find him a double-minded man, (I will not say in all his ways), but in the most fundamental, and, by infinite degrees, the most important article of Christianity—I mean the Divinity of our Lord Jesus Christ. I have now in my study a treatise of his, which is entitled *υπερτα φροντιδες*; wherein he recants whatever he has elsewhere urged in vindication of this great truth, and uses several arguments to overthrow his first faith, and subvert the belief of the whole church; and, indeed, I believe that the root of the Doctor's error in rejecting it lay concealed in some wavering unsettled opinion concerning the Divinity of the Redeemer; for if he was not God, as the Socinians and Arians maintain, then it is a reasonable practice, and quite consistent with their scheme, to disavow the doctrine of his imputed obedience; because, upon such a supposition, his obedience was no more than his bounden duty, in which there could be no merit, and consequently profitable to none but himself; whereas, if we believe him to be a Divine Person, and incarnate God, his righteousness becomes a voluntary act, his submission to the law a most meritorious performance, and infinitely available for the acceptance of his people."—*Letters Elegant and Interesting*, edited by Burgess.

† *Aspasio Vindicated*.



and vengeance acquiesce! All thy works, O thou Surety for ruined sinners! all thy sufferings, O thou slaughtered Lamb of God! as well as all thy garments, O thou Bridegroom of thy Church! smell of myrrh, aloes, and cassia! They are infinitely more grateful to the Eternal Godhead, than the choicest exhalations of the garden, than all the odours of the spicy East can be to the human nostrils.\*—“O how amiable are sinners in the eye of God, when clothed with this righteousness of Christ, this garment of salvation. They are fair as the moon, clear as the sun. This is an ornament more inexpressibly decorating than the coronet on the head, or the star in the breast: this is the marriage garment that can beautify the most noisome leper, and make him the welcome companion of angels of light: this can raise up the vile beggar from the dunghill of sin, and set him with princes, even with those that are in heavenly places: this is that fine linen in which saints are clad, and outshine the brightness of the firmament. I am large, but cannot be lavish, in extolling the righteousness of Immanuel.”—“Might my writings or my discourses be as the alabaster box, to contain, to convey, and present the reviving odours of that name, *JEHOVAH our righteousness*, how highly should I think myself honoured, and how signally my endeavours blessed.”

Under these scriptural views of the atonement, he was ready to say,

“What heart of stone but glows at thoughts like these?

Such contemplations mount us, and should mount

The mind still higher, nor ever glance on man

Unraptured, uninflamed.”

NIGHT THOUGHTS.

Any suitable occasion brought the atonement into his devout and warm meditations. A Dr. Hales, tutor to the then Prince of Wales' children, wishing for some of his sermons, particularly one for each of his royal charge, Mr. Hervey remarks; “I have been thinking, should one of these royal personages, who perhaps may honour my discourse with a

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\* Meditations.



perusal, vouchsafe to call at my house, or make me a transient visit, I should be astonished at the favour: should one of them submit to poverty, or go into voluntary exile, to do me good, I should be lost in wonder, it would create a painful delight; but should any of them open their bosom to the sword, or tinge the axe with their blood, in order to save me from ruin, my heart can hardly bear the thought! surely I would much rather bid death welcome, than obtain life at such a price. Yet did not *HE*, who is the Prince of the kings of the earth, leave his celestial throne for me? Did he not stoop to the lowest humiliation, and had not where to lay his head for me? These are his words, ‘I have a baptism to be baptised with, and how am I straitened till it be accomplished!’ He longed (all-gracious, ever-blessed Being) he longed for the hour, when he should give us this amazing demonstration of his love; when he should speak it in dying pangs, and write it in his heart’s blood.” \*

In the reign of King Charles I. the goldsmiths of London had a custom of weighing several sorts of their precious metal before the Privy Council. On this occasion they made use of scales poised with such exquisite nicety, that the beam would turn (the master of the company affirmed) at the two hundredth part of a grain. Noy, the famous attorney-general standing by, and hearing this, replied, “I would be loth, then, to have all my actions weighed in these scales;” “with whom I heartily concur,” says Mr. Hervey, “in relation to myself. And since the balances of the sanctuary, the balances in God’s hand, are infinitely more exact, O what need have we of the merits and righteousness of Christ, to make us acceptable in his sight and passable in his esteem!”

Having occasion to speak of the washing of linen, he immediately subjoins; “O may we be enabled, by a living, a continually increasing faith, to wash our robes, and make them white in the blood of the Lamb! so shall we be admitted to stand, not only unconfounded, but undefiled, before the throne.” †—“I have not heard of the earthquake you

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\* Letters to Lady F. Shirley, Let. 57.

† Letter to Mr. Whitefield.



mention. It is awful, indeed, to have the foundations of the earth shake, and its surface reek with the blood of the slain. May these events, and whatever else indicates the displeasure of the Most High, teach us to prize the great propitiation, incite us to fly into the inviolable sanctuary, Jesus Christ.\* Indeed, he fully adopted the resolution of the apostle Paul, of glorying in nothing, save in the cross of his dear Redeemer. On this he uses the following words:—"Crucifixion not being used among us, the expression does not sound so harsh, neither is the idea so horrid; but to the ear of a Galatian it conveyed much the same meaning, as if the apostle had gloried in a halter, gloried in the gallows, gloried in the gibbet." Some persons, he was informed, were disgusted at these words, *halter, gallows, gibbet*, they were so horridly contemptible. "To them (he says) I would reply, that the cross, in point of ignominy and torment, included all this and more. Unless the English reader forms to himself some such image, he will never be able to apprehend the scandalous nature and shocking circumstances of his Divine Master's death. The words, I must confess, were diversified, and the sentiment was reiterated, on purpose to affect the mind with the astonishing truth. Neither can I prevail on myself to expunge the expressions, unless I could substitute others of a more ignominious and execrable import. Only I would beg the serious reader to spend a moment in the following reflection: 'Is it so that a polite and delicate ear can hardly endure so much as the sound of the words? How amazing, then, was the condescension, how charming and adorable the goodness of God's illustrious Son! to bear all that is signified by these intolerably vile terms! bear it willingly, bear it cheerfully, for us men, and our salvation.'†

As he always thought and spoke highly of the blood of Christ, and its unknown efficacy to expiate human guilt, he highly prized a hymn on this subject, composed by Mr. Wesley; particularly the following lines:—

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\* Letters to Lady F. Shirley, Let. 94.

† Note to Sermon on the Cross of Christ.



"Join, heav'n and earth, to bless  
 The Lord our Righteousness!  
 The myst'ry of redemption this,  
 This the *Saviour's* strange design:  
 Man's offence was counted his,  
 Our's his righteousness divine.  
 In him complete we shine;  
 His death, his life, is mine.  
 Fully I am justified,  
 Free from sin, and more than free;  
 Guiltless, since for me he died;  
 Righteous, since for me he liv'd."

Even while the author was using him most unfairly and unpolitely, Mr. Hervey says of the above, "In these excellent lines, how strongly marked are the lineaments of the gospel! We are guiltless, not through our repentance or reformation, but because he has died for us. We are righteous, not on account of any graces or attainments of our own, but because he has lived for us. To these truths I most cordially subscribe; this is that good old wine, which once made Mr. Wesley's heart glad. He has since tasted new, but I hope he will be brought to say the old is better."\* On this subject, he was peculiarly pleased with a celebrated poem, written by a great wit, a great libertine, and a remarkable penitent. To use Mr. Hervey's own words, "The author having acknowledged his crimes to be beyond measure heinous, and almost beyond forgiveness provoking, so provoking as to render even tears from such eyes offensive, and prayers from such lips abominable, composed himself to submit, without the least repining sentiment, to submit even with praise and adoration to the most dreadful doom. Accordingly, he stands resigned, in expectation of being instantly struck with the bolts of vengeance; but with a turn of thought equally surprising and sprightly, with a faith properly founded, and happily firm, he adds,

"Yet where, O where, can e'er thy thunders fall!  
 Christ's blood o'erspreads, and shields me from them all."†

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\* *Aspasio Vindicated*—Note.

† Note to *Meditations*.



Being once a determined enemy to the *active obedience* of Jesus, he evidences high admiration of this in particular: "Are there not persons in the world, who fondly imagine, that if they can but have pardon through Christ's death, they shall, by their own doings, secure eternal life? We must, therefore, dwell upon the *active* righteousness of our Lord; we must display its perfection, in opposition to all vain pretensions of human qualifications, endeavours, or attainments: As the heavens are higher than the earth, so is this divine *obedience* higher than all the works of the children of men; yea, so transcendant in itself, and abundantly perfect, as to be incapable of any augmentation. All the good deeds of all the saints, could they be added to it, would not increase, in any degree, its justifying efficacy; it is like all the other works of God, concerning which we are told, nothing can be added to them."

The glorious atonement, he wished to improve for comfort in every case. Ere he knew this gospel-truth with clearness, under charges of guilt, he was ready to say, I wrap myself up in my own virtue. Yea, a legal temper is so natural to us, and our views of Jehovah our righteousness so contracted, that Mr. Hervey, like other Christians, was no doubt ready to look to his own frames and duties, for that peace, which nothing but the blood of Christ, revealed in the promise, could give. Under a sense of this bias, he has the following words:—"I question whether there is any instance, in which we more frequently need the restoring aids of the Divine Spirit, than in adhering to our Redeemer's righteousness; so prone are we to forget our resting place, so liable to fall from our steadfastness in Christ." In the meantime his desire and much of his exercise were, as he says, to obtain joy and gladness from the righteousness, the blood, the infinite merit of his incarnate God.\* The contemplation of this precious truth was the delight of his soul in life, the comfort of his heart in death, and the cause of his confidence in view of the

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\* Letters to Lady F. Shirley.



great and terrible day of the Lord. The following lines were his experience on this head:—

“ Though stain'd with sins and follies, yet serene  
In penitential peace, and cheerful hope,  
Sprinkled and guarded with atoning blood.” WATTS.

This he found a never-failing spring of his consolation, as it acquits from all sin, secures from all condemnation, and renders the believer unblameable and unreprouable in the sight of God.

“ Now,” writes he to a friend, “ if I am at any time fervent in devotion, and seem to be in a gracious frame, or am enabled to abound in the work of the Lord, I endeavour to put no confidence in these bruised reeds, but to rest upon the Rock of ages. Not in these, blessed Jesus! but in the robe of thy righteousness, let me be found, when God shall call from above to the earth, that he may judge his people. When, on the other hand, I feel myself most deplorably dead and deficient, when I am apt to sigh for my unprofitableness, and cry with the prophet, ‘ My leanness, my leanness!’ I no longer comfort myself with saying, ‘ Be of good cheer, soul, thy God only requires sincere obedience; and perhaps tomorrow may be better than this day, and more abundant in acts of holiness.’ Jesus is now become my salvation; and this is my song in the house of my pilgrimage, ‘ Why art thou cast down, O my soul? though imperfect in thyself, thou art complete in thy Head; though poor in thyself, thou hast unsearchable riches in thy Divine Surety.’ The righteousness of thy obedience, O Lord my Redeemer! is everlasting. O grant me an interest in this, and I shall live! If overtaken by sin, or overcome by temptation, I dare not, as formerly, call to mind my righteous deeds, and so think to commute with divine justice, or quit scores for my offences by my duties. I do not, to ease my conscience, or be reconciled to God, promise stricter watchfulness, more alms, and renewed fastings. No; in such unhappy circumstances, turn, O my soul! neither to the right hand nor to the left, but fly



instantly to him whom God hath set forth to be a propitiation; hide thyself in his wounded side, and be safe; wash in his streaming blood, and be clean. When I am summoned to the great tribunal, what will be my plea? what my dependence? Nothing but Christ! Christ, would I say, has been wounded for my sins, therefore they will not be punished in me. Christ has fulfilled all righteousness in my stead, therefore I trust to be justified when I am judged. I am a poor unworthy sinner, but worthy is the Lamb that was slain, for whose sake I shall receive both pardoning mercy and everlasting glory.\*

This precious atonement he improved by an appropriating faith. He was none of those who considered it unwarrantable to rest on the righteousness of Jesus, till they have certain evidences they have believed: this he viewed as discovering a legal temper, going about to establish his own righteousness. On the contrary, he, as a sinful creature, directly appropriated Jesus, as Jehovah his righteousness, upon the grant made of him in the word of grace, and assured himself of the completest salvation. "This," says he, "I receive by faith, which I now look upon, not as constituting any part of my recommendation, but only as receptive of the fulness laid up for me in Christ. I am now made sensible that the law of faith saith, be verily persuaded that Christ is sufficient for thy acceptance, without any doings of thy own at all. Since Christ is given to me in the sacred record as a sinner, to be received without any conditions, I joyfully accept the gift; I am satisfied with his doing and suffering. In applying this to myself, I proceed neither upon universal nor particular redemption, but only upon the divine grant, and the divine invitation. I assure myself of present and eternal salvation through this perfect righteousness, not as elected, but as warranted by the word of God, bound by the command, and led by the Spirit of God." Speaking of the imputation of this righteousness, he, in his usual spirit of devotion, says, "May I live under a firm persuasion of my own particular interest

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\* Letter to Mr. Whitefield.



in this unspeakable privilege. May I find it made good to my soul at the day of universal judgment; then let others take the kingdoms of the world, and the glory of them."

He considered the atonement of Jesus as the great foundation of holiness. Had Mr. Hervey in the least apprehended the imputed righteousness of Jesus to have any tendency to subvert holiness, to confirm the hypocritical professor in his neglect of moral duties, or discourage the sincere convert from the pursuit of real virtue, he would have rejected it with the utmost abhorrence; but he, on scriptural grounds, viewed the atonement as a great cause of universal holiness; that this applied to the soul, delivers fully from the curse of the law, the strength of sin; that hereby all the divine attributes are legally engaged to bestow sanctification, as the quintessence of eternal life, to which we are adjudged in justification; that this blood of Jesus, in a real, though inconceivable manner, purges our conscience from dead works, to serve the living God; and that, in this atonement, there is contained all furniture and motive to excite and enable us to holiness in all manner of conversation. In his sermon on Galatians vi. 14, he has these words:—"True morality is the image of the blessed God, and its proper origin is from the cross of our Divine Master. Through the merits of his death, sinners are made partakers of the Holy Spirit, who writes upon their hearts, and makes legible in their conversation, what was anciently written upon the mitre of the high-priest, *Holiness to the Lord!* And O what a motive is the cross of Christ to the exercise of every virtue! *He died!* my Lord! my Judge! my King! to redeem me from all iniquity, and to make me zealous of good works. How powerfully, far beyond any naked instruction or abstract reasonings, do such considerations invite us, urge us, constrain us, to renounce all ungodliness, and adorn the doctrine of God our Saviour in all things!"—"The cross of Christ affords matter for the deepest humility, and yields fuel for the most flaming love. Faith in our crucified Jesus is an ever-active principle of the most cheerful and exact obedience."—"From the atonement springs assurance of pardon, a com-



fortable persuasion of our reconciliation with God, an established hope of eternal glory. These will be operative as a torch in the sheaf; these will enkindle love, and increase watchfulness; these will beget true humility of mind, and work an unfeigned abhorrence of sin; these will enlarge the heart with charity, and exalt the affections above the world.”\*

Writing of his design to publish another volume of Theron and Aspasio, on Sanctification, he says, “If the author should be enabled to execute what he acknowledges to be expedient, justification, free justification through the righteousness of Christ, is the sacred fleece from which he would spin his thread and weave his garment; according to that important text, ‘Ye are bought with a price, therefore glorify God with your bodies and spirits, which are God’s.’”† Mr. Hervey used to express this truth in Dr. Young’s words:—

“Religion! Thou the soul of happiness!  
And, groaning Calvary, of thee! *There* shine  
The noblest truths! *There* strongest motives sting!  
*There* sacred violence assaults the soul!  
*There* nothing but *compulsion* is forborne.”

The native consequence of this doctrine, and its powerful tendency in promoting holiness, are clearly hinted in many places of his works, and professedly displayed at considerable length in letter 10th, Theron and Aspasio.

His constant declaration was, that in his *experience* he found the all-sufficiency of Christ’s righteousness, and confidence therein, to be a never-failing spring of true holiness. As to any licentious inference, which men may draw from the doctrine of the atonement, he thought they could be drawn by none but those who give evidence they do not understand it, and cannot be said to believe it. So he says in a letter; “If they do not understand the fitness of free justification

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\* Theron and Aspasio.

† Gen. Col.



to promote holiness, it is because their understandings are darkened, it is a sign they want the eye-salve.\* From his own experience he says, “*I believe that Jesus Christ, the incarnate God, is my Saviour; that he has done all I was bound to perform, and suffered all I was condemned to sustain, and so he procured a full, final salvation for a poor damnable sinner; I now would fain serve him who hath saved me. I would glorify him before men who justified me before God. I would study to please him in righteousness and holiness, all the days of my life.*”†—“In my adorable Redeemer I have a perfect righteousness, and am completely justified; and shall I not endeavour to walk worthy of such favours, to show my gratitude for such beneficence, by bringing forth the fruits of righteousness in all my conversation?”—“In the incarnate Jehovah alone, in his divinely excellent deeds, and unutterably meritorious sufferings, I have *righteousness*; from the joyful knowledge, the personal appropriation, and the perpetual improvement of this inestimable privilege, I have *strength* for my sanctification. Now do I indeed delight myself in the Lord, who, perfectly reconciled and infinitely gracious, has done so great things for me. Now do I cordially love my neighbour; and being so happy myself, unfeignedly long for his eternal happiness, that he may be a partaker with me of this great salvation.”‡ He also on this point appeals to the experience of all who have tasted that the Lord is gracious: “Speak ye who are enabled to believe that God is reconciled, has received the all-satisfying atonement, and placed his Son’s righteousness to your account! Have not you, under such convictions, felt every power of your souls springing forward to glorify your Heavenly Father? glorify him by every instance of obedience, fidelity, and zeal?”§

Mr. Hervey, in his high admiration of the righteousness of Jesus, followed the best pattern, that of the apostle Paul, who repeats the term, re-inculcates the doctrine, and hardly knows

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\* Gen. Col.

† *Aspasio Vindicated.*

‡ Letter to Mr. Whitefield.

§ *Theron and Aspasio.*



how to desist from the favourite topic, like one who was quite enamoured with the subject, who found music in the words, and whose happiness was bound up in the blessing.\*

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## SECT. IV.

### HIS LOVE TO THE SAVIOUR.

His heart was touched with a live coal from the altar, and evidently appears to have been devoted with fervent love to Immanuel. They could not doubt of this, who conversed much with him, who saw him at his table, or heard him at his prayers. He counted nothing *grand*, nothing *desirable*, in comparison of seeing Jesus and his glories, Jesus and his everlasting righteousness! Well might an intimate friend address him—

“————— ‘Thou Hervey too,  
Whose page and soul alike breathe humblest love  
To thy adored Redeemer.’”

In his private letters there is abundant evidence of it: “It is not proper for me to indulge a meaner flame; indeed, it is not proper for such an invalid to love any but Jesus which was crucified, and the joys which are eternal.” Thus he expresses himself, when writing to a friend in the ministry, respecting the excellence of the Scriptures:—“Above all, may we never cease to testify of *him* who is the Alpha and Omega of the Scriptures, and the soul and centre of the Christian religion; who is by infinite degrees the most grand and amiable representative of the eternal Godhead to the church, and the only source of pardon and acceptance, of wisdom and good-

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\* See Mr. Hervey's veneration for the atonement particularly exemplified in Theron and Aspasio, Let. 8, and Dial. 7.



ness, of grace and glory, to the believer.\* The same esteem of Jesus he manifests in the following words:—"If I had the righteousness of a saint, O how happy should I be! If I had the righteousness of an angel, says another, I would fear no evil: But I am bold to say, that the poorest sinner who believes in Christ, has a righteousness infinitely more excellent than either saints or angels. If the law requires an obedience that may stand before the burning eye of God, behold! it is in Jesus my Mediator. Should the strictest justice arraign me, I remit them both to my dying and obedient Immanuel. They who know Christ, will also put their trust in him for sanctification of heart and newness of life. Though sin is rooted in my soul, and rivetted in my constitution, yet Christ can purge it out. Though it were twisted with every nerve of my flesh, yet *he* can make the rough tempers smooth, and the crooked dispositions straight; the vile affections, like legions of devils, *he* can root out, and fill my heart with the pure love of God."†—"I often think with sorrow and anguish on my non-improvement of the precious opportunities of grace. What could such a wretch do without an all-sufficient, all-perfect, all-meritorious Saviour? Blessed be God for millions of mercies; above all, blessed be his adorable name for Jesus Christ."‡ Under impressions of the same temper, he says, "Eternal life is our only happiness; and in thee, blessed Jesus, in thee alone, this inestimable portion is to be found: thy heavenly doctrine hath brought it to light; thy death and obedience hath purchased it for poor sinners; thy Spirit makes meet for this blissful inheritance; and thy promise, thy inviolable promise, has ascertained it to our enjoyment."§—"I go on in my usual way, weak in my constitution, weak in my faith, but infinitely indebted to divine grace for so glorious a Saviour; a Saviour transcendently excellent, inconceivably compassionate, and inviolably faithful. May all my complaints of an enfeebled body, I am almost ready to add, of a perverse heart,

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\* Gen. Col. Let. 17.

† Ibid. Let. 40.

‡ Letter to Mr. Whitefield, unpublished.

§ Let. to Lady F. Shirley, Let. 53.



be drowned, be swallowed up in praise, for so all-sufficient a Redeemer. O may my soul magnify the Lord, and my spirit rejoice in God my Saviour."\*—"Do not cease to pray, that whenever the great change comes, I may be found *in Christ*; then I shall be, not for a month, or a year, or an age, but I shall be (*O pleasant thought!*) for ever Christ's."†

Wishing his friend to imitate the divine, ever-gentle, all-forgiving Jesus, he exclaims, "Did I mention our Divine Master? How should the remembrance of his name enkindle our hearts when they are cold, and calm them when they are discomposed! Speak we of greatness? How great is he! He made the world by his bare word, he has ever since upheld it by his almighty power! He will ere long give command, and the flames shall destroy it; he will repeat his command, and new heavens and new earth shall arise. Speak we of goodness? How good is he! When we were ruined and undone, he remembered us in our low estate. When we were enemies to him, and had affronted him by our evil works, he loved us with an infinite and everlasting love. When we had merited no favour, nothing but vengeance at his hand, he gave, Oh! what did he give? not a whole world, not a whole heaven, but what was inexpressibly more valuable, he gave his sublime, his glorious, his adorable self for us."‡—"There is abundant cause to admire, to adore, to bless the holy name of God, for providing a Redeemer, by whom all the evil of the fall may be more than redressed, (with delight he dwells on the name;) a Redeemer, through whom the most wicked and unfortunate of our race may find mercy, and arrive at happiness; a Redeemer, who most compassionately invites all that are weary and heavy laden to come to him, and most assuredly declares, that whosoever believes in him shall not perish, but have everlasting life."§—"Let us think who says (and they are the most charming words that ever were uttered), 'As the father hath loved me, so have I loved you.' I confess I know not how to express my-

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\* Unpublished Letter to Mr. Whitefield.

‡ Letters to Lady F. Shirley, Let. 40.

† Ibid.

§ Gen. Col. Let. 90.



self on the occasion; I can only wonder, and admire, and adore. O that it should be so done to worms, to dust, to sinners! Who can forbear weeping for our insensibility of such love, and their ingratitude to so infinitely tender a Saviour? Who would not delight to remember him; delight to have communion with him; long above all things to please him, and glorify him upon earth, and have the fruition of his glorious presence in heaven?"\* On this subject he would with much pleasure repeat the following lines:—

"O goodness infinite! goodness immense!  
And love that passeth knowledge, are vain words;  
Language is lost in wonders so divine.  
Come then, expressive silence, muse his praise."

Under the influence of the same happy disposition, he writes to a correspondent; "O let us, with these believers of old, cleave to the Lord with full purpose of heart; cleave to that ever-blessed and all-gracious Lord, who bore all our sins in his own body on the tree, who fulfilled all righteousness for our justification, and ever liveth to make intercession for us. Let us remember him in the night season, and think upon him when we are waking. Let us converse with him by silent supplications, and believing communion. Let us look to him as our amiable pattern, and depend upon him as our all-sufficient propitiation. Let us live upon him, and rejoice in him."†—"Your last letter I received on Sunday evening, when it refreshed my spirits, after they had been exhausted, delightfully exhausted, by preaching Jesus Christ."‡—"The all-gracious Immanuel has declared, 'it is (not blessed only, but) more blessed to give than to receive.' I am sure he put in practice his own precept; What was his life, but a series of diffusive charity? What was his death, but the very triumph of Divine goodness? O for a heart inflamed with his love, and conformed to his image!" Writing to Mr. Wesley, he observes, "While you are encountering the doctrine of justification through the righteousness of Christ, I would

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\* Letters to Lady F. Shirley, Let. 8.

† Ibid.

‡ Gospel Magazine, Vol. I.



be looking unto Jesus, be viewing the glory of my Lord, contemplating his perfection, and my own completeness in him."

He takes occasion, from the condescension of a lady of quality in paying him a visit when in London, to express his love to his dear Redeemer: "I would improve this circumstance to see, in a clearer and more affecting light, my inexpressible obligations to my great Redeemer, who came from the habitation of his holiness and glory, to visit a poor condemned and depraved creature. Wherever your ladyship goes, you are sure to be received with the utmost respect; but when the all-glorious Jesus came into the world, he knew that he should be despitefully treated, be spit upon and buffeted, be cruelly mocked and severely scourged, be condemned to death, and nailed to a cross; yet with cheerfulness and delight he came, since it was to rescue us from ruin, and obtain eternal redemption for us. Should we not say with the Psalmist, 'How dear are thy counsels unto us, O God!' May a sense of thy infinitely tender goodness be ever warm on our hearts, and ever influential on our lives, till we are admitted to see thee in thy own kingdom, and love him with all our souls, love him to all eternity, who loved us and gave himself for us."\*

Speaking of his writings, he says, "When the author is gone hence, never to be seen in these regions below, O may they testify, with some degree of efficacy, concerning Jesus, that Just One! May they fan the flame of love to his person, and strengthen the principle of faith in his merits."† Designing to publish some sermons, he remarks: "Here I shall make a sacrifice of all my reputation (if ever I had any) with the elegant and polite, and let it go, freely let it go, if any honour may redound to the Lord our Righteousness."‡—"Oh! what a pity, when so many heroes are celebrated, Jesus, the desire of all nations, the brightness of the Father's glory, should be totally disregarded! Thou high and holy One! since au-

\* Letters to Lady F. Shirley, Let. 42.

† Gen. Col. Let. 40.

‡ Ryland's Collection.



thors withhold the tribute of praise, glorify thy name by a worm, by impotence, by James Hervey."\* Longing to honour the Redeemer in the duties of his station, he gives vent to his heart in the following terms:—"Would to God I had health and strength! I would earnestly pray for grace, that I might join, vigorously join, in the good ministerial warfare; but you know I am a bleeding disabled soldier, only not slain."†—"I would do any thing to repair my constitution, and prolong my life, that if it should please the Divine Providence to renew my strength, I might devote it wholly to his service, and be less unprofitable in my generation. O that, so long as I have breath, it may be employed to his honour, who forgiveth all our sins, and healeth all our infirmities, and when he healeth them not, will make them a blessing!"‡

In a letter, speaking of a minister making interest to succeed another who was thought dying, he exclaims, "O that we may every one contend who shall bring most glory to the crucified King of heaven, and love most ardently his all-gracious and infinitely amiable Majesty! A strife this, which will not foment, but destroy malignant passions; in which strife angels will be our competitors, honour and joy the everlasting prize."§ Having received some franks from a friend, he thus expresses his love to his blessed Master: "May I be assisted to make a proper use of them, that they may be a vehicle of some edifying truths, and a means of diffusing the knowledge of a crucified Redeemer! O that my epistolary correspondence may be like a burning coal, or a glowing spark from the altar, to enkindle the love of the Lord our Righteousness!"|| Having met with unexpected honours, he observes; "For my part, I had taken my final leave of honour, and was become familiarly acquainted with contempt. O that this honour I am getting may be for the glory of Christ's grace, Christ's wisdom, Christ's power! May I serve to the Sun of Righteousness, as a cloud subser-

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\* Gen. Col. Let. 60.

† Ibid. 60.

‡ Ibid. 67.

§ Letters to Lady F. Shirley, Let. 82.

|| Id. *ibid.*



vient to the sun, the which, though all gloomy in itself, exhibits a rainbow, and thereby shows the world what beautiful colours are combined in that magnificent luminary.\*—"I cannot boast of trophies erected here (Bideford) by the Captain of our salvation. I hope the arm of the Lord will be revealed more and more among us. I rejoice to hear the Redeemer's cause revives. Set up thyself, O incarnate God! above the heavens, and diffuse thy glory throughout all the earth. Let thine enemies perish, O Lord! let disappointment attend the attempts of thy foes, and the devices of hell; but let thy servants be prosperous, and their message crowned with success."†—"I rejoice to find that the gospel of our salvation is spreading. May it have a free course, and an extensive circuit! till the fountain becomes a river, and the river widens into a sea."‡ The love of his all-gracious Redeemer being shed abroad in his heart by the Holy Ghost, extended itself, too, to every form of duty, as appeared to every spectator of his conduct. He found much truth and solidity in the apostrophe of his favourite poet:—

"Talk they of morals? O thou bleeding love!  
The maker of new morals to mankind,  
The grand morality is love of thee."

## SECT. V.

### HIS DEVOTIONAL TEMPER.

A SOUL in which the love of God was so shed abroad as in that of Mr. Hervey, could not but indulge in fervent Christian devotion. We have instances of this. Sitting in Mr. Orchard's arbour, he says; "On the one side, a vast track of land extends itself, finely diversified by rising trees, floating corn, and pasturage for cattle; on the other side rolls the

\* Gen. Col. Let. 99.

† Letter to Mr. Whitefield, in Ryland's Collection.

‡ Letter to Cudworth.



great and wide sea, where go the ships, and where is that great Leviathan. Which way soever I look, I meet with footsteps of the divine immensity, I view thy great and marvellous works, Lord God Almighty, I am encountered with ten thousand arguments to hear thy tremendous power and love, thy diffusive goodness." The same devotional spirit he discovers in a journey to St. Geny's: "The sun shone sweetly all the way, and I hope the rejoicing of my gladdened heart was a silent tribute of gratitude to that beneficent Being who hung that glorious orb on high. Every thing I looked upon seemed to smile, as though all nature was pleased and cheered at the approach of spring, which will clothe the naked trees, enrich the bower branches, and make the valleys so thick with corn, that they shall laugh and sing. O, wished my longing heart, O that I also and my dear friends may be renewed with the changing year! that the Sun of Righteousness would arise, and, with the blessed beams of his grace, would fructify our barren souls, and cause every root of goodness in us to bud and blossom as the rose. The earth, the air, the seas are going to receive an increase; and shall those souls, blessed Redeemer, which thou hast bought with thy blood—shall these alone be barren and unfruitful?"

He abounded in *closet* devotion. Had a friend bolted in upon him in his closet, it was nothing uncommon so find him silently weeping when reading the oracles of truth, or meditating on the love of Christ; weeping for his own insensibility.

He was much given to *prayer*; this he was even in the infancy of his religion; but in 1747, being under apprehensions that he was near the close of life, he says; "I think we are extremely mistaken, and sustain a mighty loss in our most important interests, by reading so much and praying so little. Was I to enjoy Hezekiah's grant, and have fifteen years added to my life, I would be more frequent in my applications to the throne of grace." We have every reason to think he fulfilled this resolution. In his search after truth he was much in prayer; "Whether we were not to confine our



believing regards to a *dying Saviour*, was matter of considerable doubt. At first I was inclined to acquiesce in the affirmative: after long consideration, and many *prayers*, my faith fixed upon the *whole* of Christ's mediatorial undertaking." Thus he was employed when he first knew gospel-truth in opposition to Arminianism.

He also writes a friend, when he intended to prove the divinity of the Spirit to him; "In pursuing this inquiry, it becomes us humbly to apply to the Father of lights for direction. 'They shall be all taught of God,' says the prophet. This promise we should humbly plead at the throne of grace; and, in cheerful dependence on its accomplishment, proceed to examine, with a modest and reverential awe, the mysterious truths before us."

As many religious letters were sent him, which, through his peculiar bodily weakness, he was not able to answer, he made it an invariable rule to remember these correspondents in his prayers. We have many instances of this secret devotion: "My constant prayer is, that Immanuel would vouchsafe to prosper the words of my lips, and the dictates of my pen." For *his friends* he prayed; "I think I may venture to say, without vanity and without falsehood, I am grateful; heartily wishing and praying that our Lord Jesus Christ himself, and God, even our Father, may give you everlasting salvation, and good hope through grace."\*—"Till this heart ceases to beat, I shall never cease to pray for your happiness."†—"I may truly say, I never recollect your name, without imploring for you all the fulness of the blessings of the gospel of Christ." To Mr. and Mrs. Orchard he writes; "Do you desire my prayers? I wish they were more effectual and prevailing; such as they are you both have them, and shall have to my life's end." In a letter to Dr. Watts he says; "Our excellent friend Dr. Doddridge informs me of the infirm condition of your health; for which reason I humbly beseech the Father of spirits and the God of our life, to renew your strength as the eagle, and to recruit a lamp that

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\* Letters to Lady F. Shirley, Let. 61.

† Gen. Col. 206.



hath shone with distinguished lustre in his sanctuary; or if this may not consist with the counsels of his wisdom, to make all your bed in your languishings, softly to untie the cords of animal existence, and enable your dislodging soul to pass triumphantly through the valley of death, leaning on your beloved Jesus, and rejoicing in the greatness of his salvation."

As to his people, he always observed to labour for them in the closet as well as in the pulpit; to wrestle for them in secret supplication, as well as to exert himself in public preaching, for their spiritual and eternal benefit: while he reckoned this a pleasing employ, he also says he thought it the truest method of expressing his pastoral affection. When he finished any public service, he always retired to his closet, supplicating the Lord's blessing on what he had said. Exhorting his people to pray for faith in the righteousness of Jesus, he says; "Seek this blessing to yourselves, brethren; and if I forget to join my best supplications to your's, let my tongue cleave to the roof of my mouth. My heart's desire and prayer for you shall always be, that you may believe to the saving of the soul." He prayed for those who despitefully used him:—"My earnest prayers are, that you, Sir, (Mr. Wesley,) may be among the number of those blessed men, unto whom God imputeth righteousness without works, which I take to be the first and greatest evangelical benefit; I am sure it is the richest benefit: I know how to crave either for you or myself."\* In his secret retirements, he produced his strong reasons, saying, "Remember the word, on which thou hast caused us to hope." He tells us he turned promises into prayers, and among others the following:—"I will be as the dew unto Israel," &c.—"I will heal your backslidings, and love you freely."—"There shall be a fountain opened, for the house of David, and for the inhabitants of Jerusalem, for sin and for uncleanness."

His importunity is illustrated in the following well-authenticated anecdote:—Mr. Hervey's man-servant, sleeping in the room immediately above that of his master, one night,

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\* *Aspasio Vindicated.*



long after the family was retired to rest, he awaked ; hearing the groans of Mr. Hervey in the room beneath, who seemed to be in great distress, he went down immediately and opened the door of his master's room ; but, instead of finding him in his bed, as he expected, he saw him prostrate on the floor, engaged in earnest importunate prayer to his God ; like Jacob, he wept and made supplication. Disturbed with this unseasonable appearance, Mr. Hervey, with his usual mildness, only said, " John, you should not have entered the room, unless I had rung the bell."

As he had occasion, secret ejaculations were always his exercise. In his own name, as well as in that of a society at Bideford, he says ; " Besides secret solemn prayers, we would accustom ourselves to short, but devout and fervent ejaculations all the day long, that we may fulfil the divine command of praying always, praying without ceasing, watching unto prayer ; in this manner deriving continual fresh supplies of wisdom, strength, and righteousness, from the all-sufficient and inexhaustible, though overflowing source : and blessed, for ever blessed be God, this may be done in the midst of business, without hindering it ; in the midst of a journey, without retarding it ; and in the midst of company, without alarming it."

In a note to Theron and Aspasio, he uses the following expressions on this point :—" I do not refer to the ceremony of the knee, but to the devotion of the heart, which neglects not any business, but mingles prayer with all ; which, in every place, looks unto the Lord, and, on every occasion, lifts up an indigent longing soul for the supply of his grace. This is the prayer which brings down somewhat of heaven into the heart, in which I myself would desire to abound, and would earnestly recommend to all my acquaintances."

Either in ejaculations or on his knees he prayed in the following cases :—When he received a religious book ; when he gave away religious books or tracts ; and when he wrote letters of advice, reproof, or consolation : Indeed, the grace of God imbued him with a happy devotional spirit, which appears on every suitable occasion : we may observe it fre-



quently in his letters. Speaking of eternal life, he immediately adds, "And in thee, blessed Jesus, in thee alone, this is to be found."—"Long eternity receives us, and then we rest from our labours, then we forget our transient toil, amidst innumerable ages of perfection, and glory, and joy : for all this, not to us, not to us, but to thy name, unto thy love, thy righteousness, thy intercession, be the praise."

Mentioning the purposes which Jehovah formed to save an innumerable multitude of fallen men, he adds ; "This distinguished honour, and consummate happiness, is intended for you, my friends, and intended also, O how shall I admire, O how shall I sufficiently admire, the exceeding riches of his grace, for James Hervey." Writing of his forming Theron and Aspasio, he exclaims, "All-gracious Jesus, be jealous for thine honour ; let me, O let not me cloud its brightness, or obstruct its progress, by any injudicious touches of my pen."

Yea, there seems often in his private letters an avidity to seize any opportunity of expressing a devotional thought. To his friend Ryland he says, "Thank you I do most sincerely for your prayers to God in my behalf. O how shall I sufficiently thank him who procured access for us by his blood."—"I hope to return your MSS. by ———, and may I never forget him who says, 'Return unto me, for I have redeemed thee.'"

In his sermons, he often sends up a pious ejaculation, beseeching his people to lay some alarming truths to heart. So he says, "O gracious and Almighty Lord God, do thou command them to sink deep into all our minds." On a similar occasion we have these words ; "Thou God of the world, and God of our souls, let not thy judgments and thy threatenings go forth in vain." Earnestly importuning his hearers to receive the Saviour and his blessings, he prays ; "Lord, make bare thy holy arm ; incline their hearts ; make them willing in the day of thy power." Illustrating that kind invitation of the Saviour, "Return unto me, for I have redeemed thee," he exclaims, "Most amiable Redeemer, who would not listen to a call so wonderfully endearing ?" While these serious ejaculations showed the devotion of the preach-



er's heart, they must have had a most happy influence on serious hearers.

He employed himself seasonably in *self-examination*. By this means, to use his own words, "He felt the pulse of his soul; he discovered the sins that most easily beset him, which frequently eluded his vigilance, and baffled his resolution; he learnt how to post his guard; when to exercise the strictest watch, and where to direct the artillery of prayer: and to sum up all, to know himself, his state, temper, and conduct." While under the total power of a legal temper, in his attempts to self-examination, he looked inward to find a ground of hope in himself, some righteousness within to commend him to God, to be the ground of his confidence; but now, agreeable to the scriptural plan exhibited by his favourite Marshall,\* he examined himself in *faith*. In this way, while he looked for no ground of hope in himself, he, in the light of the word, discovered the important and particular occasion he had, for the most useful improvement of the hope set before him as a sinner, to strengthen the graces in him, ready to die, and mortify the body of sin, and to abound in prayer with thanksgiving. Under a sense of deadness, dark-

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\* "Examination of our state and ways, according to the word, is another mean to be used diligently for promoting the life of faith. Think not you must begin this work with doubting whether God will extend mercy to you and save you, and that you must leave this question wholly under debate, until you have found out how to resolve it by self-examination. You should rather begin the work with the assurance of faith, that though you may find your heart never so wicked (as many of God's choicest servants have found), yet the door of mercy is open for you, and that God will certainly save you, if you put your trust in his grace through Christ. If we begin the work with this confidence, it will make us impartial, and not afraid to find out the worst of ourselves, and willing to judge that our hearts are deceitful above all things, and desperately wicked beyond what we can find out, Jer. xvii. 9; and if we have any holy qualifications, this confidence will preserve them in their vigour and brightness. Mis-spend not your time, as many do, in poring upon your hearts, to find whether you be good enough to trust in Christ for your salvation, or to find whether you have any faith, before you dare be so bold as to act faith in Christ. But know, that though you cannot find that you have any faith or holiness, yet, if you will now believe on him that justifieth the ungodly, it shall be accounted to you for righteousness."†—The reader is earnestly desired to peruse with great attention this direction of Marshall on Sanctification, as suggesting the most useful scheme for this duty that is to be found, perhaps, in any book that has been written on the subject.

† Abridgment of Marshall on Sanctification, by Mr. Hervey's friend Cudworth.



ness, enmity, unbelief, the wants and weakness of grace, he was thus carried quite out of himself, to seek a ground of faith and hope in the Lord himself, in his word.

Each day he used to select a scripture for meditation. We have instances of this: "When I ride abroad for air and exercise, I call to mind the psalms Mr. Orchard was wont to repeat, and endeavour to exercise my thoughts on the same precious truths."—"O that we may cleave to the Lord Jesus with full purpose of heart, and be more rooted and established and built up in Christ. This wish reminds me of my meditation yesterday morning; as I was walking in the garden, and musing upon the mighty condescension of the incarnate Jehovah, wondering that he who inhabits eternity should become an infant of days; wondering that he who has heaven for his throne, and the earth for his footstool, should have no better place than a cold rugged manger to lay his head in; wondering the Supreme Sovereign Lawgiver, whose will is a most inviolable law to all worlds, should himself be circumcised and obedient to the law for man; those words which we find written in Phil. iii. 3, 'We are the circumcision,' &c. occurred to my thoughts." On these he enlarged in his meditations, and turns them into an epistle to a friend.

"I was meditating this day (Nov. 25, 1745,) on a most precious promise in the prophecy of Isaiah, 'I will pour water on the thirsty, and floods on the dry ground.'" He mentions also Isa. xl. 11, and xlix. 15, Mat. xii. 20, as affording him matter of meditation. These were favourite topics, as exhibiting the love of Christ to him. So much was the good man affected with this subject, he says he could not refrain from tears, while sitting alone in his closet, and thinking on the breadth, and length, and depth of the love of Christ.

His ends in his meditations he expresses in the following words, in his own name, as well as that of a religious society at Bideford:—"By meditating on the joys of an eternal heaven, the infinite love of God even to fallen men, through our Lord Jesus Christ; I say, by frequently meditating on these subjects, we endeavour to be filled with lively, lasting, and the serenest satisfactions; we endeavour to have our hearts enriched with heavenly knowledge, sweetened with divine



charity, enlarged with universal good-will, purified with holy desires, calmed with Christian meekness, fortified against all the attacks of sin and sensuality, by a victorious faith, against all the encroachments of sadness and despair, by hopes full of immortality.\*

The grace of God also appeared in the devotion of his family. In this he was strict and constant. Before supper, the evening incense ascended; this, rather than a later hour, was pitched upon, that the family might join in the sacred service with a lively devotion. No servant was allowed to be absent. A chapter of the sacred oracles was read; Mr. Hervey made the choice. He imagined it was not so useful to read the lesson of the day (as appointed by the church); he therefore selected some of the most instructive and animating portions of Scripture, and judged it advisable to peruse these again and again, rather than to go through the whole of the sacred writings. He ordered the servants to take it by turns to read: and, in this way, they read through the psalms, gospels, and epistles, so much every day. When the chapter was finished, he singled out one verse of weighty and edifying import, which, for the space of a few minutes, he explained, applied, and affectionately urged on their consciences. When a friend was present, to whom he thought his discourse might be useful, or when he met with a passage on the love of Christ, he would enlarge for a considerable time, and then he concluded with prayer. This he performed with great seriousness and reverence, though never tedious. Every part was pronounced with that deliberation and solemn accent as was ready to command attention and create awe.

In the morning, before breakfast, the worship of God was renewed. At this time he omitted the chapter, but would ask one of the servants, "Well, where was our text last night?" After he had repeated it, he made them give an account of what had been said upon it; he threw the substance of the explication into a few searching and interesting questions, which he addressed to each of them; he encouraged those whose an-

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\* Hervey's Letters by Burgess.



swers showed that they had given diligent heed to his instructions; and, when needful, he put on an air of severity, mixed with tenderness, and reproved the negligent. He re-inculcated the principal points, charging them to retain the doctrine in their memories, and revolve them in their thoughts, while they were pursuing their respective business through the day. He then concluded with prayer, under the influence of the same devotional temper.

He caused all his family attend public ordinances. So he writes a friend; "Thanks for the venison; we cannot dress it to-day; all my family are to be at court this morning; the King of heaven has sent positive orders, and will not excuse either man-servant or maid-servant."\* These devotional exercises he also recommended to others. To his kind benefactress, Mrs. Orchard, he writes; "For yourself, Madam, was I to frame the best wish imaginable, it should be, that you might give attendance to the reading of the Scriptures, and not be a stranger to frequent prayer. What an inestimable blessing would that excellent memory of your's be, if stored and replenished with the precious promises, most pure precepts, and illustrious examples of Scripture; and your engaging company is not too good for God, who is blessed for ever. Would you, in the midst of the day, withdraw from the unimproving world, to converse a little with its Maker by humble prayer, I believe you would find such benefit and satisfaction from it as the world cannot give."†

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## SECT. VI.

### HIS CONFLICTS WITH INDWELLING SIN.

**W**HILE he possessed a peace that passeth all understanding, he, like other believers, felt the workings of indwelling sin, and wrestled against them, fleeing to Jesus, as the only

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\* General Collection, p. 65.

† Hervey's Letters, edited by Burgess.



refuge set before him. The true Christian regards the *frame of his heart* in the sight of Omniscience, as well as the course of his life in the sight of men. His latent backslidings, those which are internal, respecting the will and affections, are therefore the objects of his detestation, and sources of real sorrow. As these backslidings arise from our *innate depravity*, so this is considered by the real Christian as his greatest enemy, and his greatest sin, and consequently is the grand occasion of penitential sorrow and conflict in his daily intercourse with Heaven.

Under a sense of this depravity Mr. Hervey, though one of the best of men, lamented before God his ignorance of the divine perfection, his slowness of heart to believe the divine promises, his langour of gratitude for the inestimable and innumerable gifts of the divine goodness. He frequently felt deadness in his devotions, disorder in his affections, and other relics of the original leaven. Under these he groaned, and sought daily by faith, prayer, and watchfulness, more and more to put off this old man which is corrupt, according to the deceitful lusts: and to alleviate his sorrow, he endeavoured continually to remember, however unworthy he presently was, however vile he had been, his adored Redeemer's righteousness was perfectly infinite, and in it he was fully warranted to make his boast, and that his old man was crucified with Jesus. The suitable exercise of Mr. Hervey in this case is expressed in the following words:—"We believe a friend, when he makes a profession of kindness; and why are we so backward to believe the repeated, more solemn, and infinitely more faithful assurances, which the Scriptures give us of our Redeemer's love? Let us blush and be confounded for our unbelief, and may the Lord of all power and grace help our unbelief."\*—"Unbelief treats God as a liar; because it rejects the testimony he has borne concerning his dear Son. Unbelief makes us idolize our own performances, sacrilegiously rob the Redeemer of his honour, and most arrogantly ascribe them to self."—"I can, I assure you, act an implicit faith on you, and believe you have ex-

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\* Gen. Col. Let. 130.



cellent reasons for your conduct, though they should be hid from my knowledge; but such is my weakness, (O that I may blush, and be confounded under a sense of it!) I can hardly do the same with regard to the unerring and ever-gracious God. ‘Lord increase our faith,’ is a supplication which we should often address to the throne of grace.”\*—“I am too often in poor Peter’s condition, ‘O thou of little faith, wherefore didst thou *doubt*?’ Wherefore, indeed, do we doubt? Is he not an all-sufficient Saviour? Is not his death a complete atonement for our sins, sufficient to take away the sins of the whole world? Is not his righteousness a perfect righteousness, able to justify the most ungodly?”†—“Alas! what flaws disfigure our most exact performances! what deadness debases our most lively graces! what a spirit of corruption adheres to our souls, and mingles its polluted streams with all our duties!”

He makes the following remarks on his spiritual deadness: “O that we all may be recovered from that lethargic indolence which deadens our attention to the one thing needful! What a God have we! how immensely glorious! and how little do we reverence him! What a Saviour! how unutterably gracious! and how little do we love him! What promises! how inviolably faithful! yet how feeble is our affiance in them! What a heaven! how transcendently delightful! yet how languid are our desires of it! O that the blessed, blessed Redeemer, may baptize us with the Holy Ghost as with a flaming fire! to quicken, animate, and kindle into a glow of devotion, these benumbed souls of ours!”‡—“When wine and water are poured into the same glass, there is a mixture of the two liquors in every drop; so the inbred corruption of our souls mingles itself with whatever we perform, insomuch, we have reason to say at the close of each day, at the finishing of any work, with the poor publican, ‘God be merciful to me a sinner.’”§

To a correspondent he confesses; “I am out of humour, and angry,” (mentioning the occasion of it); he adds, “it is

\* Letters to Lady F. Shirley, Let. 43.

† Gen. Col. Let. 87.

‡ Gen. Col.

§ Letters Elegant, by Burgess.



unmanly, I own, and unchristian, to be discomposed at such trifles; yet I bless the restraining grace of my God, that I am not abandoned to excess of passion, and hurried into furious words and outrageous deeds. You see how weak, how depraved I am. May I see from hence, how unspeakably I need a better righteousness than my own! Alas! how flimsy at the best, how tattered at the worst, is the cloathing of my attainments, my own performances! But the robe of righteousness, and the garment of salvation, which Christ hath prepared, is excellent, is entire, wanting nothing; believers are complete in him.\*—"It is not always sunshine and serenity in my breast, neither is it always purity and harmony in my temper; I have so much vanity and so many follies, such stupid inattention and odious ingratitude, such stubborn irresolution and unconquerable pride, such frequent sallies of unconquerable desire and workings of evil affection; above all, such unreasonable unbelief in the merits of my Saviour, and the promises of my God, that I should not bear to have any one acquainted with the transactions of my heart, any but that tender, indulgent, gracious God, who considers whereof we are made, who remembers we are dust, and whose mercy is, as his majesty, exceedingly great and infinite. At his adorable feet I would lie very low, and make, from the bottom of my depraved soul, the poor leper's confession, 'Unclean, unclean.' God Almighty, of his singular goodness, preserves me from any very scandalous outbreakings of corruption; but I am often exercised with inward trials, have often reason to complain, 'When I would do good, evil is present with me.' This, I believe, the wise and gracious God permits, that he may show us what is in our heart; that its deceitful and desperately wicked nature may bring us off from all self-admiration, to abhor ourselves in dust and ashes; that he may teach us to prize our glorious Advocate and Surety more highly, to renounce our wretchedly imperfect selves more thoroughly, and place our whole affiance in his Son's precious blood and immacu-

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\* Letters to Lady F. Shirley, Let. 59.



late righteousness; that he may quicken our desire after brighter and more transforming manifestations of Christ, after richer and more efficacious communications of his Spirit; that he may wean our affections more and more from this disordered state, and render us less unwilling to be dissolved, and to enter into that happy world, where all ignorance will be dispelled, all corruption destroyed, and we shall love the Lord Jesus, not only in sincerity, but with everlasting ardour. At such seasons, I think it best to beware of too much anxiety and disquietude. Why should we covet to be scourged with lashes of conscience, when our Divine Master was wounded for these sins, and crucified for these iniquities? Will our uneasiness and self-tormenting care add any thing to the value of Christ's atonement? or should we indulge the inward disquiet, in order to humble our minds? It will sadden them, enervate them, discourage them in their addresses to the Source of good, and have just such an effect upon them as the failure of animal spirits has upon the body; and whether this failure of animal spirits fits the body for any one instance of service, or any one species of enjoyment, let those judge who have experienced the change; no, the truest humility, the most genuine abasement, is grounded on a sense of our ever-blessed Redeemer's love. Therefore, when such temptations occur, when such defilements arise, let us not be desirous of dwelling upon the afflicting consideration of shameful guilt and abominable vileness, but turn the eye of our mind to the bleeding, dying, agonizing Jesus; let us get rid of the fear and distress, by a firm and assured belief, that the King of heaven has smarted for these follies, that the Lord of life has suffered death for these sins, and the Prince of peace poured out his blood for these transgressions; that though they are displeasing to the Divine Majesty, it will be much more displeasing if we disbelieve the truth of his word, or distrust the efficacy of his beloved Son's propitiation. My comfort on such occasions is principally derived from turning such Scriptures as the following into prayer, Hos. xiv. 4; Zech. xiii. 1; Heb. ix. 13, 14; 1 John ii. 1, 2.\*—"I

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\* Letters to Lady F. Shirley, Let. 28.



thought I would amuse you, and how glad shall I be if I have comforted you, by drawing back the curtain, by giving you a view of my heart—a view, no, it was only a glance: could you see all the irregularities, all the meanness and absurdity, all the inclinations to sin, and every motion of evil, you would admire the Divine goodness, which bears with so vile and base a wretch; you would be apt to say, with eyes lifted up to heaven, ‘Blessed be God for Jesus Christ! that poor sinners have his blood to cleanse them, and his unspotted righteousness to justify them.’ I assure you, that notwithstanding all my prayers, all my vigilance, all my endeavours, I have so much unsubdued corruption and remaining sin in my soul, as would sink me into despair, and hurry me into distraction, were it not for that great, that amiable, that delightful name, *The Lord our Righteousness*. But thither I fly, (O that I could do it every moment!) on this I trust, (O that I could do it with full assurance of faith!) For thus I argue: Though my depravity is great, greater far is my Saviour’s merits. What can equal the merit of God’s glorious, inconceivably glorious Son? Let us never forget this our resting-place. Noah’s dove would fain have found somewhat to settle on, some branch of a tree, some top of a mountain; but finding nothing, after her wearisome excursion, she was constrained to return, and take up her abode in the ark. This seems to be an emblem of the soul that seeks for comfort and salvation; we try, we try again and again, we try ten thousand times, to get something of our own, on which to fix our hope, from which to derive our consolation; but when, after repeated experiments, we perceive all we have, all we do, is miserably deficient, is shamefully depraved, then, if the Holy Ghost testify of Christ in our hearts, we are made willing, we are made desirous, to come to the all-sufficient Redeemer; then we come to him, as the prodigal to his father, not for something only, but for all, with no other recommendation, if it may be so termed, but our misery and indigence. Then we look unto Christ, as the needle points to the North; then we cleave unto Christ as the girdle of a man cleaveth to his loins; then we count all things but dross, that we



may win Christ and be found in him. O how dear and desirable are the unsearchable riches of a Saviour, to such wretched insolvents, such absolute bankrupts !”\*

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## SECT. VII.

### HIS VENERATION FOR THE HOLY SCRIPTURES.

TO many the sacred oracles are not the object of attention and delight; but he esteemed them more precious than gold, even the most fine gold, sweeter also than honey, and the honey-comb. These oracles furnished a most satisfactory answer to that question, truly pungent to Mr. Hervey, *What shall I do to be saved?* His Bible presented a sufficient ground of hope to him as the chief of sinners, gave him the most blessed discoveries of God and his perfections, of his wrath and mercy, of his law and gospel. He found it a lamp to guide his feet into the paths of peace and holiness, able to make him perfect, thoroughly furnished for every good work. On these accounts it lay near his heart, and was the companion of his bosom. Under the influence of this regard to the book of God, he relates the following anecdote :—“ A certain libertine, of a most abandoned character, happened accidentally to stroll into a church, where he heard the fifth chapter of Genesis read over, importing, that so long lived such and such persons, and yet the conclusion was, they died; ‘ Enos lived 905 years, and he died; Seth 912, and he died; Methusaleh 969 years, and he died.’ The frequent repetition of the words *he died* (notwithstanding the great length of years they had lived), struck him so deeply with the thought of death and eternity, that it changed his whole frame. He attended the remaining part of the service with the utmost seriousness, went home and prayed to God for forgiveness and the assistance of the Holy Spirit, and became, from a licentious libertine, a most

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\* Letters to Lady F. Shirley, Let. 20.



exemplary Christian." This, he apprehended, shows in a strong light the use of those passages of Scripture, which the unthinking are too apt to consider as useless!

Under a severe illness, August 1747, he laments his being too fond of reading every thing elegant and valuable that had been penned in our own language; that he had been particularly charmed with the historians, orators, and poets of antiquity. He also then resolved, that was he to renew his studies, he would take leave of these accomplished triflers, and devote his attention to the Scriptures of truth. He would sit with much greater assiduity than ever at his Divine Master's feet, and desire to know nothing but Jesus Christ and him crucified. "This wisdom," says he, "whose fruits are peace in life, consolation in death, and everlasting salvation after death; this would I trace, this I would seek, this I would explore through the spacious and delightful fields of the Old and New Testaments."\* This resolution, through grace, he accomplished. We have his sentiments of the Bible at large, in the following words:—"The Scriptures (and believe me, as I speak from daily experience) are a treasury of comfort."†---"I have bid adieu to the curious and entertaining inventions of wit, or discoveries of science; my principal attention is now devoted to the sacred oracles of inspiration. Among all the libraries of the learned, among all the entertainments of the polite, there is none, there is nothing like it. If we take a survey of all our wants, we shall find an abundant supply in the heavenly magazine. Are we in quest of knowledge? The Scriptures are calculated to communicate this blessing: 'when thy word goeth forth, it giveth light and understanding to the simple;' it is called 'a light shining in a dark place,' illuminating the dark corners, the gloomy dungeon of the human heart; it is, to say all in one word, able to make wise unto salvation, through the faith that is in Christ Jesus. Do we want that precious faith mentioned in the preceding quotation? This, through the gift of God, is wrought by the word; faith cometh by hearing, by

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\* Gen. Col. Let. 25.

† Ibid. 56



reading, by meditating on the oracles of eternal truth; these testify of Christ, they display his almighty power and infinite goodness, the fulness of his grace and freeness of his merits. Are we desirous of being renewed after the divine likeness? This is the very essence of religion, a qualification indispensably necessary for the enjoyment of future blessedness. The apostle says upon this subject, and his words are worthy to be written on the table of every heart, ‘God has given us exceeding great and precious promises, that by these we might be partakers of a divine nature.’ These are a refiner’s fire, to burn up the dross of inbred corruption, and a sacred seal to instamp the amiable image of our Redeemer on the mind.”\*—“Concerning these (the Scriptures) I would rejoice to hold conferences in private houses, in the pulpit, in my family, and when abroad; nay, I would be wholly employed about them, unless the inbred corruption of my heart opposed.”† He exclaims, “O blessed book! our better, our spiritual sun, that sheddest thy bright beams upon our souls, and furnishest us with the light of life! thou sovereign antidote against the delusions of the devil, the treachery of our fallen nature, and the darkness of the world! thou guide, to lead us safely from the waves of this miserable life unto our heavenly and everlasting rest! No wonder that David counted his kingdom as nothing, and called thee his heritage and portion for ever; no wonder the holy martyrs parted with their estates, their families, their blood, rather than with thee. ’Tis rather to be wondered at, that mankind do not prize thee as their richest jewel, converse with thee as their sweetest companion, and talk of thee as the dearest object of their love, all the day long. ’Tis with regret I leave off from speaking of thy unspeakable worth.”‡—“I have often thought that the Scripture is finely calculated to furnish out the most exquisite entertainment to the imagination, from those principal sources mentioned by Addison, the *great*, the *beautiful*, and the *new*. But what is this compared with that infinitely

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\* Letters to Lady F. Shirley, Let. 87.

† Letter to Thayer.

‡ Sermon on searching the Scriptures, by Mr. Hervey.



noble benefit, to impart which is the professed design of the Bible, the benefit of making us wise unto salvation, of making us partakers of a divine nature ?”\*

Writing of some modern books, he says ; “ It is a refined entertainment to peruse such elegant and judicious compositions ; but how flat are they all, how jejune and spiritless, compared with the sincere milk of the word, the lively oracles of God ! I hope they will always prove a whet to our spiritual appetite, quicken our desires, and heighten our relish of that heavenly manna which is spread over every page of the Bible.”†—“ For my part, I propose to addict myself with more incessant assiduity to this delightful and divine study of the book of God. Away, my Homer, I have no need of being entertained by you, since Job and the prophets furnish me with images much more magnificent, and lessons infinitely more important : Away, my Horace ; nor shall I suffer any loss by your absence, while the sweet singer of Israel tunes his lyre, and inspires me with the noblest strains of devotion : And even my prime favourite, my Virgil, may withdraw, since in Isaiah I enjoy all his correctness of judgment, and all his beautiful propriety of diction.”‡—“ Thanks for the use of Warton’s and Pitt’s Virgil. All the syrens sing in his lines, but the joyful sound is no where heard. Was the ear of our soul tuned aright, there would be more music in this one sentence from the King of heaven, *I have called you friends*, John xv. 15, than in all the Iliad, and in all the *Æneid*.”§—“ That comfortable scripture has been often a cordial to my heart, ‘ The Lord delighteth in them that fear him.’ ” The xiv. of Hosea he highly prized, and used to say, “ That it not only deserves a place in our memories, but ought to be engraven on the fleshly tables of our heart.” Under the impression of the worth and suitableness of this passage, he says to a friend, “ Read the last chapter of Hosea ; hide it within your heart ; turn it into prayer to the King of heaven, and I hope it will be to your soul as the dawning day after a darksome night.”—“ Phil. i. 6—9, Rev.

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\* Gen. Col. Let. 25.

† Ibid. 96.

‡ Ibid. 31.

§ Ibid. 147.



iii. 18, 19, are noble passages, worthy not only to be read, but to be committed to our memory, to be written on our very souls. Let us meditate on these things, till they become familiar to our thoughts, till divine grace has incorporated them into our spiritual constitution, till we are thoroughly, happily convinced that *Christ is our all.*—“ Human systems of religion have been serviceable to my soul, and whenever I read them, I think they are blessed to my improvement and comfort : only let us all concur in prizing the blessed book of God. May we enter into its treasures more and more, and spread abroad the sweet savour of its doctrines in every place.”\* —“ When we enter into the world, methinks we launch into a troubled sea ; when we retire into the closet, and exercise ourselves in God’s word, we find a quiet haven. The Scriptures are sources of peace, as well as oracles of truth.”† —“ My study is composed of the books that were collected by my father and my grandfather, among which there are multitudes that I shall continue a stranger to as long as I live, though they stand at my right hand and my left every day. I want to be better acquainted with God’s holy word ; to have its inestimable truths lodged in my memory, its heavenly doctrines impressed upon my heart ; that my tempers may take their fashion from it, and my public administrations be enriched by it. O that the word may dwell in us richly !”‡ —“ If the Scriptures are a delusion, where shall we seek our happiness ? In wealth ? it is a splendid incumbrance. In honour ? it is a glittering bubble. In the pleasures of the world ? they are like the brine of the ocean to a thirsty palate, will irritate rather than satisfy. In gay entertaining company ? this is only a temporary opiate, not a lasting cure. But in the precious promises of the gospel, and its renewing energy on our hearts, in the discoveries of God’s love to poor sinners, in the displays of God’s infinitely rich grace, and in the hope of his everlasting glory ; in these grand specifics, for preparing and dispensing which, revelation has the patent, true health, ease, and felicity, are to be found.”§ —“ I begin

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\* Gen. Col. Let. 117.

† Gen. Col. Let. 113.

‡ Letters to Lady F. Shirley, Let. 56.

§ Letters to Lady F. Shirley, Let 6.



to be weaned from human writings, even the most applauded; the pure milk of the word my soul covets. The apostle enjoins us, ‘ In every thing give thanks, for this is the will of God concerning you:’ And if we are to thank him for every thing, how much ought we to thank him for such a treasure of blessings as the holy Bible contains! O let us esteem it as it deserves! I will delight myself in thy statutes, I will not forget thy word. Make me to understand the way of thy precepts, so shall I talk of thy wondrous works.”\*

Understanding some of his old friends at Bideford had sent for some of his portraits from London, he remarks; “ You will see nothing worth the observing, unless it be the book in your friend’s hand, and the motto to his arms. The motto signifies, ‘ Every, the minutest herb, declares the glory of God.’ I hope, when my old acquaintance see their late curate holding forth the word of life, they will learn more highly to value, and be incited more diligently to study, those oracles of eternal truth. They testify of Christ; they contain exceeding great and precious promises; they are the charter of our salvation, and our guide to glory.”†—“ I shall be extremely glad, if, by any means I can use, I might recommend and endear that valuable book the Bible; if, as the Redeemer rideth on the word of truth, and meekness, and righteousness, this hand might scatter a palm branch, or this performance (Theron and Aspasio) might lie as a floweret, to strew his way, or adorn his triumphs.”‡ Speaking of a sentence of this performance, he says in a note; “ I am always desirous to add any apposite or parallel expression from the Bible, as I find writers of taste and politeness are studious to embellish their works with quotations from the classics; and I persuade myself the reader will allow me to gratify this favourite inclination, because every portion of that inestimable book, however minute, is like the filings of gold, or the sparks of a diamond; is sure, when properly applied, to add worth, and impart beauty.”—“ The very words which the Holy Ghost

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\* Gen. Col. Let. 185.

† Letters Interesting and Evangelical, &c.

‡ Preface to Theron and Aspasio.



teacheth I esteem: they are like the combs erected in the bee-hive, not empty syllables, made only for sound, but rich with divine sense, and full of the honey of the gospel, replenished with the manna of heaven."

Having sent some of his manuscripts to a friend to correct, he says, "Spare no sentiment or expression, I beseech you, that so much as seems contrary to the sound words of our Lord Jesus."\* As he advanced in the knowledge of the gospel, he made the Scriptures more and more his study. In 1747, he writes a friend; "The Bible I intend for the future to make the principal subject of my study. That beautiful and important exhortation shall be my ruling directory, 'Let the word of Christ dwell in you richly.'"<sup>†</sup> His experience was; "The more diligently I pursue my search into these oracles of eternal truth, the Scriptures, I perceive a wider, a deeper, an ever increasing fund of spiritual treasures. I perceive the diviner strokes of wisdom, and the richer displays of goodness; the more transcendent excellency of the Messiah, and a more deplorable vileness in fallen man; a more immaculate purity in God's law, and more precious privileges in his gospel; and yet, after a course of study ever so assiduous, ever so prolonged, I should have reason to own myself a mere babe in heavenly knowledge, or, at most, but a puerile proficient in the school of Christ."

In his last days *he prayed much* over his Bible; through life he did the same. Reading the word and prayer he found to be duties which mutually assisted one another; the one furnishing him with confessions, pleas, and arguments; the other promoting solemnity and spirituality of mind, which he found went farther toward his understanding the Scriptures than a library of expositions. He mentions some scriptures he prayed over; "I will heal your backslidings, and love you freely." "There shall be a fountain opened for the house of David," &c. &c.

While he so highly valued the oracles of truth himself, his advice to all was in the words of Dr. Young:—

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\* Letter to Mr. Cudworth.

† Gen. Col. Let. 45.



“ ————— Wouldst thou not laugh  
This counsel strange should I presume to give?  
Retire, and read thy Bible, to be gay :  
There truths abound, of sov'reign aid to peace.”

So he writes an honoured correspondent ; “ I hope your ladyship is more and more delighted with that incomparable book the Bible, justly so called, by way of distinguished superiority to all compositions in the world. I heartily wish your ladyship may see the glories, and taste the sweetness of the divine word. Let me speak my own sentiments, and address my honoured friend in the language of that incomparable book : ‘ Bind it continually upon thy heart, and tie it about thy neck. When thou walkest, it shall lead thee ; when thou sleepest, it shall keep thee ; and when thou awakest it shall talk with thee.’ ”\* He advises the same friend in the following words :—“ Give me leave to make one request, expressive of the truest zeal for your happiness ; it is, that you would carry on a daily intercourse, and cultivate a holy, an intimate familiarity with the inspired volumes. Read them, recollect them, weigh them, contemplate them in their magnificent whole, in their beautiful parts, and their harmonious connexions.” He also earnestly recommended it to his people, to treasure up the Scriptures in their memories ; and, as he says himself, “ framed all his public discourses so as to promote and facilitate this desirable end. Having named the text, when I come to handle the subject, I select some precious portion of Scripture, and desire my hearers to turn to it in their Bibles, and then (as God enables) enlarge upon it. By this means persons of the weakest memory may, if not carry away, yet retrieve the substance of the sermon—may, like the blessed Virgin, lay it up in their minds, and ponder it in their hearts. Though my hearers should forget every part of the minister’s discourse, yet if they can recollect and pray over the portions of God’s word to which I have desired them to look, they may have abundant matter of edification.”†

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\* Letters to Lady F. Shirley, Let. 80.

† Ibid.



Under the impression of a high esteem for his Bible, he would send suitable parts of it in letters to his friends: "I will present you with two or three precious scriptures, peculiarly suited to you and your partner's circumstances; 'Like as a father pitieth his children, so the Lord pitieth them that fear him;' this for my friend; the next for the wife of his bosom, and that a little explained you shall suck the breasts of divine consolations, ye shall be borne on the sides of Almighty Providence, and be dandled on the knees of everlasting love; and withal, in the plain words of inspiration, 'As one whom his mother comforteth, so will I comfort you, saith the Lord.'" He studied these oracles of truth, not as a cold unconcerned critic, who only judged of their meaning, but as a person *deeply interested* in all they contained, who was particularly addressed in every exhortation, and directed by every precept. Reading, and *appropriating* the contents of this invaluable book, he tasted its sweetness and felt its power. He knew, by happy experience, that his Divine Master's words were not barely sounds and syllables, but spirit and life. Mr. Hervey would say, he was ashamed he had written so much and read so little, and, especially, that he had read so much of others and so little of the book of God.

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## SECT. VIII.

### HIS SPIRITUAL-MINDEDNESS.

**T**HIS amiable and divine temper Mr. Hervey possessed and cultivated in a remarkable degree. He knew it became him as a Christian divine; and in the exercise of it he took great delight. This is evident in his Meditations. In the infancy of his Christianity and evangelical knowledge, he manifests the spiritual turn of his mind. In the following letter he recapitulates his meditations in a journey in the



early part of his ministry :—" On Sunday I was called out by providence from my own flock, to preach at two strange churches. They lay at a considerable distance from each other, and from Dummer, so that in passing to them, and repairing again to my own parish, I travelled a good many miles. All the way I went along, I was entertained in the finest manner imaginable. I was in company with a gentleman of a clear understanding and a tolerable share of reading. He could talk judiciously upon most topics, and would sometimes bestow some hints upon religious ones: so that when I was disposed for conversation, I could have immediate recourse to one that would refine my taste, and improve my judgment, if not minister grace to my heart. At our first setting out, we went over strong ground, where no seed was sown, and so no fruit could grow. Its uselessness was not owing to any defect in point of fertility, but to a want of being manured. Is not this the case of many immortal souls, who bid fair for becoming saints, but are lost and spoiled for want of care and instruction? O for faithful shepherds to seek them, for industrious husbandmen to cultivate them! Send, Lord, a plenty of such to work in thy vineyard, and to watch over thy sheep! This coarse beginning, though it had no form or comeliness in itself, yet tended to give an additional verdure to the succeeding scenes: so the bottomless pit, and the unquenchable fire, though infinitely formidable, will create in the elect a tasteful relish and enjoyment of their heavenly felicity. We made more haste than ordinary to get away from this barren spot. For why should one frequent such acquaintance, where all that occurs is vain and unprofitable? where nothing truly beneficial can either be imparted or acquired? When we were advanced a little farther, we entered upon a large inclosure; here were all the footsteps of a commendable and successful industry. The wheat was in the blade, and sprang up with a plenteous increase, and in goodly array. This suggested to me the value of a diligent hand: by a spirit of management, even the wilderness may be brought to bud and blossom as a rose; and was there such a spirit among the professors of religion,



it would prompt them to be, like Dorcas, full of good works, or like the great apostle, continually aspiring after fresh and higher measures of perfection. We should be frugal of our time, careful of all our talents, and laudably covetous of every grain of improvement in piety. We held on our course, admiring still as we went the teeming earth, the infant corn, and the pregnant promises of a prodigious harvest. This led me to muse upon one of the distinguishing doctrines of Christianity, I mean the general resurrection. It convinced me how perfectly possible it was with God to raise the dead; it gave me also a glimpse of that perfection of beauty to which the bodies of the saints shall rise; for a little while ago I beheld, and, lo! the whole vegetable world was naked and bare, without any ornament; but now how charmingly it appears! no virgin is more gay and blooming, no bride is better arrayed, or more sparkling: and if God so enlivens and clothes the grass of the earth, and the tenants of the field, how much more shall he quicken and ennoble our mortal bodies, which we hope are the temples of the Holy Ghost! Our next remove was to a lane, set on either side with lofty trees and humble shrubs. Here the twigs were gemmed with buds, just ready to open and unfold; there they were already opened into blossoms. O the adorable efficacy of the divine voice! how powerfully and lastingly it operates! God said once, 'Let the earth bring forth;' he spake not twice, and yet how punctually does nature obey this single command! O that men would lay this to heart, and learn a lesson of obedience from the inanimate creation! All other things continue according to their Maker's ordinance, and shall man be the only rebel in the kingdom of nature? While our sight was regaled in this manner, a set of chiming bells saluted our ears, with a solemn and serene harmony. It had no great diversity of stops, nor artful mixture of notes, but sure it was most gladdening music, and spoke a heavenly meaning. It was calculated to inspire such a joy as the royal psalmist felt, when he heard the acceptable invitation to go up to the house of the Lord. On a sudden, when we were least apprehensive of it, the wind wheeled about, and bore



away the silver sounds, but it was only to bring them back again, as unexpectedly, with the fresh pleasure of a grateful surprise. Here I thought of the sweet influences of grace, and wished for that happy time, when the visits of the blessed Spirit will be uninterrupted.\*

His mind was set on things spiritual and eternal. While walking in the garden of Dr. Stonehouse at Northampton, he took notice of the motto on his dial, *Ab hoc momento pendet eternitas*. "This, I think," says he, "is the most proper motto for the instrument that measures our time, and the most striking admonition which can possibly be given to every eye that glances upon it. The weighty sense of the motto I know not how to express in English more happily than in the words of Dr. Watts:—

" Good God ! on what a slender thread

[On what a moment of time]

Hangs everlasting things."

While surveying some of the sepulchral monuments in the great church of Northampton, he saw an elegant one on the dust of the amiable wife of his friend Dr. Stonehouse. Among other inscriptions, he read upon it, *Time how short! Eternity how long!* On this he remarks; "Reflections worthy the highest proficient in knowledge and piety, yet obvious to the understanding of the most untaught reader. May my soul learn the forcible purport of this short lesson in her contracted span of time, and all eternity will not be too long to rejoice in having learnt it."

In May 27, 1750, surveying the pleasant fields and gardens about Weston-Favel, he remarks to a relation; "The country is now in its perfection; every bush a nosegay, all the ground a piece of embroidery, on each tree the voice of melody, in every grove a concert of warbling music; the air is enriched with native perfumes, and the whole creation seems to smile. Such a pleasing improving change has taken place, because, as the psalmist expresses it, 'God has sent forth his

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\* Gen. Col. Let. 5.



Spirit, and renewed the face of the earth. Such a refining change takes place in mankind, when God is pleased to send his Holy Spirit into the heart. Let us, therefore, humbly and earnestly seek the influences of this Divine Spirit. All our sufficiency is from this Divine Spirit dwelling in our hearts, and working in us both to will and do; without his aids we are nothing, we have nothing, we can do nothing. Would we believe in Christ to the saving of our souls? we must receive power from on high, and be enabled by this Divine Spirit; 'for no man can say, that Jesus Christ is Lord,' or exercise true faith on his merits, but by the Holy Ghost. Would we be made like unto Christ? it can be done only by this Divine Spirit. 'We are transformed into the same image,' says the apostle, 'not by any ability of our own, but 'by the Spirit of the Lord.' "

The following instances may also be collected from his letters:—"There is at Bideford, and has been for a considerable time, a townsman of mine; his name is ———. I little thought to find such a person in these remote parts: It puts me in mind of heaven, where people of every kindred and tongue, of all nations and languages, will form one general and glorious assembly."\*—"I have been prevailed on to sit for my picture: if ever portrait was the shadow of a shadow, mine is. O that I may be renewed after the amiable image of the blessed Jesus! and when I awake up after his likeness, I shall be satisfied with it."† A gentleman being with him in his garden, he plucked a rose, and desired him to present it to his wife, to put her in mind of the Rose of Sharon. She paid that regard to the giver and the gift, as to put it into a frame with a glass. Upon hearing of this, he writes; "Your lady has shown the most welcome complacence to me and to the rose; to me, in accepting what is less than a trifle; to the rose, in putting it to such an use; and could that poor vegetable be sensible, it would rejoice to be a remembrancer of its amiable Creator. The prophet calls upon the whole creation, inanimate as it is, to exult and triumph

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\* Gen. Col. Let. 5.

† Ibid. 68.



in the grace of our incarnate God: ‘Sing, O heavens! be joyful, O earth! break forth into singing, ye mountains! O forest! and every tree, whether cultivated or wild; for the Lord, by his incarnation, blood, and righteousness, hath redeemed Jacob, and glorified himself, most magnificently displayed all his divine perfections, in the salvation of Israel.’ I heartily wish she may every day become more and more acquainted with the Rose of Sharon, that his loveliness, riches, and glory, may be revealed in her heart by the Holy Ghost. Happy the souls in which this flower of heaven blossoms, who are charmed with its beauty, and refreshed with its odours; their happiness will not fade away as a leaf, but, like the merit and mercy of their Lord, will be new every morning, new every moment, new through eternal ages.”\* At another time, having plucked a rose, he, before a considerably large company, presented it, and took occasion to expatiate on the glories of the Redeemer as the Rose of Sharon, or the field; that in the field of God’s word and ordinances, he is to be found, the free, the common Saviour of men; that in his person, God man, he is beautiful and glorious, the honour of creation. His character, offices, relations, righteousness, and grace, how savoury and refreshful, how unbounded in comeliness; and, when all are effectually applied, what cures they produce in spiritual consumptions.

To his sister he writes; “The small-pox is marking many here, and carrying off some among us. I have often thought it is too lively an emblem of the condition of our souls, by corrupt nature and evil practice; so polluted, so loathsome, is our better part in the eye of uncreated purity, till we are cleansed in redeeming blood. May we earnestly long to be washed in that fountain opened in our Saviour’s side for sin and uncleanness.”†—“I am much pleased with the appearance of a wintry guest, a flight of snow, because it gives me a fine idea of that spotless purity which I trust my friend will derive from the precious blood of Christ. How endearing are his words, and how inestimable his promise! ‘Come

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\* Gen. Col. Let. 184.

† Ibid. 16.



now, let us reason together, saith the Lord; though your iniquities be as scarlet, they shall be as snow; though they be red like crimson, they shall be as wool! How noble is the declaration, and how triumphant is the faith of David, speaking upon the same subject! 'Thou shalt purge me with hyssop and I shall be clean; thou shalt wash me, and I shall be whiter than snow.' These passages must certainly refer to the blood of the everlasting covenant, without which there is no remission; they cannot but relate to the blood of the Lamb, which taketh away the sin of the world. How great must he be, how infinitely glorious, who can take away all sins! so entirely take them away, that not the least spot or blemish shall remain."\* When at London, he writes his friend; "I have no news, though at the great mart of intelligence. My sister is safely delivered of a son, which puts one in mind of the glorious piece of news celebrated by the angels, and foretold with a rapturous delight by the prophet, 'Unto us a child is born, unto us a Son is given; his name shall be called 'The mighty God;' and yet his office shall be to bear our sins in his own body on the tree. May this news be ever sounding in the ears, and ever operative on the hearts of my dear friends, and of J. H."†

—"Will you give me leave to transmit in writing what I heard in conversation, an event that lately happened, and told by a person who was an eye-witness to the whole? A soldier was condemned to be executed for desertion, a young man, in the prime of life, with the bloom of health in his countenance. Being come to the place of execution, he prepared himself for death without any emotion of fear, opened his breast without any change of countenance, and drew the cap over his eyes without the least trepidation in his limbs. Six of his comrades were draughted out, and ordered to advance softly forwards. Being come within four yards of the criminal, they received orders to fire, and shot each his ball quite through the body. After this the corpse, with its face

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\* Letters to Lady F. Shirley, Let. 49.

† Gen. Col. Let. 45.



uncovered, and the wounds bleeding, was extended on the ground, and the whole regiment, to make the terror more impressive, marched over its legs. The sight was so awful, that one of the soldiers fainted away as he passed by the dismal spectacle; and the account so affecting, that I observed the tears stealing down the cheeks of a lady, when it was related. Will not this help us to form some faint apprehension of God Almighty's tender and amazing love in Christ Jesus? When we had deserted his service, and rebelled against his majesty, not once or twice only, but times out of number, did he pass sentence upon us? No, he exercised all long-suffering toward us; instead of condemning us, he deputed his own Son to be condemned, and to suffer in our room. He resigned the dearly beloved of his soul, the immaculate and blessed Jesus, to receive all the arrows of vengeance into his heart, to become a pale, bloody, mangled corpse, a spectacle of misery to angels and men, on purpose that we might go free, that we might be delivered from punishment, and become heirs of eternal happiness. O adorable kindness to none-such rebels, freely to pardon, and fully to forgive them! Still more stupendous, to raise from the block to the highest preferment in heaven; to exalt them from the stake to a glorious crown, or everlasting kingdom; but to surrender his Illustrious and Divine Son in their place, this is loving-kindness unutterable and inconceivable."\*—To the same person he writes the following hints, in order to cultivate the spirituality of her mind, which plainly evidences that of his own:—"This, I presume, will find you in your rural recess. Permit me to congratulate you on the occasion, and to wish you much of the divine presence, while you contemplate the divine works. In the magnificent lamp of day, you will see a shadow of the Sun of Righteousness, who rises on a lost world with healing in his wings. In the boundless extent of the sky, you will behold something like a little pattern of that everlasting mercy, 'which pardoneth sin, and passeth by the iniquity of the remnant of his heritage.' The copious, the

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\* Letters to Lady F. Shirley, Let. 27.



majestic, the never-ceasing flow of the neighbouring river, will remind you of that inexhaustible fulness which dwells in our adored Redeemer; will prompt you to thirst after those living waters, of which those who drink shall thirst no more, 'but they shall be in them a well of living water, springing up to everlasting life.'\*—"Will not every murmuring brook, and every melodious bird, whisper in your ear, that the Lord is gracious, and has pleasure in the prosperity of his servants? Will not every fragrant gale, and every balmy breeze, declare how free the communications of his grace are, and how reviving a sense of his love is? Does not each flower that embroiders the mead, or enamels the garden, bear witness to the transcendent perfections of its Maker, and woo (if I may use the expression) your affection to the infinitely amiable God?"† His friend, Ryland, when at London, not coming home by Weston, he writes him; "Though disappointed of this pleasure, I hope, through the new and living way consecrated for us, to meet in a calmer place than the shades of Weston, and in a grander place than the streets of London."

He seems, indeed, to have improved almost every incident for a spiritual purpose. Of this we have many instances: "October 7, 1743. I have just left a room where abundance of money was received; the gold glittered upon the table, and mammon tempted our affections to bow down and worship him; but that be far from us. May we never be so grossly besotted as to dote upon a pebble, when a pearl of inestimable price is within our reach. Money is a needful accommodation in our passage through life, just as boots and a great-coat are needful for a traveller in his winter journeys. If we seek the kingdom of God and his righteousness, we will have such a sure blessing promised to our industry, as will not fail of furnishing us with a competency. As for pompous superfluities, let those covet them who have no nobler good. May we desire earnestly to be rich in grace; may we long for the wealth that cometh from above, that wealth

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\* Letters to Lady F. Shirley, Let. 56.

† Ibid. 10.



which a smiling world cannot give, nor a frowning world take away, and which millions of worlds cannot equal. Do you ask what the wealth is, and who is able to bestow it? Christ Jesus is the giver, and his gifts are pardon of sin, a justifying righteousness, adoption, sanctifying grace, and perseverance. These he stretches out to us; O may we receive them! \*—"Calvary (says Maundrel) is a small eminence or hill upon the greater mount of Moriah. It was anciently appropriated to the execution of malefactors, and therefore shut out of the walls of the city as an execrable and polluted place. Will you permit me to lay aside the critic, and act the Christian? to make one observation on that illustrious sufferer, to whom the mention of Calvary naturally leads our thoughts? How we pity the poor criminals that lie under sentence of death in the cells of Newgate! We are apt to say within ourselves, we would not be in their condition for the whole world. How, then, should we be transported with gratitude, and lost in wonder, on every remembrance of the blessed Jesus! who came from the heaven\* of heavens, on purpose to be led out to execution—resigned his royal throne, on purpose to hang on the accursed tree, and by this most gracious, yet most tremendous expedient, has delivered us from everlasting infamy and torment! Surely we must relinquish true politeness, we must cashier all that is amiable and of good report, if we forbear to love, or cease to please, so infinitely compassionate a Redeemer."†

Mrs. Orchard having attended a review of the troops at Bath, he writes her; "Did not the review, Madam, put you in mind of that wondrous and awful day, which the great King of the world has fixed for taking a most nice and exact view of all his creatures; when not only the bulk of mankind in general, but every individual person, must make a particular appearance, and be particularly examined concerning every jot and tittle of their conversation? Oh! what a blessedness will it be to stand with great boldness before that universal assembly, to go away exultingly from the presence of our Judge

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\* Letters Elegant, &c.

† Letters to Lady F. Shirley, Let. 20.



dignified with everlasting honours.”\*—“ I have been incumbered with business of a nature I do not like; necessitated I am to build a new house, even though myself am tottering over the grave, that house appointed for all living. May our thoughts be on that house not made with hands, eternal in the heavens! Thither our blessed Redeemer is gone; there he is entered as our fore-runner, and has taken possession of these blissful mansions in our name; and is not this a most engaging motive to remember them, to have our conversation in them, and to walk as becomes the heirs of glory?”† Afterwards; “ I have built a new house, may this put me in mind, or rather ever keep in my mind, the house not made with hands, that wants no repair, will never need to be re-built, but is eternal in the heavens. The text which I explained to my family last night, and recapitulated this morning, is likewise applicable to the purpose, ‘ Whose house are we,’ Heb. iii. 6. If so, no doubt he will dwell in us and abide with us, will take care of and protect us, will furnish, accommodate, and adorn us; adorn us with his precious blood and divine righteousness; accommodate us with the gifts and graces of his blessed Spirit, and thereby furnish us with every good word and work.”—“ While wars distress many parts of the world, and rumours of wars alarm almost all the world (1756), may that be fulfilled which is spoken by the prophet Isaiah, ‘ My people shall dwell in peaceable habitations, and in sure dwellings, and in quiet resting-places.’ The resting-place is Christ, his precious blood and everlasting righteousness. Here I leave you; here may every change of circumstances find you; here you will be found safe and happy.”‡—“ You love the generous lady who left you all she possessed; this eminent act of kindness endears her memory, and increases your affection. How dear, then, how transcendently dear and precious, should the blessed Jesus be to you, since he lived for you, died for you, and not only remembered you in his will, but bequeathed to you all his unsearchable riches!”§ One

\* Letters Evangelical and Interesting.

‡ Letters to Lady F. Shirley, Let. 110.

† Let. to Lady F. Shirley, Let. 97.

§ Ibid. Let. 66.



giving him the present of a portrait of his friend Dr. Doddridge, he says, "I hope, when I view it, I shall be reminded of the inscription of Sennacherib's statue, 'Whoever looks on me, let him worship God;' or rather that it will address me with the apostle's admonition, 'Be not slothful, but followers of them who through faith and patience inherit the promises.'"<sup>\*</sup> A gentleman waited in his parlour, to transact some business as to ploughing his parsonage grounds, while he is writing a letter to a minister, he adds; "May prosperity attend his plough; but, above all, may it attend yours and mine, which would open the ground for the seed of the everlasting gospel."<sup>†</sup>

Writing to a friend in the month of May, he observes; "As God is sending forth his word, and renewing the face of material nature, so may he send forth his blessed Spirit, and reveal Christ, and renew the face of our souls! This will make us to differ from our former selves, as much as the present bloom and verdure of the creation differ from the rugged desolations of the winter."<sup>‡</sup>—"I find by the papers, your old friend Dr. ——— the physician is dead. What a call to us to get our lamps trimmed, and our souls ready for their exit! What a forcible admonition to do good to immortal souls."<sup>§</sup>

In June 1, 1754, he remarks; "We have had, after a long succession of very dry weather, the most seasonable and refreshing rains. The God of nature has watered the earth and made it fruitful, and will the God of grace withhold his blessed Spirit? Will he fructify the clods of the ground, and leave the souls, the immortal souls of his people, barren and desolate? No, he hath spoken in his holiness, and solemnly promised, I will pour waters upon him that is thirsty, and rivers upon the dry ground; I will pour my Spirit, not drop or distil, but pour, and not waters only, but rivers. Communications of my grace, copious as the liquid treasures, and incessant as the everlasting flow of the majestic stream."<sup>||</sup>

<sup>\*</sup> Gen. Col. Let. 117.

<sup>§</sup> Ibid. 121.

<sup>†</sup> Ibid. 126.

<sup>||</sup> Letters to Lady F. Shirley, Let. 67.

<sup>‡</sup> Ibid. 101.



Several pious clergymen, of different denominations, having for two days successively dined with him, he exclaims, “O for that hour when we shall all sit down at the marriage-feast of the Lamb! May we taste it by faith, till our souls are satiated with its fulness in glory.”—“When you heard of ———’s death, did you not immediately think of the prophet’s declaration, ‘All flesh is grass, and all the goodliness thereof as the flower of the field?’ Did you not also ardently desire, and resolve to seek for, an assured interest in the promises of that word which endureth for ever?”\* Upon a dangerous fire in a house next to his brother’s, in London, he was obliged, in order to avoid the flames, to wade through water caused by the fire engines. Upon this he remarks; “This put me in mind of those terrible desolations, made by the instrumentality of these elements, when God made them the sword of his vengeance to destroy a degenerate world, and four polluted cities. I mention this, because it leads our thoughts to that beneficent and glorious person, who delivers from the wrath to come, who in both cases was particularly typified, in the one by the *ark*, in the other by *Zoar*, or the *mountain*. O let us fly to him, cleave to him, make our boast of him, and rejoice in him.”† A religious friend in Northampton, having called his son for him, he writes him; “I wish your son James may be like his namesake under the Old Testament, a prince with God, and mighty in prayer; or like his no less honourable namesake under the New, a servant of God, and of the Lord Jesus Christ. Under the lustre of such characters, I shall be willing to have my meanness eclipsed, and my unworthiness lost. And can you intend, when you pray for him, to remember me? That is like a true friend, a Christian friend, and like a friend whose favours will extend, not only through the years of this life, but through the ages of eternity.”‡

Recollecting a most delicate piece of flattery addressed to a Roman emperor by Horace the poet, he says; “This I would cast into a Christian mould, and thus translate:—

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\* Gen. Col. Let. 81.

† Letters to Lady F. Shirley, Let. 26.

‡ Letter to Mr. Ryland.



“ When faith presents the Saviour’s death,  
And whispers, ‘This is mine,  
Sweetly my rising hours advance,  
And peacefully decline.

“ While such my views, the radiant sun  
Sheds a most sprightly ray ;  
Each object smiles, all nature charms,—  
I sing my cares away.”\*

Indeed, stretched out heavens, refulgent luminaries, and fertile fields, awakened his soul, and tuned his heart to the high praises of his Redeemer. He met him in every view, in every sound ; he heard his voice in every form : He wished to discern how great is his goodness, and how great is his beauty : Nor did creation’s lower plains detain his heart, but new-covenant relations to Jesus, *his all in all*, redemption through his blood, fired all his thought, and enraptured all his inward powers, in love to him who loved him and gave himself for him !

We close this section with the following short anecdote :—  
The Rev. Mr. Monteith, late of Alnwick, on his way from London, called on Mr. Hervey. Being asked by him, What news in the city ? He replied, “ Every thing is preparing for war ;” upon which Mr. Hervey said, with much sweetness and composure, “ Well, God will keep him in perfect peace, whose mind is stayed on him, because he trusteth on him.”

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## SECT. IX.

### HIS HUMILITY, SUBMISSION, AND GRATITUDE.

MR. HERVEY, in his younger years, was vain and proud to a singular degree ; but the grace of God made him low in his own eyes. Learning of him who is meek and lowly, “ he walked softly all his years.” His friend Ryland says of him in this respect, “ He practised a kind of forgetfulness of him-

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\* Gen. Col. Let. 101.



self, in order to be agreeable to others. He gave himself no air of superiority on account of his being a minister of the Established Church. He was always on a level with his company. He never considered himself as James Hervey the celebrated writer, but as a poor guilty sinner, equally indebted to divine grace, with the lowest day-labourer in his parish.” “ If Mr. Hervey may be believed,” says one of his intimate friends, “ nothing was more offensive to him, than those encomiums on his piety, which only serve to render his confession of himself hypocritical, and his doctrine false. In all his thoughts, in all his practice, he found himself a sinner, and in nothing more so than in entertaining any good conceit of himself, or his own state, by comparison with other men. God had taught him he had no rule to measure by, but the perfect law or will of Heaven, and every single deviation served to render his plea of righteousness vain, to class him among the rest of mankind-sinners, and subject him to eternal vengeance. In the view of these circumstances, mercy revealed in Christ Jesus to the guilty was a precious joyful sound, which he heard and lived by. Had he heard any one describe the holy, heavenly, pious Mr. Hervey, he would have replied, ‘ You have described a man that will never enter heaven, but in the guilty James Hervey.’ Living only by the divine righteousness, you find that the man is taught of God.” Says an intimate correspondent, “ Ever unconscious of his own abilities, he was always desirous of improving, by the meanest in the Church. In lowliness of mind, he would prefer others to himself. He would frequently be the humble querist, and make his friend the respondent.” The following words express his own personal experience :—“ For my part I must lay my hand on my breast, and daily, hourly confess, the palsy is here. Though not altogether dead in sin (blessed be Christ Jesus and his quickening Spirit !) yet how languid is my zeal, how enfeebled my industry in the great affair of everlasting salvation ! I would believe, and with a full assurance of faith, the promises of the unchangeable Jehovah ; but how often do I stagger through unbelief ! I would fain love, and with the warmest gratitude, my ever-



merciful and most beneficent God ; but Oh ! what coldness benumbs my affections ! I wish to be humble in every thought, heavenly in all my desires, and wholly resigned to the divine will ; but, alas ! my sufficiency for these things is like the *flaccid* sinew or the withered arm.”—“ There is such a leprous depravity cleaving to my nature, as pollutes whatever I perform. My most profound adorations, and sincere acts of religion, must not presume to challenge a reward, but humbly implore forgiveness.”\* He on this point adopted the words of a favourite poet :—

“ Look down, great God, with pity’s softest eye,  
On a poor breathing particle in dust !  
His crimes forgive, forgive his virtues too,  
These smaller faults, half-converts to the right.” YOUNG.

We have farther evidence of his humility in the following extracts :—Under deep impressions of his unworthiness, he, in his youth, writes a friend who had returned from a foreign country ; “ You cannot but have heard of, and hearing, you cannot but rejoice at the successful zeal of our friend Whitefield. All London and the whole nation ring of the great things of God done by his ministry. But, alas ! it will damp your rising satisfaction, to receive an account of useless, worthless Hervey, having run a round of sin and vanity, at length wearied and giddy, almost ready to drop into hell. Oh ! it is not fit to be mentioned, worthy of nothing but oblivion. Spare the narrative, and cure the wretch. Send a line, and accompany it with a prayer, to warm my frozen and benumbed soul, that if there be any seeds of goodness latent, any sparks of piety dormant in my breast, they may break forth to life, and kindle into a flame.”†—“ We read our Master’s wonderful exposition of those laws which prohibit murder and adultery : When we observe their extensive obligations, and what a most perfect holiness they demand ; that they forbid, on the strictest penalty, every malicious word and lascivious thought, every unreasonable start of anger, and

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\* Meditations.

† Letters Evangelical, &c.



every latent remainder of resentment, are we not taught, in the most convincing manner, the extreme necessity of a more complete righteousness than our own? Lord, if such be thy precepts, so pure, so spiritual, so exceeding broad, I have not a day nor an hour of my life that I dare present at thy footstool. O let me be interested in my Redeemer's precious obedience, or I shall not be able to lift up my head! I must be covered with confusion, when I am called to give an account of myself to God." To two condemned malefactors he says; "You have just the same foundation for your hope as I must myself have, when I shall depart this life. When I shall be summoned to the great tribunal, what will be my plea, what my dependence? nothing but Christ. I am a poor unworthy sinner, but worthy is the Lamb that was slain. This is my only hope; and this is as free for you as it is for your friend and fellow-sinner, James Hervey."\*

A friend in the north proposing to get for him the degree of Doctor of Divinity from a respectable Scotch university, he writes, "Tell Mr. O. I am deeply sensible of his kindness, and extremely obliged to him on this account; but I must beg of him to lay aside all thoughts of procuring for me so undeserved a distinction. I assure you it would make me blush, and give me much uneasiness, to be addressed under the character of Doctor. Never, no never, should I have taken so much as the Master's degree, if I had not been obliged."† To a respectable friend, who, he apprehended, had flattered him, he has these words: "Fy, fy, upon you, dear Doctor! I had been endeavouring all the day long to fix my admiration on that most amiable, that most exalted Being, who though possessed of excellencies which the very angels contemplate with rapture and adoration, yet humbled himself to death, even the death of the cross, for my friend and me, when your praises, kind indeed, but perniciously kind, fetched my thoughts from their proper element and object, to grovel on a creature, and that the meanest of creatures, *self*. I could wish myself, on such occasions, like the deaf adder, which

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\* Gen. Col. Let. 141.

† Hervey's Letter, Gospel Magazine, 1771,



stoppeth her ears, and refuseth to hear the voice of the charmer, charm he never so sweetly.\*

He watched against occasions of elevation of mind. His sister wishing him to write some verses, he says; "You will excuse me from exercising my poetical talent; such an attempt will be very dangerous: should I succeed so well as to gain applause of my readers, this would portend great harm most certainly to me; for what can portend greater harm than the words of praise, which, though smoother than oil, are yet very swords? What can be more destructive of that humble mind which was in Christ Jesus, that lovely spirit which, even in the sight of God, is of great price? I heartily wish that the lines I sent to my cousin, had either never been made, or that I had never heard them commended."—"Having perused the first part of your last (writes he to one), I dare not venture to look on it any more: you will guess the reason, when I assure you, that as the magazine of gunpowder is to a spark, such, O such! is my depraved soul to the least whisper of applause; it cannot bear praise, elatement ensues. O that it may drive me to Christ! See, see there, vain conceited wretch! see how loathsome thy guilt, how ruined thy state was, since nothing less than the blood of the Son of God could cleanse thee; see this, and blush, and be confounded, even whilst thou art restored."† To a friend wishing to correspond with him, he writes; "Nothing could be more agreeable than a free epistolary intercourse, on the glory, the merits, and the love of our Lord Jesus; but I cannot engage to furnish out my quota. Your friend's mind was always a penurious, and now is an exhausted soil, can give birth to nothing that is worthy of the subject, or worthy of your perusal."‡

When at Bideford, he writes his sister; "I am now far from my dear relations; but if the Lord Jesus be my Shepherd, and protector, and guide, I shall lack nothing. Unworthy, altogether unworthy of such an inestimable favour,

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\* Gen. Col. Let. 52.

† Letters to Lady F. Shirley, Let. 39.

‡ Letter, Gospel Magazine, 1774.



I desire to lie at the feet of his free unmerited grace, seeking what he is ready to give, though, alas ! I am most undeserving.\*—“ I really know not how to act. May the unerring God vouchsafe to guide a poor sinner ! Now, where is my faith of the divine promise, ‘ In all thy ways acknowledge thou him, and he will direct thy steps ? ’ It is scarcely so much as a grain of the smallest seed.”†—“ I am ashamed of my unprofitableness ; I certainly have been a most unfaithful servant. The traces of my ministerial conduct are like the path-way of a keel in the waves ; oblivion is the only honour, forgiveness all the reward, I crave for my service. O may the blood of the heavenly Lamb be my atonement, or I sink into aggravated condemnation ! May his most perfect obedience be my righteousness, or I must be covered with utter confusion ! and now my Lord is taking away my stewardship, which I have so wretchedly misimproved.”‡—“ O that in every thing I may have the teachableness of a babe ! I have the weakness, Lord endow me with the docility of a weaned child, yea, of a babe and suckling.”§—“ O that I may evermore grow in a self-denying, self-abhorring temper ! then how gladly shall I submit to the righteousness of God.”—“ I am sure my poor, lame, mangled conformity to my Maker’s commands, fills me with shame, and would make me hang down my head as a bulrush ; but my Lord’s death, my Lord’s obedience, my Divine Lord’s merit, encourages me, emboldens me, and enables me to say, Who shall condemn me ? ”|| In the same humble spirit he writes a friend ; “ I thank you for your admonition. I will bear it in my memory, and may my Divine Master enable me to observe it ! ”¶ To the same purpose he writes an honoured correspondent ; “ I do not so much as mention the receipt of your letters, and for two reasons, lest such a practice should foment a spirit of pride in me, and be prejudicial to your character, as degrading yourself in vouchsafing to converse with so mean a person, and one that passes, perhaps, for a favourer of that

\* Gen. Col. Let. 13.

† Gen. Col.

‡ Letter to Mr. Whitefield.

§ Letter to Ryland.

|| Gen. Col. Let. 103.

¶ Ibid. 164.



queer generation called Methodists.”\* A friend wishing for his portrait, he says; “I would present Mr. ——— very willingly with my picture, as you desire it, but I really think my picture, if much better done, is not worth a frame; and I own I don’t much like giving away what savours more of vanity than benevolence.”†

Even under applause he was humble: “I am surprised at the character which Mr. T—— gave of James Hervey; I thought I had been looked upon by my brethren the clergy in a very contemptible light. I would be humbly thankful to God, if he keeps me from dishonouring my sacred profession.”‡

On the subject of his writings he says; “You have paid me an obliging compliment,—beg of the blessed God I may not be puffed up with a vain conceit of myself or my writings. O that earth and ashes, that guilt and sin should be so proud! What so unreasonable, yet what so natural? May the Lord of glory rebuke this arrogant spirit, and teach my soul to be humble, to be evermore dependent on his aid, and as a weaned child.”§—“I am, at least I wish to be, sensible of my own incapacity for handling the glorious and divinely excellent truths of God’s everlasting gospel. If the apostle could not forbear crying out, ‘Who is sufficient for these things?’ what, O what shall I say? Indeed, I have much fear and trembling of heart, lest I should give some wrong touch to the ark, or by any imprudent, though officious kiss, betray my Divine Master to his enemies, rather

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\* Letters to Lady F. Shirley.—*Methodist*, as a stigma of reproach, was, in England, first applied to Messrs. Wesleys, Whitefield, and their followers; to those who, though professing an attachment to the Established Church, and disclaiming the name of Dissenters, were not conformists in point of parochial order, but had separate seasons, places, and assemblies of worship. The term has since been extended by many to all persons, clergy or laity, who preach and profess the doctrines of the Reformation, as expressed in the articles and liturgy, such as Hervey, Jones, Romaine, Venn, Scott, &c.; for such an attachment to scriptural principles in doctrine, and to a holy practice, must they all submit to bear the reproachful name, especially the ministers; nor will the most regular and peaceable compliance with the injunctions of the rubrick exempt them from it, if they avow the authorised doctrines to which they have subscribed.

† Gen. Col. Let. 123.

‡ Letters to Lady F. Shirley, Let. 96.

§ Gen. Col. Let. 61.



than recommend him to the world.”\* On the same subject he says; “Do, my dear Sir, remember my poor enterprise, when you call upon him who is Omnipotent. He can bid the wounded come against the fortress, and the lame take the prey. Unless he succour, what can impotence itself expect, but to miscarry in the attempt, and be a laughing-stock to the enemy?”†—“I was sensible of its many defects, (viz. the tract entitled, Remarks on Lord Bolingbroke’s Letters); but upon the almighty power of Jesus I depend for its usefulness; he can bid even a worm thresh mountains, and make his strength illustrious, triumphant in the most abject weakness.”‡ As to the same letters, he says; “I am sure, when I consider the poverty of my own genius, and observe the rich and bright productions of other minds, I can see nothing whereon to ground any hope of success, but the blessing of an omnipotent and gracious God, who, for the glory of his own supreme power and free grace, is pleased, out of the mouth of very babes and sucklings, to perfect praise.”§—“I had rather see my errors corrected, than hear my praises trumpeted; and shall be ready, not only without reluctance, but with unfeigned pleasure, to retract my opinion, and confess my mistake, wherever the least jot or tittle of divine truth has been injured by my pen.”|| On publishing his fast-day sermons, he observes; “May the Lord Jesus himself, who was crucified in weakness, vouchsafe to work by weakness, or, in other words, by James Hervey.”

Under the influence of this humble temper, he gave his works to judicious friends to be reviewed. So he writes; “Pray don’t spare my performance, but freely animadvert upon Aspasio; I am sensible he speaks unguardedly, and sometimes seems inconsistent with himself. Pray treat me with a kind severity; whatever sentence or expression appears wrong, I beg of you, animadvert, correct, spare it not. I assure you I can bear to be told (by your friendly pen at least), this is not evangelical—here you contradict yourself—

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\* Gen. Col. Let. 101.

† Ibid. 131.

‡ Ibid. 112.

§ Letters to Lady F. Shirley, Let. 37.

|| Gen. Col.



this is redundant, and that ambiguous.”\*—“ I send you here-with four of my Dialogues, which I beg you to examine with a kind severity. I do assure you I can bear to receive censure from a friend, and will kiss the lips that administer it, especially when it is intended to preserve my attempts (to further the glorious gospel) from the contempt of the public.”†—“ When the Contemplations reach you parts, be so good as peruse them with the candid rigour of a friend, saying, as you proceed, Here his thoughts are redundant, and want the pruning-knife; here they are deficient, and call for the grafter’s hand; here the language is obscure, and perspicuity is the only remedy; there it is inexpressive, and must be rendered more nervous, in order to reach the judgment, or strike the passions. Above all, let me beg of you to implore a blessing from the Most High God, both upon the author and his piece, that the one may be a monument of divine mercy, the other a polished shaft in the great Immanuel’s quiver.”‡—“ I send you Vol. II. Let me entreat you to correct it with your pen, and bless it with your prayers. Any remarks from yourself or acquaintance would be extremely welcome. I had rather have the performance improved than applauded: by the latter, a vain creature may be made vainer; by the former, the all-glorious Jesus may vouchsafe to bring some honour to his name, and some furtherance to his cause.”§

To his friend, Mr. Moses Brown, he writes; “ I was much pleased with Mr. ———’s observations on my two little volumes (the Meditations). Let the righteous smite me friendly, and reprove me, with thankfulness I shall receive, with readiness submit to correction. I am very far from thinking Mr. ——— a sour critic; on the contrary, I admire his candour, in transmitting the mistakes to the author himself, and not trumpeting them abroad to the discredit of the work, I have so high an opinion of his judgment, that if the Father of lights should enable me to finish the small piece I am attempting, I shall be extremely glad to have every sheet pass

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\* Letters to Cudworth,

† Gen. Col. Let. 34,

‡ Gen. Col. Let. 118.

§ Letter to Mr. Ryland,



under the correction of so wise and penetrating an observer."\* The following anecdote is related on this subject:—Mr. Hervey being in company with a person who was paying him some compliments on account of his writings, replied, laying his hand on his breast, "O Sir! you would not strike the sparks of applause, if you knew how much corrupt tinder I have within." Upon this subject, he, in his experience, adopted the pathetic lamentation of his friend Dr. Watts:—

"But pride, that busy sin,  
Spoils all that I perform;  
Curs'd pride, that creeps securely in,  
And swells a haughty worm.

"Thy glories I abate,  
Or praise, without design;  
Part of thy favours I forget,  
Or think the merit mine."

Near his death, he writes; "I beseech Mr. — to unite his supplications and your's, for I am fearful lest I should disgrace the gospel in my languishing moments. Pray for me, the weakest of ministers, and the weakest of Christians."†

He was truly *submissive* to the Lord's will; he could say to good purpose, "My Father who art in heaven, *thy will be done.*" When designed to leave London, and undertake the charge of Weston-Favel upon his father's death, he writes a friend; "O that I had strength of constitution to watch over a flock, and feed them with the milk of the word! But the will of the Lord is best. He employs whom he will, and whom he will he lays aside; wise and righteous are all his ways."‡ He farther observes; "My poor heart, that is naturally fond of activity, and would fain exert itself for the Redeemer's glory, that is peculiarly charmed with the works of creation, and knows no higher outward entertainment, than a contemplative rural excursion, is sometimes apt to repine at being cut off from its favourite gratification; but I desire to check such unsubmissive notions, and rest satisfied in a cheerful, thankful assurance, that what the all-gra-

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\* Gen. Col. Let. 61.

† Ibid. 60.

‡ Letters to Lady F. Shirley, Let. 29.



cious God ordains is incomparably better than I could choose for myself. Let the voice of murmuring, therefore, be entirely suppressed. Complaints, be ye for ever banished from my lips ; let the praises of my God be upon my tongue ; and let all that is within me bless his holy name.”\*—“ It grieves me, it pains my very soul, that I am dismissed, or rather cut off, from the delightful and honourable service of the ministry ; but to be resigned is, perhaps, better than to labour ; and an adoring submission, for me at least, better than zealous application. O may I bow my head, and dutifully stand in my lot which the Almighty pleases to assign.”†—“ It seems to be the will of our great Physician, that my strength should be labour and sorrow. May his holy will be done, only may my faith in his blood be strong, and my love of his name be warm.”‡—“ Pray for me, that I may bow my poor head in dutiful resignation to the divine will ; that I may bless the hand, and kiss the rod that chastens, and love the Lord, who takes away the strength of my body, but gives me the blood of his Son.”§—“ I am always complaining, complaining of my poor body, but, I trust, more and more resigned to the unerring and gracious will of my Lord.”||

He also discovered much *gratitude* and *thankfulness* to his God and Father. Of gratitude, he says ; “ I have always looked upon it as the most exalted principle that can actuate the heart of man ; it has something nobly disinterested, and, if I may be allowed the term, generously devout.” A lady of quality offering to employ her interest for him, he writes her ; “ I hope I shall always retain a due sense of the kindness, even though I should have no occasion to put your ladyship to the trouble. I bless the God of heaven I want for nothing, unless it be a heart more deeply and devoutly affected with his most undeserved goodness.”¶ He presents his most respectful compliments to Mrs. S——, Bideford, and says ; “ My heart is full of gratitude for the favours I have received from her hand and at her house. May our hea-

\* Let. to Lady F. Shirley, Let. 8.

† Gen. Col. Let. 86.

‡ Ibid. 84.

§ Ibid. 60.

|| Ibid. 181.

¶ Letters to Lady F. Shirley, Let. 23.



venly father, *who is rich in bounty*, be gracious to her, as she has been kind to me, and a thousand, thousand times more so !”

Writing to his kind friend Mrs. Orchard, he says ; “ I congratulate you, Madam, on your recovery from your late painful and tedious disorder. If you please, we will join our thanksgiving to our common Benefactor, and magnify his name; for I also have experienced an interposition of the like goodness, as I have been restored, beyond all expectation, from a violent fever, which seized me about the end of summer 1752, confined me many weeks to my chamber, and brought me to the brink of the grave. O let us say with the psalmist, ‘ I will thank the Lord, who gave me warning.’ Let us devote the lives that have been spared to the honour of our great deliverer; and let it henceforth be our chief care to make our calling and election sure, that when the last irremediable sickness comes, we may have nothing to do but die.”\*

After recovering from dangerous sickness, he writes ; “ Blessed be God, I am got down stairs, and the day before yesterday went abroad in a coach. O what great troubles and adversities hast thou showed me ! yet didst thou turn and refresh me, yea, and broughtest me up from the depths of the earth. O how shall I be thankful ! May that infinitely good and gracious God, who has given me such cause, give me power to be grateful ! May I be enabled to devote every moment of that life which he has prolonged, and every faculty of that body which he has preserved, devote them wholly to the honour of his blessed name.”†—“ I have been in the physician’s hands, and debarred from the pulpit. Blessed be the Lord our Healer, I am now restored to my usual state, and am enabled to speak a word on the Lord’s day, and preach in my church on Wednesday evening, which is my lecture day, for the honour of my Master, and, I hope, for the edification of his people. O that this privilege may be coeval with my life, and my preaching voice and my vital breath may be stopped together !”‡

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\* Letters published by Colonel Burgess.

† Gen. Col. Let. 95.

‡ Ibid. 136.



In his own name, and in that of some Christians at Bideford, he says; “ We have reason to thank God for making us weary of sin, and giving us to groan under it as a galling load; that we now feel in our hearts the remembrance of our iniquities is grievous, the burden of them is intolerable: this temper is a sign of true saving faith in the soul. We have reason, also, to adore the free grace of our God, for inclining us to hunger and thirst after holiness, inward holiness: the hypocrite’s desire is to carry a fair appearance before men; but the sign of true grace is, a sincere desire after likeness to our immaculate Redeemer.”

When he heard of the acceptance of Theron and Aspasio, he says; “ I desire to thank the most holy name of our crucified Lord, for the acceptance which he has been pleased to give to my weak attempts.”\*—“ I am not a little glad, if any thing that Theron or Aspasio say meets with your approbation. May the Lord Jesus make me thankful, and make the essay a blessing to your soul.”†

For the smallest blessings he was thankful. The following anecdote, told by Rev. Mr. William Romaine to Mr. Ambrose Serle,‡ illustrates Mr. Hervey’s conduct on this head:—Mr. Romaine being in his company at breakfast, he being in ill health, retired with a small bason of milk to another part of the room. Mr. Romaine heard the good man pray over it, “ Lord, if I obtain no nourishment from this food, which thou hast given me, at least let me get thankfulness for it.”

Even under his trials he was thankful. Says he, “ O that I may be enabled to bless the hand, and kiss the rod that smites me! I thank the physician that prescribes my medicines, though disgusting and expensive. I thank the surgeon, that has pierced my veins, and taken away even part of my vital blood, because I am assured they intend my welfare. And is there not infinitely greater reason to thank the

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\* Letter to Mr. Ryland.

† Letters to Lady F. Shirley, Let. 79.

‡ Author of several judicious and evangelical pieces—*Horæ Solitariae*, *Christian Remembrancer*, &c. &c.



unerring and tender providence of my God, who never afflicts arbitrarily, but graciously, nor grieves the children of men, but for their spiritual and eternal good?"\*

While grateful to his God and Father, he was also grateful to his fellow-creatures who showed him kindness. A lady having sent him a valuable and obliging present, he writes her; "I know not how to express my gratitude, unless it be by wishing for you, what was the subject of my short exhortation to my family last night, 'I will give you the sure mercies of David.' May this be the magnificent and glorious new-year's gift of Jehovah to them, to my people, and more abundantly to you."† The same lady having made him a present of Houbigant's Hebrew Bible, he remarks; "Yesterday I received your noble present, a magnificent and beautiful set of books. When I think of this instance of your ladyship's munificence; the care, the trouble, the expense to which you have submitted; when I reflect on the free, generous, and obliging air wherewith all was undertaken, all dispatched, and all presented, may not I very justly turn, what was sometimes used by way of imprecation, into an act of devotion and an expression of gratitude? 'The Lord, the good Lord, do so to you, Madam, and more also.' And there is great reason to trust, that he will not only answer, but outdo, and infinitely surpass, even the warmest wishes which a grateful heart can form."‡

To his friend Whitefield he writes; "Pray for you! Aye, if I had the effectual prayer of Elijah, it should be employed for a blessing, for showers of blessing, on your heart, your labours, and all your ways. It is impossible for me to neglect it. I hope this right hand will forget its cunning, sooner than its owner shall forget to pray for his friend, his brother, his host. But, alas! a poor instance of love, a poor expression of gratitude, are such unworthy prayers. I rejoice to think that a High-Priest, who is higher than the heavens, makes intercession for my honoured itinerant."§ To another friend he remarks; "I am greatly obliged to you for your

\* Letters to Lady F. Shirley, Let. 95.

† Ibid.

‡ Ibid. 78.

§ Letter to Mr. Whitefield.



very friendly and very solid defence of me in the London Magazine. May the King of saints prosper the works of your pen, and return the acts of your kindness into your own bosom.\* —“ Present my most respectful compliments to Mrs. ———. I thank her for the affection and sincerity of her message. In return, I wish her all the holiness and joy of a Methodist, without any of the odium or disesteem.” To Dr. Watts he writes ; “ Pardon me if I take leave to interrupt your important studies for the good of mankind, or suspend for one moment your communion with the blessed God. I cannot excuse myself, without expressing my gratitude for the present by your order, lately transmitted by your bookseller (the Doctor’s discourses on the glory of Christ as God-man), which I shall value, not only for its instructive contents, but in a very peculiar manner for the sake of the author and giver.”† His kind and lively friend Ryland he thanks for some thoughts on the covenant of grace and the righteousness of Christ, and for stirring him up to publish some sermons, whereby he could glorify his Saviour by his pen, when he could not plead his cause with his tongue.

## SECT. X.

### HIS MEEKNESS.

WHILE Mr. Hervey possessed the feelings of human nature, his temper was by grace subdued into the meekness and gentleness of Christ. Though naturally irascible, having put on Christ, he put on a meek and quiet spirit. He had some very sharp trials of his patience both from God and man, but he learned meekness by the things which he suffered. Says he, “ A child weaned from his mother is disquieted and fretful ; such is my natural, and such would be my habitual temper, was I not influenced and calmed by grace ; but through

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\* Gen. Col. Let. 149.

† Watts’ Memoirs.



divine grace my mind is resigned and quiet, as the weaned child when brought back to the mother, and lulled to rest on that soft and warm bosom, where it had often lain with the greatest delight, but from which it had for a season been withdrawn.”\*

He made it a constant rule to pray for all who affronted or injured him. A nobleman having affronted his honoured correspondent and himself, he seems to have felt indignant on the occasion, and to have uttered passionate expressions; but he immediately recovers himself and adds, “Come, let us take a generous revenge; let us beseech the King of kings, and Lord of lords, to bless him with the knowledge of Christ, with all the riches of his gospel, who had not benevolence enough to grant us so small a boon.”†

A friend having sent him a caution against being drawn into controversy with a warm and overbearing disputant, he writes; “Controversy is as much my aversion as it can be your’s, for where this begins, religion too often ends. I shall not enter the lists, I promise you, with any one, unless I am absolutely necessitated to it; but if I am compelled to appear in print on such an occasion, I shall endeavour to pay due regard to Solomon’s excellent advice, ‘A soft answer turneth away wrath, but grievous words stir up anger,’ Prov xv. 1. Instead of exasperating my adversary by cutting reprehensions, I will, if possible, constrain him, by a candid and respectful treatment, to moderate his temper, and, by a coercive propriety of arguments, persuade him to relinquish such tenets as I think erroneous. God grant I may never behave with indecent resentment, how great soever may be the provocation of my gainsayers, but that in all my writings and conversation, I may avoid the hasty spirit, lest I injure my own peace of mind, and disgrace my profession as a Christian and a minister. It is a rule with me, always to speak well of the good qualities of even bad men, especially when others are censuring them with an unmerciful severity: and I could wish every controversialist would learn so much candour, as

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\* Gen. Col. Let. 205.

† Letters to Lady F. Shirley, Let. 40.



to put the best construction on his opponent's book, and to embrace what was in general good in it, however he might censure some particular opinion of the contending author. To live peaceably with all men, is my earnest desire and daily prayer; and in order to do this, I am more and more convinced of the necessity of candour, humility, and a conscientious regard to the pattern of our Lord and Saviour Jesus Christ.\*—“ I have often wondered that disputants, especially on religious subjects, should choose to deal in such acrimonious and reproachful language. Does the wrath of man work the righteousness of God? or is a passionate invective the proper means, either to conciliate our affections, or convince our judgment? Why should we not write in the same gentle and obliging strain in which we converse? Why should not our controversies from the press be carried on with such a candid and amiable strife? This would certainly render them more pleasing to the reader, more profitable to the public, and much more likely to have their desired effect on our opponent.”†—“ Would to God our religious differences were properly settled on a sure foundation, that the contending parties were reconciled in love, and that all we who call ourselves Christians, might hold the faith in unity of spirit, in the bond of peace, and righteousness of life.”‡ The following hints of a letter on this subject, he says, he much admired:—“ When we deal much in disputes, we soil our souls, and endanger the temper of meekness and love, which we are so frequently enjoined to cultivate, and which are the very badge of Christianity. As for amicable disputes in religion, it is as errant cant as an amicable suit at law. I would heartily entreat all my friends, earnestly to seek after that love and peace, which is only to be found in the face or similitude of our dear Master the Lord Jesus Christ. The want of this most amiable and Christian disposition in some eminent pro-

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\* Gen. Col. Let. 152.

† Note to Theron and Aspasio.—Mr. Hervey puts these resolutions in practice, in his controversy with Mr. Wesley.—See Aspasio Vindicated.

‡ Gen. Col. Let. 189.



fessors, for I never admired a rough boisterous zeal, has often startled him who is, your's," &c.

When he was misrepresented and calumniated, he would say; "Our enemies are sometimes our best friends, and tell us truths, and then we should amend our faults, and be thankful for such information; and if what they say is not true, and only spoken through malice, then such persons are to be considered as diseased in their minds, and that he would pray for them; they are to be pitied, and I might as justly be angry with the man who is diseased in his body."\*

Supposing some would burlesque or ridicule the venerable truths, and exalted privileges exhibited in Theron and Aspasio, he, in the spirit of meekness, resolves only to say, with his Divine Master, "O that thou hadst known, in this thy day, the things that belong to thy peace! but now they are hid, it is evident from such a procedure, they are hid from thine eyes." Mr. Wesley having, in his remarks on Aspasio, uttered some very rash and intemperate expressions, about limited redemption, he observes; "I imagine it can never become you, on any subject whatever, to break out into such language, as ought not to be named among Christians. *This is an admonition which, while I suggest to you, I charge on myself.*"

Having received an abusive anonymous letter, wherein it was asserted that his tenets were dishonourable to God, subversive of all gospel holiness, destructive of even common morality, and very injurious to society itself, by making men melancholy, and regardless of business: Upon reading it Mr. Hervey mildly observed, "Indeed the gentleman, I think, may be said to write at random; surely he has never read my works: If I knew where to direct to him, I would desire him to turn to what I have advanced in the ninth paragraph of my Contemplations on the Starry Heavens. Such a reply might convince him, I hope, of his mistake."† The same gentleness he discovers, when meeting with some scurrilous

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\* Middleton's Lives.

† Account of Mr. Hervey's Life, prefixed to his Works.



treatment from the London reviewers. On this occasion he observes; “I do assure you, it gives me not the least concern; I don’t covet reputation, I desire every day to be more and more dead to the honour that cometh of men. I would not have our friend give himself any trouble to prevent any farther instances of this kind of benevolence from the reviewers. I depend not on their favour, but on him whom heaven, and earth, and hell obey—who constrained even Balaam to say, ‘How shall I curse whom the Lord hath not cursed?’”\*

Mr. Hervey also eminently discovers this grace in his controversy with Mr. Wesley. Under the keenest provocations to retaliate, by unfair quotations, ungentle and magisterial treatment, we still perceive the calmness of the Christian. A becoming and well tempered tartness shows what treatment was due, while benevolence restrains it, and bespeaks the *meek Christian indeed*. This was the more remarkable in his case, considering his ardent zeal for the doctrine of imputed righteousness, which his opponent so wantonly insults. The same spirit he discovered, after reading Mr. Sandeman’s Letters on Theron and Aspasio. To any impartial reader, the attacks of that writer on himself and his favourite authors, Messrs. Boston, Erskines, Marshall, &c. will appear to contain gross misrepresentation, illiberal censure, and sarcastical contempt. Yet, under this, Mr. Hervey says, he kisses the rod, and is thankful for several of his animadversions.

We have the following among other instances of his meekness:—“One of his tenants (in whose field he was gently riding, because it was clean and by the side of the road) threatened to shoot him; to whom he said, “Pray, Mr. Nichols, don’t be so angry, and I will do you no harm; the first gap I come to, that I can lead my horse over, I’ll do it, and creep through the hedge myself:” A temper truly noble and eminently Christian,

“Who to a friend his faults can freely show,  
And gladly praise the merit of a foe.”

POPE.

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\* Gen. Col. Let. 175.



His meekness was produced and animated by *evangelical views*. To a friend he says; "Was there any real offence, it is not for a follower or a minister of Christ to resent. Our blessed Redeemer was meek under the most provoking indignities, meek under the vilest calumnies, and incessant contradiction of sinners, and made the kindest excuse for his disciples, though they neglected him in his bitter agony; meek he was, though mocked by Herod, and insulted by his scornful soldiers; meek, though they buffeted his sacred head, and spared not to spit in his amiable face: when condemned to death he was led as a lamb to the slaughter; though nailed to the cross, though rent with wounds and racked with pain, he never complained of the barbarous usage; though they hung him on an infamous tree amidst the most scandalous malefactors, and exposed him to the abhorrence of thousands of spectators, he possessed his soul in patience and resignation; though they reviled him in the extremity of his sorrows, and made wanton sport even with his dying pangs, yet he bore all, he forgave all, yea, he prayed for his inhuman murderers: 'Father, forgive them,' was his merciful supplication; 'for they know not what they do,'—his gracious apology! Who can meditate on this miracle of forgiving goodness, and foment indignation, or harbour resentment? May those wonderful words ever be sounding in our ears, and that lovely pattern ever shining before our eyes! May that most compassionate voice of our dear Lord have the same effect upon our ruffled spirits, as his commanding voice had upon the tempestuous sea. It is written in the prophet, 'The wolf shall dwell with the lamb;' the nations of the world shall learn war no more, angry passions shall be soothed into gentleness and love. Surely whenever this desirable change takes place, the example of our blessed Master, set home by the Divine Spirit, will be the instrument of producing the happy revolution."\*

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\* Letters Elegant and Evangelical.



## SECT. XI.

## HIS REGARD TO HIS RELATIONS.

**T**O his relations this good man showed all dutiful attention, particularly as to their best and eternal interests. To one of his brothers he writes a long and excellent letter, on his conduct during his apprenticeship. He seems particularly anxious he should be connected with a religious master. On this he says; “Desire your honoured mother and mine to have a great regard to your soul, and the things that make for its welfare, in putting you out. Let it be inquired, not only whether such a tradesman be a man of substance and credit, but whether he be also a man of religion and godliness? whether he be a lover of good people? a careful frequenter of the church? whether his children be well nurtured and educated in the fear of the Lord? whether family prayer be daily offered up in his house? whether he believes that the souls of his servants are committed to his trust, and that he will be answerable for the neglect of them at the judgment seat? It will be sadly hazardous to venture yourself under the roof of any person who is not furnished with these principles, or is a stranger to these practices.”\*

When at Dummer, he writes his sister, who had gone to London, in the following words:—“I hope London does not disagree with the health of your body, and I dare say it may be made serviceable to the health of your soul. There are precious opportunities of going to church, and worshipping the Divine Majesty every morning and evening, which I hope you do not slight, but embrace with all thankfulness, and prefer before every other engagement. If you were grievously sick, and were hard at death’s door, you would be glad to have recourse to any physician; but if you heard of one that could not possibly mistake your case,

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\* Gen. Col. Let. 6.



and would infallibly cure you, how eagerly would you fly to him ! Sister, believe me, our souls are sick of sin, sick of worldly mindedness, sick of pride, and sundry other disorders, which, if not speedily healed, will bring us down, not only to the grave, but to the torments of hell. Now at church you may find a sure and never-failing remedy for our spiritual disorders. God's grace is a sovereign remedy, and in his house it is to be obtained. There he, like a most bountiful and beneficent Prince, stands ready to dispense the help and assistance, the enlightening and purifying influences of his Spirit. Sure, then, we who have such urgent and immediate need of them, should not be backward to go, and with an humble earnestness seek them."\* To the same sister he afterwards writes :—" Will you accept of another letter from your loving brother, who loves your better part, and would fain be helpful to your immortal interests ? I think I wrote you when in London ; I know not what acceptance that letter found, but I can assure you it meant nothing but good, spiritual benefit, and everlasting advantage to you. I wish my dear sister would earnestly seek for God's grace, to draw off her affections from earthly delights, and fix them there, where real, substantial, and eternal joys are to be found, viz. on the blissful vision of God, and the fulness of joy that is in his presence for evermore."† To the same, on the occasion of his brother sending his father's family some wine, he writes ; " May we all drink of these living waters which Christ Jesus hath provided in the gospel, of which those who drink shall thirst no more ; but they shall be in them a well of water springing up to everlasting life. Pray, sister, let me know what these living waters mean ? I have no present to make you this Christmas, unless you will accept one from God's holy word. In the 9th chapter of Isaiah, it is foretold, that poor sinners should not only have good hope, but shall even rejoice before God with exceeding great joy ; such as the husbandman feels when he gathers in the harvest, and receives the reward of all his toil ; such as the soldier

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\* Gen. Col. Let. 8.

† Ibid. 10.



experiences when he has conquered the enemy, and is dividing the spoil. What shall be the source of their joy? Their worldly wealth? Alas! riches make to themselves wings, and flee away. Their carnal pleasures? These are always froth, and frequently gall; to be enamoured with these is death. Their own good works? These are a broken reed, a filthy rag, and shall cover us with confusion, or fill us with conceit. Whence, then, is this joy to flow? From Christ, wholly from Christ; he is the rich gift of God; he is the pearl of great price, the only consolation of sinners, and the supreme joy of his people; therefore the prophet adds, in the language of triumph, ‘To us a child is born, to us a Son is given; his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace.’ May the adorable Redeemer be all these to us! This circumstance is of the last importance. Then only is Christ our fountain of life, full of delights, when he is all, does all this to us, even to us.”\*

To the same, or another sister, he writes, May 27, 1750:—  
 “The country is now in its perfection. Such pleasing and improving change has taken place, because, as the Psalmist expresses it, God has sent forth his Spirit and renewed the face of the earth. Such a refining change takes place in mankind when God is pleased to send his Holy Spirit into our heart. All our excellency is from the Divine Spirit dwelling in our heart, and working in us both to will and do: without his aids we are nothing, we have nothing, we can do nothing. Is the God of heaven willing to give us this sanctifying Spirit? He is, indeed, he is: to obtain this gift for us, his own Son bled to death on the cross, that we may be made partakers of it. He intercedeth at the right hand of his Father, and he has given us a solemn promise, that if we ask, we shall receive it. See remember, and often plead in prayer, Luke xi. 13, ‘If ye then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Spirit to them that ask him.’”

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\* Gen. Col. Let. 102.



“April 1741. My poor father lies languishing in a most deplorable and distressed condition. His case is uncommon: His pains are racking and extremely acute. Physicians have done their utmost, and can contribute no relief. Art stands baffled, medicines confess their impotence, and the disorder, sharp and inveterate, triumphs over all human applications. This may ere long be our case. O that we may be so wise as to make preparation for the worst! If we remember our Creator in the days of our health, he will not forget us when trouble and anguish take hold of us. Forget us! No, but will make all our bed in our sickness; will soften our agonizing pillow; will wipe off the dying sweat; will speak peace to our soul, when horrible dread overwhelmeth it, and will provide us an eternal building, when this earthly tabernacle totters, and sinks, and tumbles into dust. That the God of all consolation may do all this for my poor father now, and for you in the time of need, is the earnest prayer of, J. H.”

To his mother he writes; “You need not doubt of being remembered in my supplications to the throne of grace. O that they were better! O that they proceeded from firmer faith, and were accompanied with greater fervour! Poor and weak as they are, they are often put up in behalf of my honoured parents, that the God and Father of our Lord Jesus may strengthen them with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; may give them a humble resignation to his blessed will, enable them to rejoice even in their tribulations, and make all things to work together for their good, their exceeding great and everlasting good.”\*—“I am glad to hear my sister holds well. God always mingles our cup of affliction with some sweetening drops; none but Christ, that dear and adorable Redeemer, none but Christ, had gall without any honey, and vengeance without any mercy. Blessed be his holy name, for enduring all kinds of misery, that we might want no manner of thing that is good.”†—“I hope this will find my father better. I heartily wish, and daily pray, that

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\* Gen. Col. Let. 100.

† Ibid.



the God of everlasting compassions may comfort him under his sorrows, may sanctify his afflictions, and restore him to his health, that he may recover more spiritual strength before he goes hence, and is no more seen. I sent my brother some books, and humbly beseech the Giver of every good gift to accompany them with his heavenly blessing, for what he blesses will be blessed indeed.”\*

Mr. Hervey was particularly happy in observing the serious turn of mind evinced by his sister, who lived with him. On this he writes an intimate friend; “My sister hath of late grown considerably in grace. She delights in the word of God, loves the people of God, and is never better pleased than when she is talking of God, and Jesus Christ, whom he hath sent.” Of his brother at London he says to the same friend, “I am glad my brother hath so good a taste, and knows what is the best feast; may he evermore delight in such entertainment, where Christ and his glories, Christ and his merits, Christ and his grace, are the subject of the discourse, and chief of the treat.”† As to his servants his commands to them were easy. He scarcely ever saw them, but he conversed with them about Christ; their spiritual interests lay near his heart. One of the last he had (still alive 1812) observes, “I never saw him without receiving some kind advice. He gave me my Bible, recommended me to read it: He also exhorted me to pray.”

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\* Gen. Col. Let. 109.

† Letter to Mr. Whitefield.—This worthy gentleman lived several years after Mr. Hervey, and sustained a most respectable character among the friends of religion.



## CHAP. VI.

## HIS DEPARTMENT UNDER HIS AFFLICTIONS.

WHILE in this valley of tears, Mr. Hervey met with reproach, disappointments, and other trials and temptations. Under an apprehension of the success of his writings, particularly Theron and Aspasio, his Socinian opponents violently reproached him, and gave out he had entirely changed his mind on these subjects, and fallen in with theirs. The uncommon weakness of his bodily constitution also, for many years, was the cause of much uneasiness and langour. His friend, Ryland, wishing him to take part in writing a religious periodical paper, Mr. Hervey writes him; "I wonder how you, who have heard my stammering voice, and seen my withered arm, could think of enlisting such a cripple in your service. If I was perfectly at leisure, I durst not undertake to furnish out any stated periodical composition for the public. The languor of my constitution is so great, and the failure of my spirits so frequent, that whatever I attempt of this kind, must be attempted, not at such an hour, or such a week, but whenever a lucid and lively interval returns." Under these he employed himself in reading the sacred oracles, in prayer, in resignation, and in a good hope of the glory to be revealed. Particularly, he made a believing improvement of Christ's satisfaction for his offences. This took away the sting of his tribulations. Attending to the great propitiation, he saw his sins forgiven, and his God reconciled; from whence he concluded, that his severest afflictions were only fatherly corrections, should not exceed his ability to bear, and should assuredly obtain a gracious issue. These trials and exercises, at different times, he describes in the following words:—"Though weak, even to contempt, the devil seems to rage against me. He hath stirred up some envenomed tongues to blacken and asperse my character in all places; nay, they



threaten, by a letter under their own hand, to expose me in the public papers as a villain; they spare not to talk of shooting me; and all this because, hearing no recommending account of their character, I refused them as my tenants, and to admit them to occupy my land. Such treatment I have not deserved from them, but deserve infinitely greater shame and infamy from the righteous God. Yet as Christ has borne infamy in my stead, surely confusion from God will not cover me, nor reproach from men hurt me. Pray that I may not be intimidated in my spirit, nor exasperated in my temper. I fear my own treacherous and naughty heart, more than their menaces."\* The Rector of Bideford, whose curate he was, used him very indiscreetly. To a friend, he says; "Truly his usage bids fair to awaken a sharp resentment; but I think it rather moves my pity; it grieves me to see one of his office act so mean, so equivocating, (I wish I could not say) so false and dishonest a part. My father and mother are amazed at his disingenuous and fraudulent tricks, though, for his credit's sake, I have not so much as mentioned to them the grand piece of injustice, that of receding from his promise, and withdrawing one-fifth of my stipulated allowance." He met, too, with sarcastical reflections, on account of his recommending Jenks on Submission to the Righteousness of God, and Marshall on Sanctification. "But," says he, "in spite of these, I must recommend them to every one; they are with me the two fundamental books; they teach vital religion."† The London reviewers having bestowed scurrilous treatment on his edition of Jenks' Meditations, he writes; "It will expose their own character, and lessen their own credit, not depreciate the works of that excellent man; therefore I assure you it gives me not the least concern."‡ When residing at London for almost two years on account of his health, he was informed two ministers, his near neighbours, had tried to alienate the affections of his Collingtree hearers. Upon this he writes his friend; "I am under no concern with regard to myself, I am only sorry for

\* Letter to Mr. Ryland.

† Gen. Col. Let. 130.

‡ Ibid. 175.



the people's sake, that they should squander away their ministerial labours to so poor a purpose. Let them be more incessant in warning every man, that they may present every man perfect in Christ Jesus. Thus let them seek to win their affections, and I do rejoice, yea, and will rejoice, in their success. Well, should neighbours undermine us, and friends forsake us, the adorable and all-condescending God is faithful; he changeth not, his word of grace endureth for ever, he loves his people with an everlasting love."\* He, along with a friend, being injured by the tongue of calumny, he writes him; "Be under no concern about the report you mention; it gives me not one moment's uneasiness. We have acted, I trust, as faithful stewards of our Master in heaven; and if he approves, how very insignificant is the censure of men! And what, O what is a little misrepresentation, or a few lashes from talking tongues, compared with these cruel mockings, which our divine and dying Redeemer bore!"†—"The world is all disappointment; either our most favourite schemes are defeated, or if they succeed, frustrate our expectations. Of the former I had lately a proof, the latter has been the experience of my whole life. Amidst such uncertainty and emptiness in created things, what a happiness is it to have a divine all-sufficient Redeemer! He is a sure foundation of repose. He is an inexhaustible spring of consolation. In him there is merit, and goodness, and power, enough to make our cup run over with an exceeding abundance of peace and joy to all eternity."‡ Among his other trials, the carelessness of some of his near relations about the one thing needful, gave him much uneasiness. They did not at all relish the doctrines he so cordially believed, and diligently taught. They were indifferent, if not hostile, to his fervent piety; it was with reluctance they attended his family-devotions, and even occasionally turned them into ridicule. He had, however, the happiness to see a work of grace begun in several of them ere he died.

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\* Gen. Col.

† Ibid. Let. 66.

‡ Letters to Lady F. Shirley, Let. 35.



In the days of his first religion, a strong bias toward the law, as a covenant of works, influenced his mind. In this situation, while he dishonoured the grace and atonement of Jesus, he was brought into deep waters, and groaned under a spirit of bondage. He durst not confidently believe on the name of the Son of God, because his sins were so many and enormous; and when the Lord hid his face, he suspected his love, and questioned his kindness and care.\* In this situation, his good friend Mr. Whitefield advised and directed him. He also afterwards expresses the distress of his mind, in the following words: "My sweet tranquillity is too like an April sun, very changeable and short-lived; the sweet calm is broken, and ruffling gusts of peevishness and uneasiness discompose the tenor of my mind. I must confess that I feel touches of envy, (O that I could mingle my tears with my ink as I write!) motions of pride, hankerings after unnecessary delight; that I too frequently am destitute of love to my brethren, of a compassionate long-suffering zeal for their welfare; and cannot perceive a spark of devotion kindled in my cold heart. For these things my soul is at some intervals disquieted within me; such sad experiences turn my peace into pain, destroy my gladness, and fill me with grief."† —"I am often distressed; misgiving thoughts, and anguish of mind, make me hang down my head like a bulrush. Through fear of death, and dread of eternal judgment, my joints are sometimes ready to smite one against another. But, O holy and most merciful Saviour! be thou my support; pour the oil of gladness into my inner man; give me the joy of thy salvation. The law condemns me, but do thou justify me; my own conscience writes bitter things against me, but do thou whisper to my soul, 'Be of good cheer, thy sins are forgiven thee.' The roaring lion often terrifies me, but, O thou good and faithful Shepherd! let thyself comfort me, let

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\* See this important point in doctrinal and practical divinity ably opened up in three Sermons, entitled, "The Legal Temper Explained, in its Nature and Tendency;" by Mr. Henderson, late minister, Dunbar.—*Evangelical Preacher*, Vol. III.

† Letter to Mr. Whitefield.



me know and feel I am thine, and then nothing shall pluck me out of thy hands."\* A respectable servant of Mr. Hervey observes; "She had seen him much distressed about his state. He said to her, Satan's buffetings are very painful to bear: he'll never leave off. She replied, O Sir! I wish I was in your state. He would answer, Britten, there is more hope for you than me."

The weight of his ministerial work lay heavy on him, being afraid he should be unfaithful. Under great distress of conscience, and harassed by violent temptations, he made his case known to an experienced friend, who said, "You do *not* pray." Surprised at this, he replied, "I pray, if such a thing be possible, too much, I can hardly tell how many times in the day. I bow my knee before God, almost to the omission of my other duties, and the neglect of my necessary studies."—"You mistake my meaning," said his friend, "I do not refer you to the ceremony of the knee, but to the devotion of the heart, which neglects not any business, but intermingles prayer with all; which in every place looks to the Lord, and on every occasion lifts up an indigent longing soul for the supply of his grace. This," added he (and spoke with great vehemence), "this is the prayer which all the devils in hell cannot withstand." Mr. Hervey profited by this advice. To an intimate correspondent he writes: "Methinks I could almost wish, that whatever *buffetings of Satan I feel*, you might be exposed to none of his fiery darts." He then expresses the advantages he reaped from them. "But it cannot, it must not be so; without them diligence would fold her arms, circumspection would close her eyes, and all our Christian graces lose their activity and vigour. To be immured always in a warm room, where no single breath of air could reach us, could not be conducive to the health of our bodies. To be free from trials, and exempt from *temptations*, would be as little beneficial to the state of the soul. At such seasons, and by such discipline, we are taught to know ourselves. Where, at such an hour of infirmity and prevailing corruption, where

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\* Gen. Col. Let. 19.



is our fancied righteousness? what figure does our own obedience make? Alas! it appears most worthless, and most despicably mean. Then, how comfortable to reflect, that miserably defective in ourselves, we are complete in our Divine Redeemer! When we see our own righteousness to be poor interrupted scraps of duty; to be, as the prophet speaks, no better than filthy rags; then how precious is Jesus Christ, in the character of the Lord our Righteousness! then how reviving is such a text of Scripture, ‘God hath made him to be sin for us, that we might be made the righteousness of God in him!’”\*

He used to remember the saying of an aged Christian; “These temptations, which drive us to prayer, and make us more attentive to the Scriptures, cannot ruin us, will never hurt us, nay, will turn in the issue to our great advantage.” —“A holy joy in the merits of our ever-blessed Redeemer, a calm resignation to the all-wise will of God, and a well-grounded hope of unutterable and immortal bliss in a better world,—these, these are more absolutely needful for a case like this (his friend being in affliction), and will do more toward relief, than all the drugs which nature can produce; and very sure I am, these noble anodynes are dispensed nowhere but in the Scriptures, are to be procured no otherwise than by prayer: other methods may stupify, but will not remove the pain, much less introduce permanent ease. I speak not this from mere speculation, or conjectural probability; I have myself experienced the efficacy of these expedients, for these desirable purposes; having been a sort of veteran in affliction, I have been under the necessity of applying these consolations, and have the utmost reason to bear witness there is none like them.”†—“The book which Mr. — saw in my study-window at Weston, was written by Mr. Bogatzky in the German language, and is entitled, ‘The Golden Treasury for the Children of God, containing select texts of the Bible, with practical observations.’ It is pretty well thumbed, for there is rarely a day that I do not make

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\* Letters to Lady F. Shirley, Let. 45.

† Gen. Col. Let. 86.



use of of it. and particularly when I am so languid, as to be incapable of attending to my usual studies.”\*—“ I beg Mr. Muir’s (of Cumnock)† pardon for not paying due honour to his last letter. It is my affliction and misfortune, that I cannot cultivate a correspondence with several valuable persons, at whose fire I might light my torch, and reap much benefit from their letters. I hope it will be imputed to want of health, which often incapacitates me for every employ, and always makes that which would be a trifle to others a toil to me.”‡—“ Perhaps it may be expedient for us to be visited with affliction; it may tend to wean our affections from a vale of tears, and raise and fix them where true joys are to be found: in those mansions which Christ is gone to prepare, in those alone, complete happiness and consummate righteousness dwell. Every languor that oppresses us, every pain that chastises us, is a friendly monitor; it tells us we are strangers and pilgrims below; it bids us look upon the heavenly habitations as our home, and never think ourselves thoroughly happy, till we are absent from the body, and present with the Lord. May the disorders which I daily feel, have this desirable effect on my heart.”§—“ Since the heat of the season is abated (October 11, 1747,) my constitution is not so extremely languid; but the springs of nature are too far relaxed to be ever wound up in this present state. However, it is a great satisfaction to consider that God, the infinitely gracious God, orders all things in heaven and on earth; our lives are in his hand, and with him are the issues of death: he knows, with the utmost exactness, what length of years, and what circumstances of condition, are most proper for every individual mortal. He, perhaps, may foresee some strong temptation threatening, or some sore calamity impending; and if that Almighty Husbandman is pleased to remove into a secure shelter some tender and

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\* Gen. Col. Let. 145.

† A most pious, lively, evangelical Scottish Minister, first at Old Cumnock, Ayrshire, and afterwards in the High Church of Paisley. He published, *Essay on Christ’s Cross and Crown*, to which are annexed, several Sermons; also, the substance of several Sermons on the parable of the Sower and of the Tares.

‡ Letter to Mr. Hog.

§ Letters to Lady F. Shirley, Let. 56.



sickly plant, before the storm falls, shall we repine at this procedure? Shall we not rather bless his wise, his compassionate disposals? and say, with the resigned monarch, ‘Good is the word, good is the will of the Lord concerning us.’”—“Though the days are come upon me, in which I have reason to say of worldly things, I have no pleasure in them; yet I find a secret satisfaction, that to you, and others of my candid acquaintance, I may be permitted, even when dead, to speak in my little treatises.”\*

To his good friend, the Rev. Moses Brown, he, under his weakness, writes; “I thank you for remembering me before the throne of grace. Let your prayers be for my cheerful resignation to the divine good pleasure, and for clear manifestations to me of Jesus Christ. My life has been long a burden to myself, and is now become unprofitable to others. Your intention to visit me is kind; but I am not fit for company, unable either to carry on or relish conversation; best when alone.”† To the same worthy person he writes; “If I have not been punctual in answering your letter, ascribe it to the usual, which is, indeed, the true cause; I mean a failure of strength and languor of spirits, which both disincline and disqualify me for every thing. The winter has made me a prisoner: I have not been any farther than the church these two months. May you, and all the ministers of the blessed Jesus, be anointed with the Holy Ghost and with power. May you, in imitation of our Divine Master, go about doing much spiritual good, and shedding abroad the savour of his most precious name. O that I had strength! I would then pray earnestly that I might go and do likewise.”‡—“I write as a poor prisoner, who lately expected to have the sentence of death executed. May I never forget how much I shall want an assured faith in the all-glorious Redeemer when the awful change approaches. The faithfulness, the goodness, the unsearchable riches of Christ, apprehended by a sweetly-assured, soul-reviving faith—these are our sovereign support under all troubles, and our most effectual preservative from

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\* Gen. Col. Let. 25.

† Ibid. 194.

‡ Ibid. 62.



all temptations: We believe, blessed Jesus! help our unbelief."—"You may have heard of my late dangerous sickness. Indeed, I was sick nigh unto death. Little did I think of writing to my friends, or of being written to any more in the land of the living. O that I may devote the life that has been prolonged, devote it wholly, to the God of my health and my salvation."\*—"If my health be inquired after, it is irreparably decayed, my constitution is more and more enervated; indeed, I am become like a broken vessel; my spirits at so low an ebb, and animal nature so relaxed, as sorely tempt me to envy others, and to be discontented with the Divine disposals. Will you sometimes beseech the Father of everlasting compassions to remove from me these afflictive evils, and not to forsake a poor sinner when his strength faileth; but though my flesh and my heart fail, my flesh under incurable languors, and my heart through manifold corruptions, yet the blessed Jesus may be the strength of my heart, and my portion for ever."†—"I can give no agreeable account of my health, as you will easily conjecture, when I wish that your's may be the very reverse of mine. However, I desire to bless God, that I am not racked with pain, that I am in any sort enabled to preach and teach Jesus Christ, and that ere long this corruptible will put on incorruption, and this mortal shall put on immortality. Then shall be brought to pass the saying which is written, 'They that wait on the Lord shall renew their strength; they shall mount up with wings as eagles: they shall run and not weary, and walk and not faint.'‡—"This is designedly short, to correspond with my weak state of health, for I am confined, though, blessed be God, not in durance vile. I preached on Sabbath, and, I believe, I renewed my cold, so that this morning I have lost my voice; but I thank the divine Providence, I have a hand to write a word of Christ, though my tongue is disabled for speaking of the pleasing subject. What a dying life is mine! Every blast pierces me, and every cold crushes me. Blessed, for ever blessed, be God through Christ, for a

\* Gen. Col.

† Letter to Mr. Whitefield.

‡ Gen. Col.



better life and a happier state in the heavens, where we shall be languid no more, afflicted no more, and (O delightful consideration!) ungrateful to the dying Jesus no more, sin against the amiable God-man no more."\*—"My frequent infirmities are a chain which confine me to the spot where I am settled. When you cast your eyes upon an aged tree, say, Here is a picture of Hervey; where the one and the other is fixed, there they both must continue, only with this difference, that the latter hopes ere long to be transplanted into the courts of the living God; then may he be seen 'to revive as the corn, and grow as the vine;' then 'his leaf shall not fade, and whatsoever he doth shall prosper.'"†

At another time he writes; "I had a very restless night, tore almost to pieces by my cough. Strange! that these flimsy vessels will bear such violent strainings, that none of them will burst, and let the battered soul slip away to her eternal rest in Christ."‡—"I am this day a prisoner in my chamber, and write in much pain. Blessed be God for that world where all tears will be wiped away from our eyes, and there will be no more pain! and blessed be God for a Saviour, who is the way to these happy mansions, and the door of admission into them. O that every thing may lead my dear friend and me more and more to Christ Jesus! in him alone peace, and rest, and true joy, are to be found."§—"I wish I could gratify your benevolent temper in giving a comfortable account of my health; but nothing administered for its succour and restoration succeed. I hope to meet you ere long amidst the innumerable company of angels, and no more complain, 'My head, my head!' no more say, I am sick."||—"The grasshopper is a burden to me, every blast blows me down, or my continual indisposition and inconceivable languors pierce through me. I now hang a swelled face over my paper, occasioned only by taking the air yesterday in my chair, and finding a sharper atmosphere than for many weeks I had been accustomed to. Pray for me, dear Sir,

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\* Letters to Lady F. Shirley, Let. 48.

‡ Gen. Col. Let. 181.

§ Ibid. 117.

† Ibid. 62.

|| Ibid. 184.



that, established in Christ, and strong in his faith, I may be looking for, and hastening to the day of God, when this poor, enervated, crazy body, will (to the everlasting praise of free grace) be made like unto Christ's glorious body."\*—"Pray have you got Dr. Armstrong's poem on health? I should like to peep upon it by way of amusement; for as to the blessing it celebrates, I expect it not till this vile body is made like unto Christ's glorious body. Blessed be God for this delightful hope! may it every day be brighter in you, and brighter in your's, J. H."—"Your kind inquiries after my health, I wish I could answer in such a manner as might give pleasure to your benevolent heart; but I am not yet able to preach, and have not been in church for three months. Well, there is a time when we shall serve our gracious God without weariness, and without intermission, day and night for ever and ever. On that happy period may our eye and expectation be fixed! That happy state may we look upon as our own, freely given to us of God, in consideration of his dear Son's inconceivably precious propitiation."† From his own experience he adds; "This is the powerful means of enlivening our dull, and of elevating our earthly minds. The natural tendency of such hope is to refine the temper and exalt the soul; somewhat like the continual influx of pure transparent water from the spring-head, after the river has been swollen, discoloured, and defiled by long and heavy rains."—"Your letter found me, though recovered from my fever, extremely weak; my feet can hardly support my body, and my hands but feebly hold the pen. I hope our Wonderful Counselor will, by these disorders, teach me to prize more highly that inheritance which is incorruptible, undefiled, and never fades. *Undefiled*, I suppose, means, has nothing to cloud its lustre, or embitter its sweets; has health without sickness, and expectation without disappointment, where holiness shall neither feel corruption, nor fear temptation; and happiness shall know neither measure, decline, nor end."‡ In his experience he found, that—

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\* Gen. Col. Let. 142.

† Letters to Lady F. Shirley, Let. 115.

‡ Ibid. 88.



" 'Tis *immortality*,—'tis that alone,  
Amidst life's pains, abasements, emptiness,  
The soul can comfort, elevate, and fill."

YOUNG.

Having received from the Rev. Mr. Pearsall some MSS. to review, he writes him; "I wish they had fallen into abler hands, for mine, weak, always weak by nature, are now enervated to the last degree by sickness. For several hours, I have been unable to take up my pen; and could only endeavour, by resting myself in some easy posture, to sustain a being, whose strength is become labour and sorrow. O that I may become strong in faith! in this manner, at least, giving glory to God, and receiving comfort to my own soul. May this blessing be your portion also! with the advantage of health, which will heighten its relish to yourself, and render it extensively beneficial to others."\*—"July 2, 1751. This is, with me, the trying season of the year, and my animal nature is all relaxation. O that I may be strong in faith! that precious faith, that where sin hath abounded, grace will much more abound."

During his long weakness, he transmits to a friend the following extract of a letter from a young Christian labouring under an incurable distemper:—"I am more happy at this time than tongue can express. Never did I feel so much of the love of Christ 'shed abroad in my heart' as now; he has given me full assurance that he has, out of love to my soul, cast all my sins behind his back, Isa. xxxviii. 17. And O why need I fear death, when the sting is taken away? No; though I am a sinner, yet I have an Advocate with the Father; and though, while I continue in this vile body, I fear I shall too often grieve him, yet is his love still the same, which makes me abhor myself, that ever I should sin against so kind, so compassionate a Saviour."—"This (says Mr. Hervey) has no great authority to dignify it, no flowers of eloquence to recommend it,—nothing but the transparent sincerity and the native sublimity of its piety. It breathes, however, the very spirit which I long to attain."†—"You

\* Hervey's Letter, Gospel Magazine, Vol. IV.

† Gen. Col. 167.



do not know, you cannot conceive, it is impossible for me to express, what sorrow attends such incessant languor of constitution and failure of spirits: devotion is deadened, peace is discomposed, the poor soul is rendered tender and sensible to every cross accident, as the inflamed or ulcerated flesh suffers even by the slightest touch. O for faith, a strong, long-suffering, unconquerable faith, to live upon the fulness and riches of Christ, when there is nothing but penury and desolation in self!"\*—"The Lord has lately visited me with a dangerous fever, which confined me to my room many days, and excluded me from the pulpit several Sundays. I am still extremely weak in body. Pray that I may be strong in the faith of our Lord Jesus Christ, in his most precious and everlasting righteousness."†—"My health is rather worse than better; any thing that comes unexpected alarms me, any thing that goes cross vexes me. Pray for me, that our compassionate Lord would give me in his good time an abundant entrance into a better world, for I am weary of this; yet I would humbly adore and bless God for the righteousness of my Saviour, and that eternal redemption which he has obtained for sinners. Amidst the greatest infirmities of body and soul, this is a rock; here is safety, from hence flows comfort."‡—"The medicine you prescribed is pleasing to the stomach, and cheering to the spirits; but I am still surprisingly weak and languid. O that I may be strong in faith, stedfast in hope, and rooted in charity!"§

During his weakness, his friend Dr. Stonehouse intimating he designed to bring some polite company to hear him at Weston church, he wishes to avoid this compliment, and writes; "I beg, I entreat you, if you value the honour of the gospel, that you will dissuade those polite persons from coming to hear me to-morrow. My spirits sink more and more; I am visited with some returns of my hacking cough; perhaps I shall not be able to speak at all. Such disagreeable circumstances will only expose me, and create in them

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\* Let. 12, in Ryland's Col.

† Let. 28, in Ryland's Col.

‡ Letter to Cudworth.

§ Let. to Lady F. Shirley, Let. 114.



very unpleasant ideas of what I shall deliver. My imagination is gone; I am sensible my sermons are flat, and my voice spiritless; why, therefore, should you bring persons of taste to see the nakedness of the land? The poor country-people love me tenderly, and therefore bear with my infirmities, else I should no longer attempt to preach even before them. I am now unfit to appear in the pulpit.\*—"I have little ability to read; my chief reading all the preceding winter (June 1757) has been confined to some choice portions of Scripture; and as to writing, invention stagnates, and my hand is enervated. I fear I shall not be enabled to conduct Theron in the paths of holiness, and transmit Aspasio to the realms of glory."† During this weakness for public service, he was encouraged by his good friend Mr. Whitefield; says he, "Fear not your weak body; we are immortal till our work be done. My continual vomitings almost kill me, and yet the pulpit is my cure. I speak this to encourage you."

He enlarges in narrating his experience under some seasons of bodily weakness and distress. The first was in 1747, when he was visited with such a severe illness, as to apprehend nothing but death was before him. On this occasion he writes; "My health is continually upon the decline, and the springs of life are all relaxing; medicine is baffled. Dr. Stonehouse, who is a dear friend to his patient, and a lover of the Lord Jesus, pities, but cannot succour. With this blessing, however, together with a multitude of others, the Divine goodness vouchsafes to gild the gloom of decaying nature, that I am racked with no pain, and enjoy the free undisturbed use of my reason. Now I apprehend myself near the close of life, and stand as it were upon the brink of the grave, with eternity full in my view. Perhaps you will be willing to know my sentiments of things; in this awful situation, at such a juncture, the mind is most unprejudiced, and the judgment not so liable to be dazzled by the glitter of worldly objects. I have read of a person, who was often

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\* Gen. Col. Let. 101.

† Referring to his design of another volume, on Gospel-Holiness.—Letter to Mr. Hog.



retired and on his knees, was remarkable for his frequency and fervency in devotion; being asked the reason of this so singular behaviour, he replied, 'Because I know I must die.' I assure you I feel the weight of this answer, I see the wisdom of this procedure, and, was my span to be lengthened, would endeavour always to remember the one, and daily to imitate the other. I think also, we fail in our duty, and thwart our comfort, by studying God's holy word no more. Was I to renew my studies, I would resign the delights of modern wit and eloquence, and devote my attention to the Scriptures of truth; I would sit with much assiduity at my Divine Master's feet, and desire to know nothing but Christ, and him crucified. This is wisdom, whose fruits are peace in life, consolation in death, and everlasting salvation after death. This I would seek, this I would explore, through the spacious and delightful fields of the Old and New Testaments. In short, I would adopt the resolutions of the apostles, give myself unto prayer, and to the word. With regard to my public ministry, my chief aim should be to beget in my people's minds a deep sense of their depraved, guilty, undone condition, and a clear believing conviction of the all-sufficiency of Christ, by his blood, his righteousness, his intercession, and his Spirit, to save them to the uttermost. I would always observe to labour for them in my closet as well as in the pulpit, and wrestle in secret supplications, as well as exert myself in public preaching, for their spiritual and eternal welfare; for unless God take this work into his own hand, what mortal is sufficient for it? Now, perhaps, if you sat at my right hand, you would ask what is my hope with regard to my future and immortal state. Truly my hope, my whole hope, is even in the Lord Redeemer. Should the king of terrors threaten, I flee to the wounds of the slaughtered Lamb, as the trembling dove to the cliffs of the rock. Should Satan accuse, I plead the Surety of the covenant, who took my guilt upon himself, and bare my sins in his own body on the accursed tree, on purpose that all the nations of the earth might be blessed. Should hell open its jaws, I look up to that gracious Being who says, 'Deliver from going down to the pit, for I have



found a ransom.' Should it be said, No unclean thing can enter heaven; my answer is, 'The blood of Jesus his Son cleanseth us from all sin. Though my sins be as scarlet, they shall be white as snow.' Should it be added, None can sit down at the marriage-supper of the Lamb without a wedding-garment; and your righteousnesses, what are they before the pure law and piercing eye of God, but filthy rags? These I renounce, and seek to be found in the Lord my righteousness. It is written in the word that shall judge the world at the last day, 'By his obedience shall many be made righteous;' so that Jesus, the dear and adorable Jesus, is all my trust; his merits are my staff, when I pass through the valley of the shadow of death; his merits are my anchor, when I launch into the boundless ocean of eternity. If the God of glory pleases to take notice of any of my mean endeavours to honour his holy name, it will be infinite condescension and grace; but his Son, his righteousness and his sufferings, is all my hope and salvation."\*

In 1748 he says; "My health is extremely languid. My kind relations and friends try every expedient, wishing to prop a sinking constitution; but they pour water into a sieve, or (as the Scripture most elegantly expresses an unsuccessful attempt), 'They labour in the fire.' Nevertheless, I humbly bless God, my mind is generally resigned and serene. I rely on the blood of the everlasting covenant; I take shame to myself for my innumerable transgressions and great unprofitableness; but I make my boast of the crucified Saviour, who poured out his soul for transgressors, who died the just for the unjust, that he might bring us unto God. Trusting in the merit of that all-atoning sacrifice, I have no apprehensions of suffering eternal vengeance, and therefore need fear no other evil. O think upon the great, the gracious, the dear Redeemer; study the dignity of his person, the efficacy of his death, and the unsearchable riches of his grace. An interest in his righteousness diffuses, even through the gloom of affliction, the calmly pleasant sunshine of hope; and

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\* Gen. Col. Let. 40.



death, gilded by his propitious smile, even death itself looks gay.\*

In December 1750 he writes; "Should you ask after my health, there is an exact description of it in 2 Sam. xiv. 14; 'As water spilt on the ground, which cannot be gathered up again.' But blessed, for ever blessed be the superabundant goodness of God, though I languish, I languish amidst comfortable views, and though I die, my all-sufficient Redeemer liveth. He liveth to make intercession for me, and to plead his great atonement in my behalf. He liveth to support me under all my tribulations, and to receive me into his compassionate arms, when my place on earth shall know me no more. From what I write, I hope you will not suspect that I am vapourish. I thank the God and Father of our Lord Jesus my heart is cheerful, notwithstanding my body is so extremely drooping. Though very unprofitable and greatly guilty, I have a Redeemer who is mighty to save, and who casts out none that come to him. I must not therefore despond, having so inconceivable a price paid for my redemption. It will be a dishonour to the exalted Jesus, if I doubt the sufficiency of his dying merits and immaculate righteousness. 'Who shall lay any thing to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God; who also maketh intercession for us.' This is the frequent whisper of my tongue; O that it may be the invariable language of my soul! Possibly a more trying hour may come before my warfare is entirely accomplished; but faithful is he that has promised, 'I will never leave thee, nor forsake thee.' No, not in the hour of death, nor in the day of judgment; in none of the vicissitudes of time, nor through all the revolutions of eternity."

In 1751 he was again attacked, as was thought, by the messenger of eternity. Of this he writes to an honoured correspondent in the following words:—"I have been extremely ill, hovering upon the brink of eternity. The doctor was

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\* Letters Elegant and Interesting, p. 299.



twice sent for by a special messenger, from an apprehension that my dissolution was approaching. You will probably be desirous to know how my mind was affected in such circumstances of peril and pain. The pain too often disturbed my advertence to the gracious God, and interrupted my application to his Almighty Majesty. Ah! how unwise is it, or rather, how desperately hazardous, to defer the great work of reconciliation with our Creator to a languishing and dying bed! when the anguish is frequently so strong, that it quite shatters the thought, and renders incapable of attending to any thing but the load of affliction. With regard to death, I humbly bless the divine goodness I was under no terrifying apprehensions; it was desirable rather than dreadful, the thing that I longed for, rather than deprecated. A believing contemplation of God's rich mercy, of Christ's unspeakably glorious atonement, enabled me to say with the apostle, 'O death! where is thy sting? O grave! where is thy victory?' How great, then, is the efficacy, and how precious should be the interests, of that holy religion, which could support the weakest of creatures, when all earthly succours failed, and could give courage to the most obnoxious of sinners, even when summoned to his final trial! O let us daily get a clearer knowledge of the all-sufficient Redeemer, a firmer establishment in his merits, and a growing conformity to his image! It is Christ that unstings death; it is the glorious Captain of our salvation that emboldens us to triumph over the last enemy. Old Simeon, having the child Jesus in the arms of his flesh, and the promised Messiah in the arms of his faith, can go down to the chambers of the grave with a peaceful tranquillity.\* On the same occasion he writes to another correspondent: "It is a most reviving and delightful truth, that Christ has suffered in our stead, and bare our sins in his own body on the tree. When I was lately on the verge of eternity, and just going to launch into the invisible world, I could find consolation in nothing but in this precious, precious faith. If all my iniquities were

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\* Letters to Lady F. Shirley, Let. 40.



laid on the beloved Son, they will never be laid to my charge in the day of judgment; if the blessed Jesus made satisfaction for my transgressions, the righteous God will never demand two payments for one debt. What an anchor for the soul is such a belief! how sure and stedfast! May it be our solace in life, and our security in death!"\* Afterward he says; "It becomes a person in my declining state to be peculiarly intent upon encountering that enemy who is sure to overcome, and never allows quarter; yet by the word of my testimony, and the blood of the Lamb, I hope to triumph even when I fall, and to be more than a conqueror through Jehovah my righteousness."†

Under his long weakness he was much pleased with reading Zimmerman's comment on Luther's Hymn concerning the excellency of the knowledge of Christ. At Mr. Hervey's desire, his friend Moses Brown translated it. Among others, the following lines peculiarly pleased him:—

"The faster hold my faith on Jesus takes,  
His brighter glory on my spirit breaks.  
If, then, to heaven I lift my votive hands,  
Love's strongest flame my raptur'd soul expands.  
Thee, Lord, she loves, and would with zeal forego  
A thousand worlds, love dear as thine to know.  
Loose from hard bonds, my God! a mind  
In chains too fast, too strait confin'd,  
I'm healed! set free! from sin made pure!  
Thy blood, my Christ, has wrought the cure.  
I feel a pow'r my will controul!  
Quench thy long drought, my thirsty soul!  
The living fountain now I've found,  
Diffusing balmy streams around."

In summer 1757, some of his friends in Scotland proposed he should take a journey to that country, for the benefit of his health. Mr. Hervey writes Mr. Hog of Edinburgh, on that occasion, in the following words:—"Was my constitution able to bear it, nothing would be more agreeable to me than travelling. To see the wonders of creation, and contemplate the glories of my Divine MASTER, displayed in

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\* Gen. Col. Let. 96.

† Preface to Theron and Aspasio.



the works of his hand; this would yield to my taste a most exquisite delight; and I must confess, that sometimes I can hardly (such is the depravity of my nature) forbear repining at my state, which renders what would be highly delightful absolutely impracticable. O that I may see the King of heaven in his beauty! see him in his dyed garments, in his vesture dipped in blood, and all his mediatorial perfections; see him as loving me, giving himself for me, and obtaining eternal redemption for me! This will compensate, more than compensate, the loss of every other magnificent or amiable spectacle."

In January 1758, he writes; "My late illness has brought me so very low, and rendered me so extremely weak, that my hand is scarce able to execute the dictates of my heart. I do not go out of my room till dinner-time, and then it is rather to see my relations eat than to take refreshment myself. Amidst all the languors of decaying nature, this is the most sovereign support—free justification through *Jesus Christ*; a comfortable persuasion that he has removed our sins from us, as far as the east is from the west; that he has cast them all into the deeps of the sea, and will present us to himself, not having spot or wrinkle, or any such thing."\*

A few months ere he died, he writes a friend; "Your prayers are blessings I greatly need and greatly beg. Blessed be God for inclining the hearts of so many believers to remember my unworthy name at the throne of grace. I hope you will go on to implore the God and Father of our Lord Jesus Christ in my behalf, as the time of departure approaches. I am just languishing. My excellent friend, a skilful physician, and a sincere lover of Christ, has passed sentence of death on me. He declares all the medicines in the world cannot restore my decayed constitution. I now look for no other remedy than the blood of Christ and the Spirit of God. I would long for no other blessing, but a thankful resignation to his all-gracious will, and cheerful faith in our Saviour's merit."

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\* Letters to Lady F. Shirley, Let. 113.



On the whole, the faith of his darling theme, the righteousness of Jesus, as it purified and made him holy, so it solaced his soul under his various trials; believing that God wounded his dear Son with the sword of an enemy and avenger, and therefore must chastise us *with the rod of a father*; that if *he sinned actually*, he had an advocate with the Father, Jesus Christ the righteous, who is *the propitiation for our sins*. When tempted of Satan, he was assured he had a sanctuary in the Son of God, who was manifested to destroy the works of the devil. When the law in his members carried him captive to the law of sin and death, he found relief in Jesus, who honoured the law by his obedience and death, and so hath removed the strength of sin, and disarmed death of all that is hostile. When his conscience condemned him with tormenting rigour, he appropriated the blood of sprinkling, which is precious in God's sight, and fully pacifies his deputy. When judgment appeared terrible and solemn, he took hold of the skirt of that blessed Jesus, who justifies the ungodly, and will be our final Judge. In this believing appropriation, he would say, "Why should I be cast down and disquieted, by feeling the transgression which Immanuel hath finished, the sin he hath ended, and the iniquity for which he hath made reconciliation? Why afraid of the law he hath magnified, of the divine justice he hath satisfied, and of an offended Deity he hath reconciled? Why be dismayed at Satan he hath conquered, at death which he has destroyed, or at the grave which he hath sanctified? The blood of Immanuel, revealed to me a guilty sinner, is all my salvation and all my desire."

While, from the above, it is evident he enjoyed the presence and comforts of his God in his affliction, we know his religious friends also sympathised with him. "Your present circumstances" (writes Mr. Whitefield) "almost distress me; but, my dear friend, though your body is weak and confined at home, your pen hath been active, and your works walk abroad: I hear of them from all quarters: God hath blessed, and will bless them. Let that comfort you. Fear not my dear, dear man; let faith and patience hold out a little longer, and then the struggle shall be over. Yet a



little while, and you shall join with that sweet singer Dr. Watts, who, whilst on earth, dragged a crazy load along, as well as you, for many years. This morning we have been remembering our blessed Redeemer's death, and I was enabled to pray earnestly for my dear Mr. Hervey.\* The late excellent Lady Huntingdon† also paid him great respect in his weakness, and invited him to Bristol for the benefit of the hot wells, and to Ashby place where she resided. In his spiritual conflicts, he also enjoyed sympathy from his Christian friends. Says one of them; "Satan has indeed desired to have you, that he may sift you as wheat, but Christ, a sympathizing compassionate High-priest, prays for you, and your faith shall not fail. Look up, my dear Mr. Hervey; you shall find grace to help in time of need. Load me as much as you will with all your grievances, and I will lay them before Him, who came to heal our infirmities."‡

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\* Whitefield's Letters.

† A lady of quality, who will be had in everlasting remembrance, for her eminent personal religion, and for the deep interest she took in the honour of Christ and salvation of souls.

‡ Whitefield's Letters.



## CHAP. VII.

## HIS LAST SICKNESS AND DYING SAYINGS.

As Mr. Hervey's weakness increased, he evinced the same happy and devotional spirit. He seems to have been blessed, after he knew the grace of God, with a solid sensible assurance of his interest in Jesus; and when the days drew near that he must die, he (to use his own words in the case of others)\* "displayed true fortitude, rational tranquillity, and well-grounded hope, built upon the divine promises, supported by the Divine Spirit, rendered stedfast and immoveable by a divine propitiation and righteousness. He found that the comforts of religion softened the bed of sickness, and soothed the agonies of dissolution. Though sensible he was bidding a final adieu to time, and just launching out to the abyss of eternity, his God sustained him in the greatest extremity: he overcame the last enemy by the blood of the Lamb. His discourses savoured of heaven, and his hopes were full of immortality." It is to be hoped, on this occasion, that none who has the least seriousness, or feels any concern for his true happiness, can forbear crying out, "Let me die the death of the righteous, and let my last end be like his."

Mr. Hervey might say with his friend Dr. Watts,—

" Had but the prison walls been strong  
And firm, without a flaw,  
In darkness, I had dwelt too long,  
And less of glory saw.  
But now the everlasting hills  
Through every chink appear;  
And something of the joy she feels  
While she's a pris'ner here.  
The shines of heaven rush sweetly in  
At all the gaping flaws;  
Visions of endless bliss are seen,  
And native air she draws."

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\* Preface to Burnham's Pious Memoirs.



In his death, and to his last moments, he particularly bare witness of a hope and confidence of eternal life, built on the manifestation of the love of God, in giving his Son for, and to the most guilty sinner. This he had abundantly testified in his valuable writings, in his daily conversation, in his disinterested fellowship, and sincere friendship for the truth's sake; and in the last and trying season, he afforded an eminent instance of the support which these doctrines (for which he so earnestly contended) could then impart. He was then consoled, not by reflections on his own qualifications and commendable actions, which indeed were many and eminent, but entirely by faith in Jehovah his righteousness, and salvation granted to him in the word of grace. He saw nothing in himself to recommend him to his gracious Redeemer, whether duties, endeavours, or attainments. On the contrary, his soul would have been overwhelmed within him, if he had not had a free Saviour, and free salvation to lay hold upon, as the gift of God to him as a sinful creature. The powerful, lively, effectual application of divine grace to his soul, by the declarations of the gospel, were the ground of his comfort and hope. His death-bed peace was not that of a righteous or innocent man, but of a redeemed sinner; of one who saw himself to be guilty, condemned, and vile beyond all expression, but believed himself complete in Christ.

“ The chamber where this good man met his fate,  
Was privileg'd beyond the common walk of virtuous life,  
Quite on the verge of heaven.”——

During his last illness, a pious gentleman from Glasgow, concerned in the publication of Ralph Erskine's Works, in folio, waited upon Mr. Hervey for a recommendation of them. He was not able to write, but dictated one to the gentleman. Having asked what the intended edition would cost, it was answered, two guineas. Mr. Hervey, pointing to the Gospel Sonnets, which lay on his table, and had been much blessed to him during his weakness, replied, “ There is a production of Mr. Erskine, I value more than two guineas.” In time of conversation, a clergyman came in: the good man, labour-



ing for breath, addressed him, "Well, Mr. ———, have you been to visit the sick woman?" "Yes, Sir." "Did you pray with her?" "Yes, Sir, I read prayers." "Was no other person present?" "Yes, the Dissenting minister came in, and conversed and prayed with her." "How did you like his prayers, and did he read them?" "Very much, Sir; he did not read his prayers, but I thought he used too great liberty with God in prayer." "I fear, I fear," replied Mr. Hervey, "he is better acquainted with the object of prayer than you are." \* A worthy merchant from Edinburgh also visited him about this time. He observed to his friends, when he came home, he never saw so much of heaven, as in the happy condition of Mr. Hervey in his distress, he appeared so spiritual, so cheerful, and so resigned.

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\* Mr. Hervey often wished for a judicious treatise on visiting the sick, in a neat pocket volume. He thought nothing would be more useful, especially to the clergy; and he thought, as he says, could his friend Mr. Samuel Walker, Truro, find time to do it, it would be well done. This excellent minister and friend of Mr. Hervey, was born at Exeter, 1714, lineally descended from the judicious and evangelical Bishop Hall. He acted as curate in different places, but was introduced to the curacy of the parish of Truro in 1746. It was not till some time after his settlement here, that the peculiar doctrines of the "gospel became his chief study, and the only ground of his hope. He was, however, esteemed for his outward decency and regularity of conduct, and for diligence in the public duties of his office. His happy change was occasioned by the conversation of some friends at Truro, which turned on the nature of justifying and saving faith, &c. Upon this he applied himself with diligence and fervent prayer to the study of the Scriptures. His great aim was to be a Christian, and to use his own phrase, a good Bible divine. His views of the gospel opened apace. The effect of the change of his views and heart soon appeared among his people, whom he now dealt with as lost sinners, and to whom he preached Christ and salvation by his blood: many came to him, crying what shall we do to be saved, and he was ready to give them his best advice. He set up several meetings for prayer and reading the Scriptures; a remarkable out-pouring of the Spirit of God was in the place. He was an instrument of bringing many from darkness to light; among his own, and also neighbouring flocks, his labours were most abundant. It pleased God to give much success to him, particularly in the case of three companies of General Anstruther's soldiers, who lay in the town. In April 1760 he preached his last, and a very solemn sermon it was, to his people. He in his weakness and languor manifested the power of religion, rejoicing in God his Saviour, and giving good advices to those who visited him. He spent his last days at Blackheath, in the house of the excellent Earl and Countess of Dartmouth. He died July 19, 1761, in the 48th year of his age. He published a volume of Sermons, called the Christian, and a volume of Tracts. Since his death, were published, his Lectures on the Church Catechism, 2 vols. and on Christ the Purifier. An interesting life by the Rev. Mr. Adams, his intimate friend, is prefixed to the above large work. To this excellent man Mr. Hervey often refers in his life.



During his long weakness, he had often reflected on that passage, "The end of all things is at hand." This to a worldly minded man casts a damp upon all his desirable things; but to a soul acquainted with Christ, and whose affections were set on things above, as Mr. Hervey's were, the thought was sweet and desirable. Having occasion to write of the death of the ancient patriarchs, he says, "Enos died, Seth died, &c. and (blessed be God for the privilege of death) so shall I. It helps much to carry us cheerfully through wrestlings and difficulties, through better and worse. We see the land of promise near; we shall quickly pass Jordon and be at home. There will be an end of the many vexations of this life, an end of sin, an end of temptations; nay, an end of prayer itself, to which will succeed new songs of endless praises." \*

His dying exercise at different times, we have expressed in the following words:—"Believe me, your letters are far from fatiguing me, even in my greatest weakness; they tell me of Jesus who was crucified, the only cordial for my drooping soul."† To his physician he writes; "I have just been reading Gerhard's 'Support under all Afflictions;' and a most excellent book it is. If your medicines have not the desired effect, I must seek relief from him. From him, do I say? from a fellow-mortal? O what are all the consolations that all the creatures in the universe can afford, in comparison of that grand consolation of our condescending Lord's, 'Ye are my friends,' John xv. 14. 'Come and inherit the kingdom prepared for you,' Matth. xxv. 24; 'where the inhabitant shall not say, I am sick,' Isa. xxxiii. 2; 'and where there shall be no more sorrow nor death, neither any more pain,' Rev. xxi. 4."‡—"I now spend almost my whole time in reading and praying over the Bible. Indeed, indeed, you cannot conceive how the springs of life in me are relaxed, and relaxing. 'What thou dost, do quickly,' is for me a proper admonition, as I am so apprehensive of my approaching dissolution. My dear friend, attend to the one thing needful."||

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\* Gen. Col. Let. 147.

† Ibid. 131.

‡ Ibid. 210.

|| Ibid. 206.



—“ I have no heart to take any medicines; all but Christ is to me unprofitable: blessed be God for pardon and salvation through his blood. Let me prescribe this for my dear friend.”\*—“ My cough is very troublesome, I can get little rest; but my never-failing remedy is the love of Christ.”† He then adds—

“ The Gospel bears my spirits up,  
A faithful and unchanging God.  
Lays the foundation of my hope,  
In oaths, in promises, in blood.”

WATTS.

As he had often conversed with his friends through life on the love of Christ, it still continued his favourite theme. Whenever a friend of Mr. Romaine's, who was much with him came into his room, he would begin to talk of the love of Christ and of the great things he had done for him, until his breath failed him. As soon as he had recovered himself a little, he would proceed upon the same sweet subject; so that he might have truly applied to himself the words of the prophet, “ My mouth shall be telling of thy righteousness and of thy salvation all the day long, for I know no end thereof.”† “ I am now reduced to a state of infant weakness, and given over by my physician. My grand consolation is to meditate on Christ, and I am hourly repeating these heart-reviving lines of Dr. Young, in his Fourth Night:—

“ This, only this, subdues the fear of death:  
And what is this? Survey the wondrous cure,  
And at each step let higher wonder rise!  
Pardon for infinite offence! and pardon  
Through means that speak its value infinite!  
A pardon bought with blood! with blood divine!  
With blood divine of Him I made my foe!  
Persisted to provoke! though woo'd and aw'd,  
Bless'd and chastis'd, a flagrant rebel still!  
A rebel 'midst the thunders of his throne!  
Nor I alone, a rebel universe!  
My species up in arms! not one exempt!  
Yet for the foulest of the foul he died;  
Most joy'd for the redeem'd from deepest guilt,  
As if our race were held of highest rank,  
And Godhead dearer, as more kind to man!”

\* Gen. Col. Let. 195.

† Ibid. 209.

‡ Romaine's Funeral Sermon for Hervey.



These amazing comfortable lines, I dare say, you will treasure up in your heart, and when you think of them, will think of and pray for me, that I may not disgrace my ministry, or dishonour the gospel of my Master, in my last moments, by unbelief, base, provoking unbelief.\* The following passage on this subject was one of his favourite Scriptures, Rev. vii. 14, 15, "These are they who came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb, therefore are they before the throne of God, and serve him day and night in his temple." From this, he says, he hoped to derive consolation in his dying hours, and his expectation was not disappointed.

The *atonement of Jesus* was his darling theme, after he knew the grace of God in truth; and in the appropriating views of this he solaced himself in his dying hours. In this medium, death and the grave to him, as a redeemed sinner, were divested of all their gloom; a future judgment appeared to be a joyful solemnity, eternity a delightful boundless object of pleasing expectation and desire.

He employed himself much in prayer for himself and his friends: As to these he says; "This probably is the last time you will ever hear from me; but I shall not fail to remember you in my intercessions for my friends at the throne of grace; and I humbly beg of God Almighty, that the love of his Son may sweetly constrain you, and that his promises may ever be operative on your mind."† To use his own words in the case of others, adhering to and glorying in the cross of Christ, he entered the harbour of eternal rest, not like a shipwrecked mariner, cleaving to some broken plank, and hardly escaping the raging waves, but like some stately vessel, with all his sails expanded, and riding before a prosperous gale.

At this time, he tells us, a friend sent him a poem, Fletcher's Christ's Victory, and his triumph over and after death. Among other passages, he folded down the following, as suitable to his present distress:—

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\* Gen. Col. Let. 207.

† Ibid. 208.



“ What hath man done that man shall not undo,  
 Since God to him is grown so near a-kin ?  
 Did his foe slay him ? he shall slay his foe :  
 Has he lost all ? he all again shall win :  
 Is sin his master ? he shall master sin.  
 Too hardy soul, with sin the field to try,  
 The only way to conquer was to fly.  
 But thus long death hath lived, and now death's self shall die.

“ Christ is a path, if any be misled ;  
 He is a robe, if any naked be ;  
 If any chance to hunger, he is bread ;  
 If any be a bondman, he is free ;  
 If any be but weak, how strong is he.  
 To dead men life he is, to sick men health,  
 To blind men sight, and to the needy wealth ;  
 A pleasure without loss, a treasure without stealth.”

*Christ's triumph over death by his passion in the garden.*

“ Thus Christ himself to watch and sorrow gives,  
 While dewed in easy sleep dead Peter lies ;  
 Thus man in his own grave securely lives,  
 While Christ alive with thousand horrors dies ;  
 Yet more for ours, than his own pardon cries.  
 No sins he had, yet all our sins he bore,  
 So much doth God for others evils cure.”

*Christ's triumph over death by his sufferings on the cross.*

“ A tree is now the instrument of life,  
 Though ill that trunk and Christ's fair body suit.  
 Ah ! cursed tree ! and yet O blessed fruit !  
 That death to him, *this* life to us doth give.  
 Strange is the cure, when things past cure revive,  
 And the Physician dies, to make the patient live.”

With this poem Mr. Hervey says he was much delighted, notwithstanding the uncouth metre and obsolete words. He adds ; “ I wish any bookseller could be prevailed with to reprint Christ's Victory, and all the Purple Island. Had I been in perfect health, I question whether I should not have retouched the poetry, changed several of the obsolete words, illustrated the obscure passages by occasional notes, and run the risk of publishing the whole at my own expense. To this I have been the more particularly inclined, as there are so few poems of a scriptural kind wrote by men of genius, though no subject can be equally sublime and instructive, or more entertaining ; witness Milton's *Paradise Lost*.”\*

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\* This book was lately printed, likely in virtue of Mr. Hervey's recommendation.



His last illness was considerably long. It greatly increased in October 1758, and grew very formidable in December following; for on Sabbath, the third of that month, in the evening, after prayer in his family, he seemed to be arrested by death, so that the united assistance of his sister and servant enabled him with difficulty to get up stairs to his room, whence he never came down. His illness gaining ground every day, he became sensible of his approaching dissolution. He had frequent and violent returns of the cramp, which gave him most acute pain. A hectic cough likewise afflicted him so grievously in the night, that he could not lie in bed till four \* in the morning, and was often obliged to rise at two, especially as opium, how much soever guarded by other medicines, would not agree with him. On the 15th of that month, he complained much of a pain in his side. The Rev. Mr. Maddock, † his curate, being with him on the afternoon of that day, Mr. Hervey spoke to him in strong and pathetic terms of his assurance of faith, and of the great love of God in Christ. He declared that the fear of death was taken from him. "O!" said he, "what has Christ, how much has Christ done for me, and how little have I done for so loving a Saviour! If I preached even once a-week, it was at last a burden to me. I have not visited the people of my parish as I ought to have done, and thus have preached from house to house. I have not taken every opportunity of speaking for Christ." These expressions were accompanied with tears, which were too visible not to be observed; and, lest his tears should be misinterpreted, as they had been conversing about his expected end, and of his assurance of happiness, he proceeded thus:—"Do not think I am afraid to die; I assure you I am not; I know what my Saviour hath done for me; I want to be gone, but I wonder and lament to think of the love of Christ in doing so much for me, and

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\* When Mr. Hervey was in tolerable health (being a redeemer of time), he rarely lay in bed after six even in winter, and rose still earlier in summer.

† Of this minister Mr. Hervey says, in a letter to a friend, "I have a curate, a godly man, who loves Christ, and understands the gospel, and will watch over my flock with more assiduity, and I hope with more success, than their original pastor."—*Letter to Mr. Ryland.*



how little I have done for him." In another conversation, discoursing likewise of his approaching dissolution, which he did with the utmost calmness and serenity, and of the little which we know of God's word, he said; "How many precious texts are there, big with the most rich truths of Christ, which we cannot comprehend, which we know nothing of; and of those we do know, how few do we remember! A good textuary is a good divine; and that is the armour, the word of God is the sword. Those texts I must use when that subtil and arch adversary of mankind comes to sift me in my last conflict. Surely I need be well provided with these weapons; I had need have my quiver full of them, to answer Satan with texts out of the word of God; thus did Christ when he was tempted in the wilderness." What Mr. Hervey expected came upon him: "The enemy of souls saw him in great weakness of body, and then made a furious onset against his faith; but the Captain of Salvation was with him, and would not give him over into the enemy's hand: His faith was tried, and it came like gold out of the fire." \*

On the 19th, the pains of his body abated, and he grew drowsy and lethargic; but in the night following, his immediate death was apprehended. The next day he was visited by Dr. Stonehouse, who declared that, in his opinion, Mr. Hervey could not live above three or four days; upon which the Doctor took occasion to speak of the many consolations through Christ which the true Christian enjoys in the prospect of death, of the emptiness of worldly honours to an immortal soul, and of the unprofitableness of riches to the irreligious man. Mr. Hervey replied, "True, Doctor, true; the only invaluable riches are in heaven. What would it avail me now to be Archbishop of Canterbury?† disease would show no respect to my mitre. That prelate not only is very great, but, I am told, has religion really at heart; yet it is godliness, not grandeur, that will avail him hereafter. The gospel is offered to me, a poor country parson, the same as to his Grace: Christ makes no difference between us!

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\* Romaine's Sermons.

† Secker.



Why, then, do ministers thus neglect the charge of so kind a Saviour, fawn upon the great, and hunt after worldly preferments with so much eagerness, to the disgrace of our order? These are the things, Doctor, and not our poverty or obscurity, which render the clergy so justly contemptible in the eyes of worldlings. No wonder the service of our church (grieved am I to say it!) is become such a lifeless thing, since it is, alas! too generally executed by persons dead to godliness in all their conversation, whose indifference to religion, and worldly-minded behaviour, proclaims the little regard they pay to the doctrines of the Lord who bought them." When the Doctor was going away, Mr. Hervey, with great tenderness, observed to him, that as not long ago he had a dangerous fall from his horse, and as he had been lately ill, and looked very pale, he hoped he would think on these narrow escapes, so often fatal to others, as a kind of warning from God to him, and remember them as such; adding, "How careful ought *we* to be to improve those years which remain, at a time of life when but few can remain for us."\*

About this time his kind friend Mr. Whitefield sent him the following letter:—"And is my dear friend indeed about to take his last flight? I dare not wish your return into this vale of tears; but our prayers are continually ascending to the Father of our spirits, that you may die in the embraces of a never-failing Jesus, and in all the triumphs of an exalted faith. Farewell, my very dear friend, f—a—r—e—well! Yet a little while, and we shall meet,

"Where sin, and strife, and sorrow cease,  
And all is love, and joy, and peace."

"Your's most affectionately in our common Lord, G. W.

"God comfort your mother, and relations, and thousands and thousands more, who must bewail your departure."

Mr. Hervey, the day before he died, went a few steps across the room; but immediately finding his strength failing

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\* Dr. Stonehouse and Mr. Hervey being then between forty and fifty years old.



him, he sunk, rather than fell down, his fall being broken by his sister, who, observing his weakness, ran and caught him; but he fainted away, and was in appearance dead, it being a considerable time before any pulse could be perceived. When he came to himself, Mr. William Hervey said, "We were afraid you was gone;" he answered, "I wish I had;" and well he might wish so, for his strength was quite exhausted, his body extremely emaciated, and his bones so sore, that he could not bear one to touch him, when it was necessary to move him about. Yet, under all his sufferings, he was still praising God for all his mercies; insomuch that he never received a morsel of lemon to moisten his mouth, without thanking God for his bounty and goodness, in creating so many helps and refreshments to a sick and decaying body. But especially did he praise God for endowing him with patience, in which he possessed his soul. Indeed, his patience was eminent: in his long illness he was never known to fret or be uneasy, nor did those about him observe him utter a hasty or angry word. His exercise during his almost infantile weakness is expressed in the following lines:—

"A guilty, weak, and helpless worm,  
On his kind arm I fall;  
He is my strength and righteousness,  
My Jesus and my all."

On the 25th of December, on which he died, in the morning, his brother coming into his room to inquire after his welfare, he said, "I have been thinking of my great ingratitude to my God." Mr. Maddock also paying him his morning visit, Mr. Hervey lifted up his head, and opened his eyes, as he sat in his easy-chair, to see who it was, and said, "Sir, I cannot talk with you." He complained much this day of a great inward conflict which he had, laying his hand on his breast, and saying, "Ah! you know not how great a conflict I have." During this time, he constantly lifted up his eyes towards heaven, with his arms clasped together in a praying form, and said two or three times, "When this great conflict is over, then," but said no more, though it was understood he meant he would go to rest. Dr. Stonehouse



came to him about three hours before he expired. Mr. Hervey urged strongly and affectionately to the Doctor the importance and care of his everlasting concerns, and entreated him not to be overcharged with the cares of this life, but to attend, amidst the multiplicity of his business, to the one thing needful; which done, said he,

“ ——— The poorest can no wants endure,  
And which not done, the richest must be poor.”

Pope.

This he said with such an emphasis and significant look, as conveyed the meaning in a manner the most sensible and affecting.

The Doctor, seeing the great difficulty and pain with which he spake (for he was almost suffocated with phlegm and frequent vomitings), and finding by his pulse that the pangs of death were then coming on, desired him that he would spare himself, “No,” said he, with peculiar ardour, “Doctor, no; you tell me I have but few minutes to live; O let me spend them in adoring our great Redeemer!” He then repeated the 26th verse of the 73d psalm, “Though my heart and flesh faileth, God is the strength of my heart, and my portion for ever;” and he expatiated in a most delightful manner on the words of Paul, 1 Cor. iii. 22, 23; “All are yours, whether life or death, things present or things to come,” referring his friends to the exposition of Dr. Doddridge.\* “Here,”

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\* Doddridge, one of Mr. Hervey's intimate friends, a Dissenting Minister, and tutor of an academy at Northampton. He is well known by his writings, such as his *Rise and Progress of Religion in the Soul*, his *Sermons on Regeneration*, and on the *Power and Grace of Christ, to the Young*, his *Paraphrase on the New Testament*, &c. &c. In his *Life*, by Orton, the Christian and Minister may be much instructed.—Exposition of Doddridge, referred to by Mr. Hervey: “All things are yours, whether we speak of the *world*, God will give you so much of it, as shall be for your real good; and indeed he supports its whole frame, in a great measure, for your sakes. Or if we survey *life* in all its various conditions, and *death* and all its solemn harbingers and attendants, God will make the one or the other, in different views, advantageous to you, and will adjust the circumstances of both, with the kindest regard to your happiness. *Things present or future*,—the comforts and privileges of this life, on the one hand, or its afflictions and troubles on the other, and at length the boundless felicity of the eternal state, where affliction and trouble shall be no more known, are all, through the divine grace, yours.”



said he, “ here is the treasure of a Christian ; death is reckoned among this inventory, and a noble treasure it is ! How thankful am I for death, as it is the passage through which I go to the Lord and giver of eternal life, and as it frees me from all the misery which you see me now endure, and which I am willing to endure as long as God thinks fit ; for I know that he will, by and by, in his own good time, dismiss me from the body. These light afflictions are but for a moment, and then comes an eternal weight of glory. O welcome, welcome death ! thou mayest well be reckoned among the treasures of the Christian ; to live is Christ, and to die is gain.” After which, as the Doctor was taking his final leave of him, Mr. Hervey expressed great gratitude for his visits, though it had been long out of the power of medicine to cure him. At this time Mr. Hervey lay for a considerable time without seeming to breathe ; the company in the room thought he was gone ; Dr. Stonehouse took a looking-glass and placed it before his mouth, and observed he was still living : a little after he revived. Having paused a short time, he, with great serenity and sweetness in his countenance (though the pangs of death were upon him), being raised a little in his chair, repeated these words ; “ Lord, now lettest thou thy servant depart in peace, according to thy most holy and comfortable word, for mine eyes have seen thy most precious and comfortable salvation. Here, Doctor, is my cordial ; what are all the cordials given to support the dying, in comparison of that which arises from the promises of salvation by Christ ? This, this supports me !”

When writing *Aspasio Vindicated*, Hr. Hervey had intimated his earnest wish for himself, that he might die the death of Simeon, and his God gave him the desire of his heart. Jesus made him a conqueror over all the powers of darkness ; having endeavoured to rob him of his peace, but in vain, they left him in the Saviour’s hand, never more to be tempted, and he watched over him with the tenderest love until he took him home.

About three o’clock, he said, “ The conflict is over ; now all is done :” after which he scarcely spake any other word



intelligibly, except *precious salvation*.\* Some years before his death, when he found himself bowed down with the spirit of weakness and infirmity, he was afraid he would disgrace the gospel in his languishing moments, he earnestly prayed to God, and desired others to unite in the same petition, that he might not then dishonour the cause of Christ. His own and his friends' prayers were heard; for, notwithstanding his lingering weakness and depressed spirits, which at length gave him up into the hands of death, yet he triumphed over all his fears, and over the grand tempter and adversary of souls, and in no common way glorified his God in dying. As his favourite Young says—

“ His God sustain'd him in his final hour,  
His final hour brought glory to his God.”

During the last hour he said nothing. Meanwhile, it may justly be supposed, though men could no longer hear the dear name of Jesus, as the salvation of God, reverberating on his feeble, dying lips, his meditation on him would be sweet, till in a little he cried, with the ransomed millions about the throne, “ Salvation to our God, and the Lamb, for ever and ever.” Leaning his head against the side of the easy-chair, without a sigh, or groan, or struggle, or the least emotion, he shut his eyes, and departed, betwixt four and five in the afternoon, December 25, 1758, in the forty-fifth year of his age.

To use the words of Mr. Romaine, the Lord heard his prayer, “ Now let thy servant depart in peace,” and gave him a gentle dismissal. He died as he lived, in an even and calm composure of mind; death showed that he came to him as a friendly messenger to call him to glory, for he cheerfully obeyed the summons. There was no fear, no terror, but he departed in peace, and in full assurance of faith. To him we may apply the following lines:—

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\* “ These sweet dying words of our dear brother, have made a great impression upon several of his acquaintance, for they have been led to consider them more closely than perhaps they ever did, and several have meditated upon them with great comfort.”—*Romaine's Sermon on Mr. Hervey's death*.



“ ————— Just such is the Christian,  
 When he draws near to finish his race,  
 Like a fine setting sun he looks richer in grace ;  
 And gives a sure hope, at the end of his day,  
 Of rising in brighter array.”

WATTS.

When his body was conveyed to the church, it was covered (according to a desire which he had expressed) with the poor's pall ; and he was buried under the middle of the communion-table, in the chancel of Weston-Favel, on Friday the 28th of December, in the presence of a numerous congregation, full of regret for the loss of so excellent a pastor. One who was present says ; “ Mr. Maddock (his excellent curate) was in tears ; some were wringing their hands, others sobbing ; many were silently weeping, but all seemed inwardly and sincerely grieved, as their looks sufficiently testified, bearing a visible witness of his worth and their sorrow.”

Upon his death, the following paragraph appeared in the Northampton Mercury, likely drawn up by Dr. Stonehouse : —“ On Christmas-day, in the afternoon, died, in the 45th year of his age, the Rev. James Hervey, Rector of Weston-Favel, near Northampton, and author of the Meditations among the Tombs, Flower-Garden, &c. He was one of the most eminent instances of the power of Christianity upon the human mind. In his ministerial province, he was pious, fervent, indefatigable. In his ordinary connections with the community, he was ever cheerful, conscientiously punctual in all his dealings, and amiably candid to persons of all denominations. To his charities he set no bounds, scarcely leaving himself the mere requisites of his station. Under the severest trials of infirmity for several years, he displayed the highest example of fortitude, serenity, patience, and an entire resignation to the Divine will. His writings most abundantly evidence his learning and ingenuity. But, reader, it is not the acquisitions of his understanding, but the improvement of his heart, and his confidence in the great Redeemer, which will now avail this most excellent man.”

It is likely Mr. Maddock preached a funeral sermon for Mr. Hervey in Weston-Favel church. We are certain two



were preached in London on occasion of his death; one by the Rev. William Romaine, at St. Dunstan's-in-the-West, and the other by the Rev. William Cudworth, in his chapel, Margaret Street, Oxford-road; they are both on Luke ii. 29, 30, "Now let thy servant depart in peace, for mine eyes have seen thy salvation."

Many years after his death, his only surviving sister placed a stone over his grave, on which is the following inscription—

HERE LIES THE REMAINS  
OF THE REV. JAMES HERVEY, A. M.  
(LATE RECTOR OF THIS PARISH),  
THAT VERY PIOUS MAN,  
AND MUCH ADMIRER AUTHOR,  
WHO DIED DEC. 25, 1758,  
IN THE 45TH YEAR OF HIS AGE.

Reader, expect no more to make him known,  
Vain the fond elegy and figur'd stone;  
A name more lasting shall his writings give,  
There view display'd his heavenly soul and live.

After the death of Mr. Hervey, his curates, Moses Brown and Mr. Maddock, supplied Weston-Favel for some time; afterwards Mr. Knight, who married Mr. Hervey's sister, was inducted to the charge. Upon this, several who lived in Northampton and the neighbouring villages, who had been called under Mr. Hervey's ministry, and always attended his preaching, joined the Baptist church at Northampton, under the pastoral care of the Rev. J. Ryland. These seemed to lay the foundation of a great religious revival which that interest experienced under the ministry of Mr. Ryland.

Rev. Mr. J. Newton, late of London, says, in 1778, "I believe there has not been a gospel sermon preached at Weston-Favel since Mr. Hervey's death, except by his curate Moses Brown; nor can I hear that there is one spiritual person in the parish. His other parish of Collingtree is likewise now a dark place, though there may be half a dozen of people there who know something of the Lord. I preached twice a-year at Collingtree for about ten years, but I am now quite



shut out. Mr. Hervey's usefulness was chiefly in his writings; a few people in his neighbourhood profited by him, who, since his death, joined the dissenters; but he never knew that one soul was awakened in the parish where he lived, though he was, in every respect, one of the greatest preachers of the age; as plain in his pulpit-service as he is elegant in his writings. The Lord showed in him, that the work is all his own, and that the best instrument can do no more than he appoints. His temper was heavenly, his conversation always spiritual and instructive, yet he could make no impression on them living or dying.\*

Mr. Hervey's friends were much affected on the news of his death. The Rev. Thomas Jones, Southwark,† in a letter to a friend who was with Mr. Hervey in his last sickness, has the following expressions:—"O Sir, what humility and unaffected piety was that seraphic soul distinguished by! While he showed how great heights of sanctification are attainable, by his own reaching those heights, how would he have silently upbraided such a wretch as me. God help us to copy after him! You and I, my dear Sir, learn from the dear, the venerable deceased, that sovereign contempt of the world, which can only have place in that heart which is princi-

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\* Letters to the Rev. Mr. Barlass, lately published.

† This intimate friend of Mr. Hervey, who often visited him at Weston, was Chaplain of St. Saviour, Southwark, London. He was universally acknowledged to have been one of the most eminent, evangelical, eloquent, and bold preachers of his day. In demonstration of the Spirit and of power, he spake from the heart to the heart of others. No little of his excellence may be still read in a volume of his works, collected by Mr. Romaine. In an alms-house in his parish, he began to read prayers, and expound the Scriptures; there he continued some time, the congregation being large, and the success great: at length he was stopped, and refused the use of the chapel. After this he set up a weekly lecture in his church; but had not preached in it long, before he was denied the liberty of his pulpit. He was not discouraged with this, and other forms of persecution, but went on, giving away good books, some of which he carried to every house in the parish, weekly catechising the children of his parishioners, who came to his own house for that purpose, and paying religious visits among their parents; indeed, when in health, he was always contriving and executing plans for their spiritual good. He was for some time under distress, but eminently refined in the furnace. His last sickness was much sweetened with divine love, and he died very much like his dear friend Mr. Hervey. In his thirty-third year a fever seized him, and, after seven days, carried him off on the 6th of June 1762.



pally given up to God, and whose affections are consequently placed on the things above. If ever I construed the Rev. Mr. Hervey right, deadness to the world and self were principal ingredients in his composition, I mean his *spiritual* composition, that new nature, which is now made, I doubt not, triumphantly perfect in the beatific vision. O that God would make us to be thus minded! May genuine meekness, Christian lowliness, and unaffected humility, actuate these hearts of ours! We have seen what grace *can* do, by what it *has* done in that dear man. If ever I envied my dear B. any thing, I envy him the pleasing sight he was favoured with of Mr. Hervey's dear remains. You attended him to his grave also; an honour this which eminent personages in the world would have been proud of, which some distinguished Christians would have esteemed their privilege. Look upon this honour as a particular call from God to imitate, as far as in you lies, that holy man, whose whole delight seemed to be in the dear Divine Immanuel."

Mr. Hervey's early friend, Mr. Whitefield, writes to the same gentleman; "I think you honoured in being chief mourner at the funeral of one of the greatest gospel-writers that England ever saw. Happy man, he is entered into the Master's joy. May our latter end be like his." And says Mr. Pearsall, January 2, 1758; "Dear Mr. Hervey is then gone to glory, and left many that loved and honoured him, as an enlightened, devout, and holy soul, far behind. Mr. Hervey loved his Saviour ardently while in the body; he could not speak too much, nor too elegantly, when representing the incomparable beauties of Jesus, and the free and rich grace of God through him. But O, my friend, with what eyes does he now behold him! Indeed, I did love and honour him; and though, you know, I could not be blind to what I thought a foible in him, I thought him one of the most excellent persons that our earth bore, for shining gifts and enlivened grace."



## CHAP. VIII.

## HIS CHARACTER.

FROM what is said in the preceding pages, it will appear that few lives were more holy than that of Mr. Hervey, and few exits more happy. Some literary gentlemen, who neither knew nor loved his doctrine, have said of him, "However he might differ from some Christians in certain speculative points, yet, perhaps, there never existed more unaffected piety, enlarged, nay, uncircumscribed benevolence and charity, than adorned Mr. Hervey's mind, and influenced all his actions. And they doubted not, but persons of every persuasion would be edified by reading his Life and Letters."\* His character, both in public and private, was most exemplary. This appears in the following part of his funeral sermon preached by Mr. Romaine.†

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\* London Magazine, 1760.

† Romaine, originally from Hartlepool, near Durham, born in 1714, being perfected in all those branches taught at country schools, he removed to Oxford. He was contemporary here with Messrs. Wesley, Whitefield, Hervey, and other pious young men; but having nothing of their spirit, it does not appear he cultivated any acquaintance with them, or joined in their religious exercises. After being for some time in a curacy in Devonshire, he came to London strongly entrenched in notions of himself and his abilities. He was quite disappointed. His trials, however, were useful to him; and after pursuing a legal course of conduct by the direction of the Arminian Methodists, he received clear views of divine truth, and of the Saviour. In 1744 or 1745 he was appointed morning preacher at St. George's, Hanover Square, but soon rejected, under, as one says, the glorious imputation of crowding the church. In 1749, he was chosen lecturer of St. Dunstan's-in-the-west. He, in 1766, was chosen to the rectory of Blackfriars. In these places he met with many trials and harassments, but, as he preached the gospel clearly and warmly, he was honoured to do much good. Many were converted and edified under his ministry. We cannot say when he became acquainted with Mr. Hervey, likely in 1750, when he lodged with Mr. Whitefield in London; at which time he speaks of hearing Mr. Romaine. It is plain, from the sequel, he highly esteemed him, and dearly loved him. He published several evangelical and useful works, sermons on Psalm cvii. on part of the Song, on the Life, Walk, and Triumph of Faith, twelve sermons on the Law and Gospel; a volume of excellent Letters were published after his death. His Master gave him a pleasant, God glorifying death. He died July 26, 1795, about the 60th year of his ministry. See an interesting account of him in the *Evang. Mag.* for Nov. 1795.



“ If I were to draw (says he) the character of this excellent man, I would consider him in the several relations in which he stood to God and man ; but I can only just observe some particular instances, from whence it will evidently appear that he had seen the salvation of God.\* He had a clear evidence of it by the eye of faith, and was able to act faith upon it. He not only assented to the *truth* of the divine record, but depended and lived upon it, judging it faithful, and worthy of all acceptation. God’s giving, or making over Jesus Christ, in the record of grace, was his warrant, and rule of receiving him. He believed the record, because divine authority was interposed, and accepted Jesus Christ, with his whole salvation, because they were offered by the Father, in the quality of a free and unconditional gift. To whatever, therefore, God had spoken in his holiness, he set his amen. In setting to his seal that God was true, he appropriated all the spiritual riches, righteousness, and redemption, for the giving whereof to perishing sinners his faithfulness was plighted in the record. God is true, said Mr. Hervey’s faith, when he gives Jesus Christ to sinners in a word of record, and therefore, as a sinner, to whom that record is presented, Jesus Christ is *mine*, for all the purposes of my salvation. His faith wrought by love. ‘ We love God, (says the apostle) because he first loved us ;’ because we know by faith that he first loved us ; so that our love is the reflex act of his love to us. Mr. Hervey had great experience of God’s love to him, and therefore his heart was full of love to God, and out of the abundance of his heart his mouth spake. And he did not talk like a professor, full of mere head knowledge, but what he spake had a warmth, and life, and power in it, which showed that it came from his heart. There was such a sweetness of heart-love upon his tongue, that he used to speak of the love of the adorable Redeemer, like one who had seen him face to face in the fulness of his glory. He would, with all the powers of language and dignity of sentiment, speak for a long time together in praise of the ever-blessed Saviour ;

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\* Referring to the text he insisted on, Luke ii. 29, 30.



but you might plainly see, though every body else was pleased, he was not satisfied with what he had said; he thought he had not said enough, and what he had said fell far below his Lord's merit; but still he would try again, and never was weary. You could not hear him speak for any time upon his favourite subject, without being convinced that he felt what he said; and if you had any love of God when you went into his company, his conversation would inflame it. He was ready to say,—

“ ————— O unexampled love !

Love no where to be found less than divine.

Hail ! Son of God ! Saviour of men ! thy name

Shall be the copious matter of my song

Henceforth ; and never shall my harp thy praise

Forget, nor from the Father's praise disjoin.”

“ Having set the Lord always before him, he saw the love of God in every thing ; and therefore it is not to be wondered at, that all events and objects should give him occasion to speak of it.

“ His heart-love to God appeared evidently in his family religion. He called his family together twice a-day to serve God. He ordered his servants regularly, and in his presence, to read through the psalms, gospels, and epistles, so much every day. He supped at eight every night, and at nine he expounded a text of scripture for about a quarter of an hour, seldom longer, except when some friend was present, to whom he thought his discourse might be useful ; or when he met with a sweet passage on the love of Christ, he would enlarge for three quarters of an hour, and then he concluded with prayer. For some part of his life, every morning at breakfast the Spectator was served up, and he read one or more of these instructive and elegant papers ; but for many years before his death, his method was, every morning at nine, when he breakfasted, one read a verse or two from the Bible, and this was the subject of conversation. In the morning, when the family were called to prayers, he used to ask the servants, ‘ Well, where was our text last night ? ’ and after he had repeated it, he made them give an account of what had been said upon



it; and then he would repeat his last night's discourse, concluding with prayer. 'I explained to my family last night, and recapitulated the contents this morning, as applicable to the circumstance of my new house; *whose house are we*, Heb. iii. 6. If so, I said, no doubt he will dwell in us, and abide with us; will take care of and protect us; will furnish, accommodate, and adorn us; adorn us with his precious blood and divine righteousness; accommodate us with the gifts and graces of his blessed Spirit, and thereby furnish us for every good word and work.' At one time he mentions Isaiah iv. 6, was the subject, 'He shall be a place of refuge, and for a covert from storm and rain.' At another time he says, 'The text which gave relish to our breakfast this morning, was Psal. xciv. 10, 'He that chastiseth the heathen, shall not he correct? He that teacheth men knowledge, shall not he know?'

"In the afternoon, when he was called down to tea, he used to bring with him the Hebrew Bible, or the Greek Testament, and would either speak upon one verse, or upon several verses, as occasion offered; this was generally an improving season. The glory of God is very seldom promoted at the tea-table, but it was at Mr. Hervey's. So he says, 'If to discourse religiously be to preach, I preached in the parlour, and preached at the tea-table, and am only acting in choice, consistently with my unfashionable self.' Drinking tea with him was like being at a divine ordinance, for it was sanctified by the word of God and prayer. Under the influence of the same love he acted in his neighbourhood. In the summer-season he would now and then drink tea, when his health would permit, with some of his most serious parishoners, and then five or six of the neighbours were invited. Mr. Hervey's conversation was most agreeable, being naturally of an obliging disposition, and employing himself in useful and spiritual conversation. In the whole of his life, he was under the influence of faith working by love to the will and commandments of God. His holy walking was very exemplary: what he said in words concerning his interest in the Redeemer's righteousness, he proved by his actions; for he was very sensible of the importance of this scripture, 'He



that saith he abideth in him, ought himself also to walk as he walked,' 1 John ii. 2. Mr. Hervey walked very close after Christ, and found, that the belief of Christ's righteousness being imputed to him for his justification, was so far from being a licentious doctrine; that it inspired him with the noblest motives to a grateful obedience. His holy life was an excellent recommendation of his principles, for I never saw one who came up so near to the scripture-character of a Christian."

"While his character was forming, the impulse of his indignant but Christian zeal was sometimes suppressed by the timidity of youth, when he was offended, if not directly insulted by profane or obscene conversation in his presence. He entertained a most tender sense of the interest of religion, and a deep concern for men's spiritual welfare; therefore, he was grieved and dejected, whenever the hours of social intercourse were polluted by obscene mirth or sarcastic ridicule on religion. Mr. Hervey's character, however, was soon so established for strict piety, and his conduct animated with such becoming zeal, that he had, through life, few occasions of meeting with such conversation.\*

"The same principle of faith working by love was manifest in his studies: all was directed to the glory of God; all aimed at the advancement of the Redeemer's kingdom. (*Nulla dies sine linea*), *nulla epistola sine Christo*,† was his motto. He was once a great reader of the Greek and Roman authors, and his writings show that he had a good taste for classical learning; but for some years past he chiefly applied himself to the study of the sacred Scriptures. God had blessed him with a fine understanding and a great memory, which he exercised in reading the Bible in the original languages. He was well skilled in the Hebrew, and was an excellent critic in the Greek. He used to talk in the highest terms of the Old and New Testaments, next to that adorable person of whom they treat. His view of the minis-

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\* See Life prefixed to a new elegant edition of his Meditations.

† "No day without a line, no epistle without Christ."



terial office was high and important. Under this impression, he was long determined against being a pluralist. While he was at Lincoln College, he had a small exhibition of about £20 a-year. When he was ordained, his father pressed him very much to take some curacy in or near Oxford, and to hold his exhibition; but with this he would by no means comply. By the same friend he was kept at Oxford, with a design that he should take his degree of Master of Arts, and constantly urged to do it; yet he could not be persuaded to yield to such a request, though he was of sufficient standing, looking upon that step as a qualification intended for his future holding both his father's livings. As to his preaching, the constant matter of it was gospel-doctrines, in their relation to Christ's person, and the immediate influence they have upon all practical godliness."

The love of God shed abroad in his heart appeared in his conduct to his neighbours, in abundant charities to the poor, clothing the naked, and feeding the hungry, informing the young, and supporting the aged, in zeal for the salvation of all; fervently desirous to do good to every person, and in every company.

He was no slothful servant, but eminently diligent in his Master's vineyard. It is astonishing to think that a man of such an uncommonly feeble constitution,\* with frequent serious ailments, should go through the labours of his different parishes with so much care and assiduity, should be engaged in so much close thinking and reading, such writing for the public, such an extensive correspondence by letters (to the amount of some hundreds), and such unwearied beneficence to the poor. "With just propriety," says Mr. Ryland, "he might have assumed Rev. Mr. Bradbury's† motto, 'I live for Christ and my country.' When none were present but his family he read at every meal; the man-servant who waited on

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\* "A long continued habit of indisposition and bodily weakness has laid a heavy hand on my animal spirits, which, take my word for it, both cramps the exertion and obstructs the improvements of the intellectual faculties." Gen. Col. Let. 106.

† An eminent Minister in London, who died in 1759.



him used to say, my master reads all the dinner time without eating. He was always at work one way or another for the Lord; and God honoured his works with great success. Many have owned them the means of their acquaintance with gospel truth and religion.\*

Any who survey with care his conduct in his closet, family, and ministry, must discern his diligence. When speaking of the bees in his Meditations, he says, "I take the more notice of these ingenious operators, because I would willingly make them my pattern. We who are ministers of the gospel may be awakened to all assiduity in our office; this is the favourable juncture wherein alone we can contribute to their endless welfare; instantly therefore let us pour in our wholesome instructions, instantly let us ply them with our earnest exhortations."

He was candid in a high degree, and his candour, on some occasions, as is usually the case in minds like his, might lead him to think better of some men, and of their views, than they deserved. He seems to have had much of the same temper with the apostle: "Notwithstanding every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." His amiable spirit led him to think well, and his Christian spirit to do well, with respect to all men.

The late excellent Pearsall,† who knew him well, says of him: "I believe I should have the concurrence of a thousand votes, should I say, that so charming a fancy, so good a judgment, so critical a genius in languages and philosophy, so polite a style, and so devout a heart, have seldom met in one person."

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\* Letter of Lady Burford.

† Author of *Contemplations on Ocean, Sickness, &c.*—This friend of Mr. Hervey was a holy and judicious Dissenting Minister, and finished his course at Taunton in 1762. He edited the diary of his excellent sister Mrs. Houseman. He also published *Religious Contemplations on the Ocean, Butterflies, &c.* He likewise published two or three Sermons. Two volumes, called *Reliquiæ Sacræ*, were edited in 1765 by the Rev. Dr. Gibbons: One of the volumes contains a valuable collection of meditations on several passages of Scripture. A brief account of him is in the *Evangelical Magazine* for October 1810.



## CHAP. IX.

## HIS WRITINGS.

MR. HERVEY gave a good account of his time in his closet, by his various writings. Considering his remarkable bodily weakness and frequent ailments, it is truly surprising that he studied so closely, and wrote so much. On this he writes Mr. Pearsall, in 1750, with respect to Theron and Aspasio: “Whether I shall be able to finish my essay, is a great uncertainty. Sometimes my poor constitution languishes so exceedingly, that I am not capable of thinking, of writing, or even of reading; nevertheless, at some intervals, blessed be the divine goodness, I enjoy a little accession of spirits, and a gleam of vivacity. At these moments I make a feeble attempt to accomplish my intended work.” To another friend, speaking of a fourth volume of Dialogues, he says, “Though I have a heart to the work, I have no strength to execute it. When I retire to my study, I can but just pray or read a little, not write or think at all.”\* His design in his writings was not literary reputation, or secular gain, but the honour of the Redeemer and the good of men. On this subject he observes, with his usual modesty; “I was then very busy (at these intervals when I was capable of application), as busy as compatible with my poor frame, broken and inveterated beyond expression.”† He wished also by means of them to exalt the riches of sovereign grace, to set forth the glory of Jesus, particularly as the Lord our righteousness, to exhibit such a way of salvation to sinners as should most advance the honour of all Jehovah’s perfections, and to bring men to such a true, assured, and lively faith, as would be the root and spring of true peace, heart-holiness, and prac-

\* Letter to Mr. Ryland.

† Ibid.



tical obedience. This he represents in the following words :  
“ I assure you I have not the least aversion to print any production of mine, in case better judges should think it might tend to maintain the honour of the Bible, or endear this inestimable book to mankind. How unfeignedly should I rejoice, if I might be an instrument of glorifying, in any capacity or in any degree, that amiable Redeemer, who for my sake was despised and rejected of men. All I fear is, lest acute or irreligious minds should discover some weak sentiment, should find some flaw in the argument, and take occasion to wound the Redeemer, and vilify the truth through my inadvertence.” \*

Upon his commencing author he says; “ Would you think it? I am going to venture abroad in public, and become an author. Two letters, containing Meditations among the Tombs, and Reflections on a Flower Garden, are intended for the press. Might the former of these essays be a means of awakening some serious considerations in the mind of any reader; of convincing him of the shortness of time, of the vanity of the world, the littleness of every thing but God; might the other display some traces of the Redeemer’s amiableness, of his complete sufficiency for the recovery of sinners, and prove a means of stirring up in the peruser and writer, some ardent longings after his great salvation, I should then obtain my end.” Afterwards, speaking of his Meditations, he says; “ Happy should I be if these sketches of contemplative devotion might be honoured with the most inferior degree of success, and receive a testimony, not from the voice of fame, but from the dying lips of some edified Christian.”

Receiving a present from a lady of quality, he writes :  
“ The author of Theron and Aspasio had no expectation of any present; only he wished his books might be favourably accepted, and attended with the divine blessing. If they might be the means of spreading abroad the savour of Christ’s name, of promoting the knowledge of his glorious excellen-

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\* Letters to Lady F. Shirley, Let. 30.



cies, his free grace, and everlasting righteousness, he should think himself unspeakably indebted to the Giver of all good.\*

“To get wealth by one’s writings is a perishing acquisition; to win fame is a splendid delusion; but to further the comfort and salvation of a fellow-creature, of a friend, this is gain indeed.”†—“What have I to do with applause? or if I should covet any thing of this nature, what is the true applause? The seal of God, the testimony of the reader’s conscience, his saying as he reads, This is instructive, this is animating, this is comfortable; this cheers my heart, or quickens my graces; this enlightens my understanding, and does me good like a medicine. After this alone I would aspire; and this comes not from the voice of fame, but from the operations of the blessed Spirit.”‡—“O that my writings, accompanied by God’s blessed Spirit, may be of some service to the world, may testify of his grace, and exalt the Divine Saviour! which, I am persuaded, is the most effectual way to introduce newness of heart, and promote holiness of life.”§ In the preface to his fast-sermons, he has also the following words on this subject: “If some poor sinner, alarmed with apprehensions of danger, and who desires nothing so much as to find a resting-place, by the following pages is conducted to the divine sanctuary in the blood of sprinkling, the writer is satisfied, is rewarded, enjoys the utmost of his wishes: then, instead of soliciting the voice of fame, or coveting the wreath of honour, instead of giving himself any concern about the officious critic, he will thankfully adore that Almighty hand which confirmeth the word of his servants, and performeth the counsel of his messengers. For O how insipid is the praise of men, compared with the exalted pleasure of glorifying God, and edifying an immortal soul! How harmless is defamation from a fellow-creature, when our great Creator smiles, and is pleased, by weak things and by things that are despised, to accomplish the purposes of his infinite grace and everlasting love!”|| He desired the prayers of his friends, that his

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\* Letters to Lady F. Shirley, Let. 76.

† Ibid. 66.

§ Id. Ibid.

‡ Ibid.

|| Gen. Col. Let. 193.



publications might be useful: "My bookseller is going to print an eighth edition of my Meditations, which will make 12,000 sets, besides which they have been printed several times in Ireland, and have been committed to the press in Philadelphia. I mention this only to engage the prayers of my dear friends in behalf of the book, that God may accompany it with the influences of his Spirit, without which it will be but a sounding brass and tinkling cymbal." When he heard of his works being useful, he gave all the praise to his God: "If my writings have afforded you any entertainment, or been the means of administering the least improvement, I desire to adore and bless the all-gracious God; for he teaches to profit, his Spirit commands success, and all our good comes wholly from his heavenly benediction."\*

His writings afford a lasting and indisputable proof of his abilities. These were given him for the use of the church of God, and they were laid out for that end. In his writings, Mr. Hervey never affects novelty, but keeps strictly by the good old way. He used frequently to observe, he did not so much as wish to invent any new doctrine, but he desired to dress the good old truths of the Reformation in such drapery of language, as to allure people of all conditions. To this purpose he writes a friend; "I don't pretend, nor do I wish, to write one new truth. The utmost of my aim is, to represent old doctrines in a pleasing light, and dress them in a genteel or fashionable manner." As an author, he discovers the most zealous attachment to the cause of truth, and appears a devoted champion of evangelical doctrine; at the same time, he is careful not to lay a disproportionate stress upon any thing by which one Christian may be distinguished from another. Professing Christians, agreed in many things, agreed in laying Jesus as the one and only foundation of present holiness and future happiness, are not in his writings taught or stirred up to bite and devour one another. This, in an age of disputes, is a considerable recommendation.

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\* Gen. Col. Let.



There is much brilliancy in his Meditations and Dialogues, but persons of refined taste have expressed themselves much less satisfied with his language than his thoughts. However, this is of small importance, compared with the purity of the gospel he delivers. His writings excel in clear, pleasant, and judicious views of divine truth, and have had a most happy effect on many. For half a century past, they have wonderfully contributed to the diffusion of evangelical truth in Britain and elsewhere; and we fondly hope their saving effect may still widely extend for ages to come.

If we might hazard a review of his writings, we would say, in his Dialogues, and in *Aspasio Vindicated*, he discovers much ability as a scriptural divine, defends the truth with cogent arguments, and most judiciously answers the strongest objections of adversaries. He well knew, that when the soundest principles are viewed in a wrong light, it is common to draw the most erroneous conclusions from them: that because sinners are saved by grace, and justified only by faith, Antinomians deny the necessity of good works in them that believe; because no man shall see the Lord without holiness, legalists affirm that good works procure the favour of God. Under these impressions Mr. Hervey, in his *Theron and Aspasio*, and its *Vindication*, rightly divides the word of truth, and lays the line with a masterly hand between the presumptuous legalist and the licentious Antinomian. At the same time he blends godly edifying with critical discussion. Perhaps the Christian world is not favoured with so clear and accurate an illustration of that capital doctrine of justification through faith in Jehovah our righteousness, as in his Dialogues. In his *Aspasio Vindicated*, against Mr. Wesley, we have one of the best patterns of polemical divinity. "This is, indeed," says the venerable Dr. Erskine, "an excellent piece. The subject is infinitely interesting; the manner in which it is managed, scriptural, judicious, and animated." His works at large have a rich evangelical strain.\*

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\* Mr. Hervey, in his writings, always supposes the scriptural distinction of law and gospel, observed by judicious divines, particularly by his favourite Witsius, in



He well knew the gospel, both in the restricted and enlarged sense of the terms, and this appears in its matter and glory in all his writings. Here all qualifications to prepare us for the Saviour are entirely discarded; justification through his righteousness alone, received by faith, is exactly stated, duty always founded upon privilege, and sinners as such called to receive Jesus and his blessings. Not only are his sentiments entirely evangelical, but his language is unexceptionable, and extremely guarded and precise. There is, perhaps, no modern divine before him, if equal to him, in this excellency.\*

There is a great variety in his writings: though the atonement, and justification by it, is his darling topic, yet he does not confine his reader's attention to this subject. Here the great lines of divine truth are exhibited in their order and connection. He insists on the perfections and personal subsistence of the Godhead, the primitive state and fall of man, the guilt and depravity of the human race, the essential and mediatorial characters of the Saviour, the divinity, influences, and operations of the Holy Spirit, the free offer of the gospel, the necessity of an appropriating faith, &c. His invention being fertile, supplied by a mind well stored, and guided by a mature and vigorous judgment, he was able to treat the above various subjects with much propriety. There is what has been called an unction in Mr. Hervey's writings. This

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the following words:—"The *law* denotes that part of the divine word which consists of precepts and prohibitions, with the promise of a reward to be conferred on those who obey, and a threatening of punishment on the disobedient. The *gospel* signifies the doctrine of grace and of complete salvation in Jesus Christ, which elect sinners shall receive by faith. Every prescription, therefore, of virtues and of duties, all exhortations and dehortations, all reproofs and threatenings, all promises likewise of reward to perfect obedience, belong to the *law*. To the *gospel* pertains every thing that can minister hope of salvation to sinful men; that is, the doctrine of the person, the offices, the states, the benefits of Jesus Christ, and all promises to which are annexed the pardon of sin, and the possession of grace and of glory, to be obtained by faith in Christ. This is the most strict notion of each word."

\* The following unevangelical phrases, too common in many practical serious writers, are not to be found in Mr. Hervey's works:—"God is reconcileable—Make your peace with God—Sinners may hope in God, but they must not immediately appropriate him—Fall in with the terms of the gospel—Christ and salvation are freely offered to penitent sinners—Fulfil the conditions of the covenant on your part, and God will fulfil those on his."



is easier for a Christian reader to conceive and feel, than for us to describe : they please the spiritual mind of a believer in a great degree, having a sweet savour of him whose name is as ointment poured forth, and whose garments smell of myrrh, aloes, and cassia.—They are practical. He knew that the design of preaching and religious writing was not to amuse the fancy, or even to store the understanding, but to form the heart, and regulate the practice. In his writings, he shows the nature and necessity of gospel-obedience. In discussing the doctrines of grace, he always intersperses practical hints, and grafts moral duty on these doctrines. We also see a rich and deep vein of experimental religion running through his writings. He writes like one who knew the terrors of the Lord, and had tasted that the Lord was gracious. He appears, in various instances, to detail his own experience and inward exercise, and sometimes insensibly passes from instruction to confession, ejaculation, or praise. The above he acknowledges in the following words:—Says he to Theron, “ Your Aspasio has travelled long, and proceeded far, even in your path. All that circumspection and assiduity, all that prayer and self-denial, all that fasting and alms, and every other means of grace could do, in order to establish a righteousness of his own, has been done, but to no purpose. He also has trod every step in the way which he recommends to his beloved friend. He has made the trial ; can set his *probatum est* to whatever he advises, and may very truly say with his Divine Master, ‘ We speak that we do know, and testify that we have experienced.’ ”

Being a considerable adept in biblical criticism, this is frequently employed by him, not to make a parade of learning, but to elucidate and enforce divine truth. He, in notes and otherwise, makes many judicious criticisms on the original, clears up difficulties, modestly rectifies mis-translations, and often points out several masterly and delicate strokes in inspiration ; this he always does with a devotional spirit.

These being the qualities of his writings, the publication of them, particularly Theron and Aspasio, met with a very great and general attention in the Christian world. The ju-



dicious and zealous friends of the doctrines of grace were much pleased with his clear, able, and devotional illustrations, while others vigorously and keenly opposed them. There were no writings in the last age which led to such an ample and useful discussion of the grand truths of the gospel. By means of this, under the blessing of God, much advantage has redounded to the cause of grace and truth, in the elucidation and establishment of the important articles of our justification before God, of the nature of faith, and the warrant of the sinner as such to receive a Saviour and his blessings.

After *Theron and Aspasio* was published, when he heard of its acceptance, he says; “I rejoice, and bless God, if he pleases to give my books any favourable acceptance. O may his Eternal Spirit vouchsafe to breathe upon the tender plant! Then its branches shall spread, and its smell shall be as Lebanon. Its branches shall spread; it shall be received with approbation; it shall find its way into many hands, and be diffused far and near. Its smell shall be as Lebanon; welcome as the gales which have swept that odoriferous mountain are to the traveller when they meet him on his sultry journey, and refresh him with their coolness, and delight him with their fragrance. Thus shall it be with the books which the Lord God Omnipotent condescends to countenance and honour, Hos. xiv.”

Some friends to Mr. Hervey and his doctrine among the nobility, the Earl of Dartmouth, Lady Frances Shirley, and others, wished his books introduced to the Prince and Princess of Wales.\* A Dr. Hales, physician to the Prince, encouraged the proposal. When Mr. Hervey knew of it, he was much perplexed, yet did not wish to oppose the advice of his noble friends. “My notions (says he) would tell the Prince, that amidst all his royal grandeur, he is a poor undone sinner: that amidst all his royal power, he is unable to think a good thought, or to do any thing to effect his recovery: that for recovery and salvation he must be ob-

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\* Parents to our late Sovereign George III.



liged, obliged as much as the meanest of his subjects, to the Prince of Peace, to the blood of his cross, and the grace of his Spirit; and do you imagine, Madam, that such doctrines will go down at court? To God, indeed, nothing is impossible. The hearts of kings are in the hand of the Lord." He apprehended the Prince would never relish, nor the persons about him be willing to have him imbibe, such notions as his, so humbling to human pride. He could not persuade himself that his own diocesan, preceptor to his Highness, would undertake to present the books, or even consent to his royal pupil reading them. He thought that a Mr. S., who he was told was the principal director of the Prince's conduct, would banish them, not to the American colonies, but to the country of the Hottentots. In this situation, he wrote to his friend Lady Frances Shirley, in the following terms:—"I hope you will give me your free advice, and help to extricate me from this embarrassment into which yourself has led me; for I should never have been known to such grand personages, if you had not condescended to introduce me; my name had never been heard by a royal ear, if it had not received some credit by your Ladyship's notice. I have no ambition of obtruding my essays on such exalted personages. Above all, may the Wonderful Counsellor vouchsafe to direct me in all my ways!" After this, the good man's mind was easy and quiet. He trusted his works with Divine Providence, believing that he for whose honour alone he wrote, had all souls in his hand, and could open whatever doors and whatever hearts he pleased, for the reception of his writings. The books being presented, the Princess of Wales, and other noble friends, were pleased to receive them in a very obliging manner. Upon this Mr. Hervey expresses the following wish to a friend:—"May the Divine Redeemer open their hearts, and give them admission into their souls, and make them not merely a matter of amusement, but a savour of life unto life."

These writings have ever had an uncommonly large circulation among the religious of all denominations, and are very generally read in the British empire, and in America. The-



ron and Aspasio, with his remarks on Lord Bolingbroke, were translated into Dutch, and are well known and highly prized in the Netherlands. The first, if not both, was translated by that excellent gentleman, Mynheer Cornelius Van Brem. His Meditations were turned into blank verse by Mr. Newcombe, an elegant poet. Mr. Hervey saw part of this versification, and it met with his warmest approbation. We may add, they met with particular regard in Scotland, where the doctrines he treats had been long preached and believed. Dr. Erskine of Edinburgh, Mr. Davidson of Galashiels, Messrs. Witherspoon, Muir, Gillespie, and many others of the Established Church, with all the ministers of the Secession, highly approved and warmly recommended them to their parishes and congregations.

Dr. Witherspoon,\* late of Princeton College, an able judge of literary merit, and no flatterer, in the dedication of one of his essays to Mr. Hervey, has the following words: "You, Sir, are one of those happy few, who have been willing to consecrate the finest natural talents to the service of Christ in the gospel, and are not ashamed of his cross. You have been able to procure attention on some subjects from many who would not have given it to any other. I have addressed this to you, as a testimony of my esteem of your excellent and useful writings." And, speaking of him afterwards, he has these words: "As a late very eminent writer

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\* This judicious divine while in Scotland, at Beith, corresponded with Mr. Hervey, and defended his darling doctrine of imputed righteousness. This he did in an essay on the connexion between the doctrine of justification by the imputed righteousness of Christ and holiness of life, to which he prefixes a letter to Mr. Hervey. In this he has the following expression: "I have observed with particular attention, the effect of your last performance, and the objections raised against it, and I have always found that the most specious and plausible objection, and that most frequently made against the doctrine of justification by imputed righteousness, has been in this case, as indeed usually before, that it loosens the obligations to practice. This is what I have particularly applied myself to refute in the following essay, because I have rarely observed it done distinctly and at full length in any writer. The greatest part of what follows was first delivered in two sermons, but it is now thrown into the form of an essay, lest the despised title of a sermon should offend some. That your useful life may be prolonged, and that you may have the honour of contributing more and more to the conversion of sinners and the edification and comfort of believers, is the earnest prayer of your's,  
J. W."



and champion for the cross says." The truly venerable Dr. Erskine, late of Edinburgh, so remarkable for his intelligence, candour, and precision, says of Mr. Hervey's writings in a printed note: "Hervey of the Church of England, and M'Ewen of the Secession, are agreeable writers; but to attempt their manner is dangerous, without an uncommonly lively imagination, solid judgment, and correct taste. Luxuriances of style, generally overlooked in original geniuses, appear ridiculous in their servile imitators." He prefaced and recommended *Aspasio Vindicated*, when first published in Scotland. The judicious and evangelical Booth, late of London, highly esteemed Mr. Hervey's writings; he often quotes them with approbation, and owned himself a profiter by them. And the late excellent Cowper, author of the *Task*, &c. says; "Perhaps I may be partial to Hervey, but I think him one of the most scriptural writers in the world." To these we add the late Mr. Cecil. His words are, "Let us do the world justice, it has very seldom found a considerate, gentle, but earnest, heavenly, and enlightened teacher,—when it has found such, truth has received a very general attention. Such a man was Hervey, and his works have met their reward."

The following is a list of his works: 1. *Meditations and Contemplations*, 2 vols. 12mo. *Meditations among the Tombs*; *Reflections on a Flower-Garden*; *Descant on Creation*; *Contemplation on the Night*; *Contemplations on the Starry Heavens*, and a *Winter Piece*.\* 2. *Theron and*

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\* A serious gentleman in the West Indies, on reading the *Meditations*, composed the following lines:—

"In life too far advanc'd to taste again  
The sweets of that dear soil I left with pain,  
With the Creator's bounties largely blest,  
Contented here, and thankful too, I rest;  
Yet oft I pant for a religious friend,  
Whose converse might my serious hours attend,  
Might help to smooth the last, rough, rugged stage,  
And fix a cheerfulness on wrinkled age;  
Like him (but Oh! where may his like be found?)  
Whose *Meditations* with applause are crown'd;



Aspasio. This contains Dialogues and Letters upon many divine subjects, particularly upon justification by faith in the imputed righteousness of Christ. 3. Remarks on Lord Bolingbroke's Letters, on the Study and Use of History, so far as they relate to the history of the Old Testament, and especially to the case of Noah denouncing a curse upon Canaan. 4. Sermons; the Time of Danger; the Means of Safety; the Way of Holiness; the Cross of Christ the Christian's Glory. 5. Aspasio Vindicated, in opposition to Mr. Wesley's Reflections. Since his death, the following Sermons have been published: The grounds of Christian Rejoicing; the Salvation of God; the Divinity of Christ, in four sermons; on Repentance; the Duty of Searching the Scriptures; on Love to God, in two sermons; the Ministry of Reconciliation; by Christ's Obedience many made righteous, two sermons, published by Mr. Toplady; a Tract, on the Education of Daughters, and on Visiting on Sunday; four volumes of Religious Letters, two published immediately after his death; one to Lady Frances Shirley, and the other entitled Evangelical and Ele-

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Whose writings breathe in ev'ry sprightly line,  
 A heart sincere, and warm'd with truths divine;  
 In whose pathetic strains we closely trace  
 An ardent love to the whole human race.  
 Humble, tho' learn'd—tho' pious, yet polite;  
 His dictates profit, while they give delight.  
 New thoughts still in each charming page appear,  
 His style correct, and all his comments clear;  
 A piercing critic, whose exalted mind  
 Can feast on beauties, and to faults be blind.  
 His honest breast no pride or envy knows;  
 From him how frank the just encomium flows!  
 Great talents solely bear, and classic skill,  
 The duties of his function to fulfil.  
 How wise the choice! such parts how well employ'd!  
 Sacred to him through whom they are enjoy'd.  
 Happy the place around; and Hervey's name  
 Will ever give to Weston-Favel fame.  
 Thrice happy all within that pastor's care,  
 Who can with him celestial banquets share.  
 Whene'er I wish my native shore to see,  
 'Tis but to know and to be known by thee."

*London Magazine, 1754.*



gant Letters, published by Mr. Burgess. There is a Selection from these volumes, published at Glasgow, in an octavo volume.\*

After part of his works were published, they were so acceptable and useful to the serious of all denominations, his friends pressed him to continue to edify them from the press. The pious and ingenious Dr. Gibbons desired that so august a subject as the *Ocean*, should have been managed by him.

“ Hervey proceed, for nature yields  
Fresh treasure in her ample fields.  
Ocean’s wild wonders next explore,  
His changing scenes and secret stores.”

His friends Whitefield, Ryland, and Pearsall, encouraged him to write *Theron and Aspasio*.

In composing his works, Mr. Hervey took much pains, wrote them several times over, and often supplicated the throne of grace for assistance. “ His writings (says one who often perused his papers) were always carried on by a daily converse with Christ, and his manuscripts were frequently beautified with aspirations to Christ, which, though concealed by the erasement of his pen, yet I could peep under the covering, and read with pleasure and improvement.”† Particularly, he showed much care in forming his great work, *Theron and Aspasio*. In composing these Dialogues, or preparing them for new editions, he took the advice of his friends, ministers, and others, who knew the gospel, conversed

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\* In his Works, particularly *Theron and Aspasio*, he opposes and refutes these errors in doctrine which are so agreeable to the pride of corrupt human nature, and which have been reduced into system by Socinias, Pelagius, and Arminius. He animadverts also upon the doctrine of Mr. Baxter on justification, making faith, repentance, and sincere obedience the condition of it. Pious, faithful, and acute, as this writer certainly was, he has been misled by an excessive desire of peace and a confusion of metaphysical ideas and phrases. His errors, perhaps at first chiefly in expressions, have produced errors in sentiment, of the most absurd and dangerous kind. All these Mr. Hervey has refuted, without using language calculated to irritate and inflame the passions of men. He names no man, but clearly and solidly establishes the doctrines of Scripture.

† Ryland’s *Life of Hervey*.



over the points with them in his own house, sent them his MSS. and earnestly desired them to use all freedom with them. Among these were Doddridge, Pearsall, Ryland, Cudworth, and others. He occasionally requested this favour, even of some who were enemies to several of the doctrines illustrated in the Dialogues. Mr. Hervey imagined that the unsparing criticism of an adversary might observe defects, and suggest some useful hints, which the tenderness and partiality of friendship might overlook, or scruple to communicate.

The following extracts, from letters to his friends, besides these mentioned in former sections, set his care about this work in a strong light. To his friend Mr. Whitefield he writes: " Dr. Doddridge says, if I pursue my intended scheme, it will be advisable, in treating of the article of justification by the imputed righteousness of Christ, to answer the most weighty objections of the most celebrated opponents, given in their own words, with references to their works at the bottom of the page. Accordingly, I have got a famous sermon of Dr. Foster, wherein he exposes, and attempts to confute, the doctrines. Suppose I draw out very briefly the arguments, and submit them to you, could you not put down some hints, for an answer to each? Or if your other large and incessant business will not afford leisure, could you not commit them to some judicious friend, who would pen a reply to them, and give you leave to send it to me; which, compared with my own answers, improving them, or taking place of them, would doubtless tend to corroborate the point; and this you know should be done with [solidity, and to the discerning reader's satisfaction, or else it may hurt, rather than promote, the important cause. I am the more urgent on this head, because my talent does not lie so much for the close grapple of disputation, as for the sprightly launches of fancy. Dr. Whitby is the other most noted opposer of this truth. I would have the answers very concise, and would introduce only the most capital objections. Argumentation is a dry kind of writing, and requires too much attention to please the generality of readers; and my grand aim (which



the taste of the present age requires, and an apostle has authorised by his practice) is to please mankind for their good to edification." To the same friend he afterwards writes: "I have sent by the Northampton carrier four of my manuscripts, and shall be exceedingly glad if you can have leisure to peruse them. Pray don't talk of receiving information. I would not send them, if I did not promise myself to receive them improved. I shall often beseech the God and Father of our Lord Jesus Christ, to give you a quick understanding in the mysteries of his kingdom, that you may discern what is redundant, and retrench it; what is defective, and supply it; what is amiss, and correct it; that the poor piece may be for the glory of that blessed Redeemer, who left the bosom of the Father, that we may meet in the mansions of bliss, never to be parted more."

Mr. Hervey judging *suitable* answers to these objections would be of great importance to his work, he had also consulted his friend the Rev. Mr. Pearsall. Having received some answers, he writes him: "I have been for several days in possession of your very valuable letter, for which I desire you to accept my sincerest thanks. Your answers to the objections, I think, are clear and satisfactory, modest and concise; they bring conviction to me, I hope they will impart it to others." To Mr. Ryland, on this subject, he sends the following line: "I send, according to my promise, the third volume of *Theron and Aspasio* in sheets. Any remarks, which the truth that dwells in you shall suggest will be gladly received, and gratefully acknowledged. Amidst all my fond partiality, and notwithstanding the dimness of my sight, I cannot but discern many blemishes: the good Lord of his mercy's sake pardon them, and for his own gospel's sake, enable my friends to correct them.

To one of his friendly correctors he writes: "As through many and repeated infirmities I had long discontinued, and have often intermitted my intended work (of *Theron and Aspasio*), I am informed from London, that the abettors of the Socinian scheme have been pleased to triumph in my disappointment, imagining that, through fear or inability, I had



laid aside my design, and insinuating that I had changed my principles, or was conscious of the weakness of my cause. From these gentlemen, if my essay shall appear in public, I may expect a severe examination, and probably a violent attack. I hope your friendship will anticipate their inveteracy, and remove those blemishes which might give them a handle for censure, or a ground for insult. My prayer for my kind corrector is, that the Lord Jesus, whose sacred honour, and whose precious interest are concerned, would give him the spirit of wisdom and understanding, the spirit of counsel and of might.”\*

With much pleasure he received the corrections and amendments. “I never could assent to Dr. Gill’s notion of eternal justification. I am very much obliged to you for pointing out to me the passage in Theron and Aspasio which seems to favour, or proceeds upon such a tenet. It shall be altered in the next edition.” He regrets this work run out to three volumes, and says, “I have a scruple, which respects not the gay and splendid world, but the mean and penurious. I would gladly have my books in those hands which hold the plough and ply the distaff; because these persons are as nearly related to the all-creating God, and as highly beloved by the ever-blessed Jesus, as those who wear a crown or wield a sceptre; but these will hardly be able to purchase three volumes. If they go among the refined part of the world, O that, accompanied by God’s blessed Spirit, they may be of some service to them! may testify of his grace, and exalt the Divine Saviour, which, I am persuaded, is the most effectual way to introduce newness of heart, and promote holiness of life.”

As soon as Theron and Aspasio were published, he sent a copy to his patroness, Lady Frances Shirley; and writes her: “I beg pardon for deviating from the common strain of dedication. I have written more like your pastor, than your flatterer, and as one who seems desirous to make you happy rather than vain. I hope you will favour me

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\* Gen. Col. Let. 122.



with your free sentiments concerning Theron and Aspasio, and if they are taken any notice of by the polite world, be so kind as give me a hint of their opinion. You need not be afraid of grieving their author. He remembers what his Divine Master says; ‘Blessed is he that shall not be offended in me! intimating that multitudes will be offended. Besides, by learning what prejudices and disgusts the elegant reader, I shall be the better enabled to obviate such prejudices, and attempt a reconciliation of the judgment to my doctrines.”\*—Had his health permitted, he earnestly wished to have enlarged Theron and Aspasio to a fourth volume. Says he; “I proposed to have closed the plan of Theron and Aspasio, with an explicit and pretty copious treatise on evangelical holiness or obedience, and to have shown my true believer in his dying moments. This would most effectually stop the mouths of Arminians, and be the best security against the abuses of Antinomians.”† He farther adds; “If your thoughts should take a turn on this subject, be so good as suggest what you think the most advisable and advantageous way of managing this important point.” To another friend, in the prosecution of the same design, he writes; “Have you any author of elegance and spirit, who has written either a treatise or sermon on the subject of *true holiness*, its nature, its necessity, and excellency? If you could furnish me with such a treatise, I would endeavour to put his displays into Theron’s mouth, and Aspasio should show the manner of acting, all on evangelical principles. Has Atterbury said any thing of this kind, or Foster, in his sermons? I wish you could search your stock of ideas; search your most admired Arminian writers, and produce the noble qualities, the important duties, which constitute the dignity or the happiness of our nature, and I will undertake, I will attempt at least, to point out the expeditious way to them all, on Mr. Marshall’s plan.”‡ Sending his plan of the treatise on gospel-holiness to a judicious minister, he writes: “This is my rough draft; apply the

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\* Letters to Lady F. Shirley, Let. 75.

† Gen. Col. Let. 138.

‡ Ibid.



compasses and plummet, examine it with your rule and line, improve my plan, assist me with your advice and prayers to execute the work; and may the great Master-builder enable me to bring forth the top-stone for the honour of his holy name, and for the edification of his chosen people.”\*

He prayed that his works might be savingly useful to the souls of men. So he says; “The acceptance which God has given to Dr. Stonehouse’s, and to my own writings, should send both of us oftener to the throne of grace, and quicken our applications to the divine goodness, that his all-powerful Spirit may accompany our instructions, and make them a real blessing to our readers.”† He also highly valued the prayers of the godly in behalf of his works: “I assure you I should value the prayers of my dear brother, and his Christian friends, in behalf of any little performance of mine, more than I should fear an association of the most powerful enemies, combined to obstruct its usefulness.”‡ He rejoiced in the spreading of his writings, that they might honour his God, and do good to men. A lady of quality having lent part of them to some of her acquaintances, he remarks to her; “I am obliged to you, Madam, for lending Theron and Aspasio. It is like putting the mite into the exchange. O may our blessed and heavenly Master, at his coming, receive his own with usury!” Again to the same: “So you lend Theron and Aspasio, Madam; you are not ashamed of such old-fashioned gentry! Nay, by sending them abroad, you make them itinerant preachers; and what is more, you countenance their message, and avow their doctrine. May the God of all grace likewise vouchsafe to countenance their message, and accompany it with his Divine Spirit.

He often gave away his books in presents to his friends. On an occasion of this sort, he remarks; “To the delicate pen of the young lady, your daughter, I am already obliged, and will be farther obliged to her good nature, if she will give me leave to present her with a set of Theron and Aspasio. If she allows the volumes to stand in her collection,

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\* Gen. Col. Let. 159.

† Ibid.

‡ Letter to Mr. Whitefield



as a testimony of respect and gratitude from their author, I shall esteem it a favour: if they may sometimes remind her of that one grand everlasting righteousness, by which the ungodly are justified, in which believers are complete, I shall truly rejoice.”\*

Mr. Hervey at one time wrote a humorous tract, which, however, was never published. He gives the following account of it in a letter to a friend:—“You would smile, and be a little surprised, if you was to see what employed my spare hours last week. I never had such an inclination to buffoonery in all my life. It was occasioned by the unworthy and abusive treatment which the reviewers bestow upon all the most valuable writers that appear in public; and I verily think if their insolence can be curbed, it must be done, in obedience to that command of unerring wisdom, ‘Answer a fool according to his folly.’ I have some doubt whether this kind of writing suits my character as a minister of Jesus Christ. The principal reason to justify such an address is, that no other method seems to have the least probability of succeeding. All that is solid these men will evade with a sneer, and all that is serious they will turn into burlesque. Ridicule is the only vein in which they will bleed. I am now, therefore, digesting and transcribing a parcel of remarks, which may receive the following title: ‘Ned Dry’s Apology to the Critical Reviewers, with a Complimentary Card to these gentlemen. This written, that published, by James Hervey, A. M.’ Whether it may be expedient to publish such a thing, the Lord Jesus knows, and I trust the Lord Jesus will direct; they are the enemies of his cause, and I should be very well pleased to bear my testimony against the enemies of our Lord and his gospel, though I must expect such persecution of the pen as has not often been known. But what have I to fear? Success they cannot withhold. It is not by might, nor by strength, nor by their favour and commendation, but by his Spirit. Reputation is not my aim; yet, if I had this end in view, it is written, ‘They that

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\* Letter to Mr. Hog.



honour me, I will honour.' O that it might be for the honour of Christ! then I would run all hazards, and publish it at all adventures." Upon consulting his friends, some encouraged, and others discouraged him in this attempt. Says he, "Amidst such diversity of opinions, how shall I determine? The Lord Jesus Christ over-rule the determination. If it may be for his honour, let it appear with courage and confidence; if not, let it sink into silence and oblivion."\* He afterwards thought proper to suppress it. Thus he writes to a correspondent:—"The book you mention was intended to be no more than a pamphlet, and I begin to think it will be a mere nothing. There is in it but little of the serious, and too much of the humorous; which seems not very consistent with my office, and not likely to bring glory to my Divine Master. I believe, therefore, it will be like the snow which covered our houses while I was writing—sink, disappear, and be as though it had never been."† He also composed several hymns, and printed them: he mentions sending one or two to his friend Whitefield.

He once designed to publish an edition of Marshall on Sanctification, with Remarks and Cautions, and had for this purpose actually cast the directions into so many assertions: hereby, he apprehended, the strongest objections were enervated. He sent the treatise to some of his intelligent friends, though not evangelical in their views, that he might have their remarks and objections, and then transmitted these to Cudworth, who was well acquainted with Marshall's doctrine, that he might review and answer the objections. Upon farther thoughts he resolved to republish Marshall as it was, with a preface, and add another volume to Theron and Aspasio, entirely on his plan.

He had thoughts for several years before he died of writing a series of letters on the fulfilment of the prophecies, with respect to the four universal monarchies, the dispersion of the Jews, the rise and progress of Popery, and of the Messiah and his kingdom; but his feeble constitution, and

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\* Ryland's Col. of Hervey's Letters. † Let. to Lady F. Shirley, 101.



various avocations, prevented the execution of this design.— At the request of Mr. Cudworth, though, as he says, with the approbation of his own judgment, he designed to write a recommendatory introduction to the Evangelical Library,\* being an intended collection by his friend of the substance of the most evangelical pieces, from the beginning of the Reformation to that time. This, Mr. Hervey apprehended, would be one of the most valuable services to the present age. Taking a lively interest in it, “He wishes to know what progress in it he had made, and that it be judiciously executed, and not in that inaccurate slovenly manner which must be a continual discredit to Mr. Wesley’s Christian Library.”

Few religious authors met with more acceptance than Mr. Hervey, and few have met with more opposition;† particularly his *Theron and Aspasio* has been severely censured. This is the more surprising, as the above work contains the leading truths of the gospel, as formerly maintained by all the Protestant churches, and a great number of the soundest and most holy divines; and indeed is chiefly prized by the most judicious and evangelical friends of truth. Among many others, the late learned and evangelical Romaine says, “Read his *Theron and Aspasio*; and when you are thoroughly convinced that ‘Christ is the end of the law for righteousness to

\* Only a small part of this performance was printed. This lack of service to the churches is, however, well supplied in *Toplady’s Calvinism of the Church of England*, and in the first part of his *Posthumous Works*; and, of late, in the *Fathers of the English Church*, edited by the worthy Leigh Richmond.

† Mr. Hervey was not alone in the Church of England in respect of strong opposition to his doctrines, which were those of grace and truth: his friends Romaine, Whitefield, and Jones, met with the same treatment. This last, his affectionate and frequent visitant, had said, “That preaching justification by works was no part of a minister’s duty; that man must come to God as a sinner, and be justified only by Christ’s righteousness given to us in the gospel, to the praise of free grace; and that faith is the only instrument by which this righteousness and justification are received by the soul, and that good works are the fruit and sign of the genuineness of our faith; and, by preaching Christless morality, an universal degeneracy prevailed to an uncommon height.” For the maintenance of these truths, this good man suffered bitter opposition by the tongue and pen of Dr. Free and others. More than once he was displaced from lectures he had set up for the instruction of his people; his doctrines were called *new*, though those of the Fathers and Reformers, and in the Homilies—and *licentious*, though the only means of making men holy.



every one who believeth,' and can say with faith, 'In the Lord have I righteousness and salvation,' then your mind will be settled in peace and comfort, and you will be delivered from these dangerous errors which are now propagated concerning the righteousness of the Lord Jesus. Thank God for the masterly defence of it in these Dialogues. In them Mr. Hervey, being dead, yet speaketh the praises of the adorable Redeemer, and clearly proves that we have our salvation through his righteousness." Even his combatant Mr. Wesley is obliged to own, that in it most of the grand truths of Christianity are explained and proved with great strength and clearness. Besides, his manner of writing, even on controverted subjects, is gentle, and not calculated to provoke. His opinion was, as he himself expresses it, "That the taste of the present age is somewhat like the humour of children, their milk must be sugared, their wine spiced, and their necessary food garnished with flowers, and enriched with sweetmeats. I would by no means neglect the recommendations of a graceful composition. I would be glad to have the apples of gold, which are the truths of our holy religion, conveyed or set in pictures of silver. For this we have the genius of human nature, which, generally speaking, must be pleased, in order to be profited: for this we have the precedent of the wisest of men, who sought and found out acceptable words, when that which was written was the truth of God."\* He was willing to recommend the doctrines of grace to their consideration, and, if possible, to make them appear lovely in their view. We can look on this in no other light than as the good man's fervent desire that the glorious truths of the gospel, in which he found all he wanted, should be as great a blessing to others as it had been to him.

Among his opponents were some Calvinists, while his own doctrine was plainly Calvinistical. This may be accounted for in the following manner:—Mr. Hervey formed himself on the scriptural doctrines of grace, as taught by Luther and Calvin, and continued with a series of evangelical men till

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\* Gen. Col. Lct. 106.



his own time. It is known Arminius attacked these doctrines. His most explicit and judicious opposers made the whole controversy turn upon *justification by the faith of Christ*; others made it turn upon *grace and free will*. The effect of this last strain of doctrine upon those that hearkened to it, was their seeking peace with God, and rest to their consciences, by what they might, under the efficacy of grace, feel in themselves, the motions of their hearts, and the exercises of their souls, in compliance with the call to faith and repentance: thus they sought righteousness as it were by the works of the law. With the former Mr. Hervey entirely agreed, but the last he opposed.

The first who attacked Theron and Aspasio was his old tutor Mr. Wesley.\* Mr. Hervey had transmitted several sheets of it to him, that he might observe defects, and suggest useful hints for its improvement. Instead of this, he altered, added, and retrenched, with such insolence and wantonness of dictatorial authority, as disgusted even the modest and candid author. "The consequence was," says Mr. Toplady, "Mr. John lost his supervisorship, and, in return, set

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\* The opposition between Mr. Wesley's principles, and those of Mr. Hervey's, may be seen at large in *Aspasio Vindicated*. The following contrast manifests it in a few words:—

## WESLEY.

## HERVEY.

*Our Lord Jesus has done all that was necessary,*

To procure a conditional salvation.

To procure acceptance and eternal life for the greatest sinner.

*He loved me and gave himself for me,*

To be saved, if I perform the conditions.

To be saved by his finished work alone.

*The terms of acceptance for fallen man,*

Are repentance and faith.

The perfect obedience of Christ without man.

*Justifying faith;*

A persuasion I have the requisites unto justification, and principles accordingly.

A persuasion I stand in no need of such requisites, Christ's righteousness being fully sufficient for the most guilty, and trusting accordingly to that alone.

*We obey the law,*

In order to our final acceptance through Christ's merits.

Because, as a Redeeming Lawgiver, he requires it, and because we are already fully accepted in the beloved.



himself to depreciate the performance he was not allowed to spoil. This he did, first in a letter to Mr. Hervey; this not being answered, he, in his *Preservative*, published his remarks to the world.\* Upon this Mr. Hervey thought of answering him, though his constitution was by this time greatly enfeebled. His exercise and views in forming this excellent vindication are best related in his own words:—“The person hinted at is Mr. John Wesley. He takes me very roundly to task on the score of predestination,† at which I am much surprised; because a reader, ten times less penetrating than he is, may easily see that this doctrine makes no part of my scheme, never comes under consideration, is purposely and carefully avoided. I cannot but fear he has some sinister design. Put the wolf’s skin on the sheep, and the flock will shun him, the dogs will worry him. I do not charge such an artifice, but sometimes I cannot help forming a suspicion.”‡—“I am sometimes apprehensive that he will draw me into a dispute about particular redemption. I know he can say startling and horrid things on this subject; and this, perhaps, might be the most effectual method to prejudice people against my principal point, Christ crucified offered to the sinner.”§—“I have a long letter from Mr. Wesley. It consists of animadversions on my *Dialogues and Letters*, which I should be glad if you would peruse, and favour me with your opinion. He wrote one before, more stinging and sarcastic than this. I have taken no notice of either, being very unwilling to embark in controversy; but

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\* After Mr. Wesley’s letter to Mr. Hervey appeared in his *Preservative*, Mr. Cudworth answered it shortly in two letters, with his usual ability.

† On predestination he writes to a friend; “Abundance has been said with great force of argument for its support, and that by men of the most eminent learning and exalted piety. I readily confess I am not master of the subject, and acquiesce in the advice of a great scholar and a great saint, ‘Let a man go to the grammar-school of faith and holiness, before he enters the university of election and predestination.’ I am at the grammar-school, and there perhaps I may continue, till I hear the voice from heaven say, ‘Come up hither, and I will show thee what those could not comprehend in the regions below.’”—*See Cole on God’s Sovereignty, and Cooper’s (of Boston) four excellent Sermons on this subject.*

‡ Letters to Lady F. Shirley, Let. 74.

§ Gen. Col. Let.



for your judgment on the last, which is written with candour and temper,\* I should be much obliged." To the same he writes; "I little thought, when I put Mr. Wesley's MSS. into your hand, that I should see it in print so soon. I took very little notice of it, and let it lie by me several months without giving it an attentive consideration. It seemed to me so palpably weak, dealing only in positive assertions, and positive denials, that I could not imagine he would adventure it into the world without very great alterations; but it is now come abroad just as you received it, entitled, 'A Preservative against unsettled notions in religion.'† Of this Preservative, what he has wrote against me makes only a small part. Now, then, the question is, whether I shall attempt to answer it? Give me your opinion, as you have given me your assistance; and may the Father of mercies give you an increase of knowledge and utterance, of peace and joy in the Holy Ghost."‡ To Mr. Wesley he writes; "Since you have, by printing your remarks, summoned me, though reluctant, to the bar of the public, it should seem that I ought not to discredit the truth once delivered to the saints by a timid silence. On some very momentous and interesting points I may probably be a little

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\* Mr. Hervey was ever willing to speak the best of his opponents.

† Those who with care read Mr. Wesley's letter respecting Theron and Aspasio, must admire the following address by Mr. Hervey: "You have unhappily adopted some specious papistical tenets, and are listening to the mother of abominations more than you are aware. Amidst all your mistakes (and from mistakes who is exempt?) I verily believe your principal aim is the honour of Christ, and the edification of souls; therefore I speak the more freely. Was you a bigot to selfishness, or a devotee to vain glory, much liberty might be displeasing; but I am persuaded better things of Mr. Wesley. He has publicly declared, 'that whereinsoever he is mistaken, his mind is open to conviction, and he desires better to be informed.' This is written in the true spirit of a Christian. In this spirit I address myself, begging of you, Sir, with the sincerity and tenderness of a brother, to consider these hints impartially, lest, being misled yourself, you mislead your thousands and ten thousands. In the mean time, I hope you will not take it amiss, if, to my affectionate entreaties, I add my earnest prayers that you, Sir, and your people, may be in the number of those blessed men unto whom God imputeth righteousness without works, which I am very sure is the richest benefit I know how to crave either for you, or for your most," &c.—*Aspasio Vindicated*.

‡ Gen. Col. Let. 197.



more copious than the strict laws of argument demand, in order to exhibit some of the great truths of the gospel in so *clear* a light, that he who runs may read them; in so *amiable* and *inviting* a light, that the believer may rejoice in them, and the sinner may long for them.\*—“I am transcribing my intended answer to Mr. Wesley for the press, but find it difficult to preserve the decency of the gentleman and the meekness of the Christian, there is so much unfair dealing running through my opponent’s objections, and the most magisterial air all along, supplying the place of argument. May our Divine Master aid me in both these instances, or not suffer me to write at all! Pray for me, that I may not betray the blessed cause by the weakness of my reasoning, or my bad temper. The Lord Jesus grant that the truth of his gospel, not mine or my opponent’s notions, may stand.”—“If life is spared, I am much inclined to publish the answer to Mr. Wesley, hoping it may be a testimony for the grace of our God, and the righteousness of his Christ.”† In the correcting and amending this work when in MS. his friends Ryland and Cudworth were particularly useful to him. To one of them he writes, along with some sheets of that work in MS.; “Be so good as examine them with rigour, and correct them with freedom. I am afraid the weakness of the advocate should injure the blessed cause. I am the more solicitous, as the unexpected acceptance of my last sermons will probably open a pretty wide door of admission for this piece. Besides six thousand printed in London, an edition was printed in Scotland, which was speedily sold off; and I was desired, by a Society established for giving away religious books among the poor, to grant them leave to print an impression for this purpose. In Ireland they have been printed; into Dutch they are translated; and a letter received last week from some pious and ingenious stranger in America, informs me that they have been printed there, and found much acceptance. All this will be a commendatory preface to this projected piece. The good Lord grant I may speak

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\* *Aspasio Vindicated.*† *Gen. Col.*



and write sound words, such as cannot be reprov'd! My prayer is, that you may be of quick understanding in the fear of the Lord, always and on all occasions, and more especially when you are sifting and improving the writings of your obliged friend, J. H.\* This treatise being a defence of Mr. Hervey's darling subject, *the righteousness of God*, and written with his dying hand, we may apply to him the following lines:—

“Wrestling with death, he did these lines indite,

No other theme could give his soul delight.”

WALLER.

The rest of the facts relating to this publication, we give in the words of his brother: “When, in December 1758, I was sent for to Weston, in the very last period of my brother's illness, I asked him (the evening before he died) what he would have done with the letters to Mr. Wesley; whether he would have them published after his death? He answered, by no means, because he had only transcribed about half of them fair for the press; but as the corrections and alterations of the latter part were mostly in short-hand, it would be difficult to understand them, especially as some of the short-hand was entirely his own, and others could not make it out; therefore, he said, as it is not a finished piece, I desire you would think no more about it. As these were his last orders concerning these letters, I thought it right to obey them; and therefore I withstood the repeated solicitations of many of his friends, alleging the service they might be of to allay groundless prejudices against my brother's writings, as well as the utility of them in general, as they contained so masterly a defence of the truth as it is in Jesus. But, notwithstanding the regard I had for the persons who solicited the publication, I could not be persuaded to print the letters: and they never had appeared in public with my consent, had not a surreptitious edition of them lately made its way from the press, and was I not under a firm persuasion that will be followed with more. As this is the case, I think it my duty

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\* Gen. Col. Let. 202.



to send forth as correct an edition as I possibly can. For this purpose I have called a friend to my assistance, and by this means present the reader with as perfect a copy of these letters as can possibly be made out from the original manuscript now in my hand." On this subject Mr. Ryland says; "These letters were just upon the point of being suppressed and lost to the Christian world for ever. If that had been the case, I should have had reason to regret the loss to the day of my death. Soon after Mr. Hervey's death, these excellent letters were put into my hand for twelve or fourteen weeks. From a principle of foolish and false delicacy, I did not take a copy of them, which I ought to have done. Happy for the Church, the MS. fell into the hands of three of my friends, who had more sincerity, zeal, and courage than I had, and took a copy of it, and thus the MS. was rescued from destruction, and the original copy at last brought to light."

By these remarkable providences was this excellent defence brought to light. When this was first published in Scotland, Mr. Wesley seems to have felt very indignant to Dr. Erskine, who prefaced it. He writes him; "You have ushered into the world one of the most bitter libels that was ever wrote against me, wrote by a dying man (so far as it was wrote by poor well-meaning Mr. Hervey), with a trembling hand, just as he was tottering on the margin of the grave. A great warrior resigned his crown, because there should be some interval (he said) between fighting and death; but Mr. Hervey, who had been a man of peace all his life, began a war but six months before he died. He drew his sword when he was just putting off his body. He then fell on one to whom he had the deepest obligations, on one who had never intentionally wronged him, who had never spoken an unkind word of him or to him, and who loved him as his own child. O tell it not in Gath, the good Mr. Hervey (if these letters were his) died cursing his spiritual father." Mr. Wesley also wrote an answer to *Aspasio Vindicated*, without his name.\* Mr. Wesley maintained the same Arminian prin-

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\* Both Mr. Wesley and his friends expressed a doubt of the authenticity of *Aspasio Vindicated*. It was even intimated by them it was a fabrication of Mr. Cud-



ciples through life as these in his letter to Mr. Hervey. In 1770, some minutes of the Methodistical conference at Bristol, of the same import, were taken notice of by Lady Huntingdon and the Rev. Mr. Shirley, and many of his preachers still maintain these errors.

The next antagonist of his doctrines was Mr. Sandeman, who published two volumes of letters, directed to him as the author of *Theron and Aspasio*. This gentleman was a sensible and acute opponent, though very acrimonious and severe. He is obliged to make the following acknowledg-

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worth's. This would not be believed by those acquainted with that good man: but the above declarations of Mr. Hervey and his brother put the authenticity of the performance beyond doubt. The following hints of Dr. Erskine in his preface well deserve our regard:—"Mr. Hervey's writings have gained such a favourable reception among Christians of all denominations, that nothing farther need be said to recommend his *Aspasio Vindicated*, than to assure the public it contains the strongest internal marks of being genuine, and is equal, if not superior, to any of his controversial pieces published in his lifetime. Though Mr. Hervey was a workman that needed not to be ashamed, he knew but in part and prophesied but in part. He was too wise and good to arrogate to himself infallibility; yet there is no reason why so useful and seasonable performance should remain unknown. The subject is deeply interesting, the manner in which it is managed is scriptural, judicious, and animated." He adds, "The publisher never received the least provocation from any of the Methodists, nay, has been treated by them with unmerited respect; many of them he esteems and loves for the truth's sake, which is in them and shall be with them for ever. Of the sincere piety of some of their teachers, nay, even of their sound principles he would think favourably: But when he reflects that one is at the head of their societies, who has blended with some precious gospel truths, a medley of Arminian, Antinomian, and enthusiastic errors, he thinks it high time to sound an alarm to all who would wish to transmit to posterity the pure faith once delivered to the saints, seriously to consider what the end of these things may probably be. Damnable heresies and the wildest fanaticism may gradually gain ground, and opinions and practices take place, the mention of which would shock many, it is hoped the greatest part of the people in this country at present attached to Methodism. If men are once brought to believe that right opinion is a slender part of religion, or no part of it at all, there is scarce any thing so foolish or so wicked which Satan may not prompt them to, by transforming himself into an angel of light." These hints, besides the tendency of *Aspasio Vindicated* to expose his principles, roused Mr. Wesley and his preachers. One Mr. Kershaw, who signs himself a Methodist Teacher, wrote what he styles an Earnest Appeal to the Public, in an honest, amicable, and affectionate reply to the Preface of *Aspasio Vindicated*. Dr. Erskine soon answered this, and vindicated his preface. Mr. Wesley also wrote remarks on this vindication. By these means *Aspasio Vindicated* was more prized and read than likely it would have been, had it been published in Mr. Hervey's lifetime, and met with no opposition.



ment with respect to Mr. Hervey's works:—"After all, I must do you the justice to own, that I find the grand peculiarities of the Christian religion the capital point, making a more striking and distinguishing figure in your writings than in any that I have seen of the popular ministers, for some of whom you profess the highest regard." He nevertheless pretends he has discovered in Mr. Hervey's Dialogues, and in some celebrated treatises and sermons therein recommended, several dangerous errors, and gross corruptions of the Christian doctrine, and insinuates, that the native tendency of these writings is to sully the honour and obscure the glory of sovereign grace, manifested in the atonement; to gratify human pride, and nourish that enmity that is in the heart of every man by nature, against the true doctrine of the grace of God, and thus to ensnare, seduce, and destroy the souls of men for ever. He particularly wishes to throw an odium upon their doctrine concerning the assurance of faith, endeavouring to persuade his readers that Mr. Hervey and his friends make this to consist in a good opinion of a man's own state, founded on some qualifications about himself, whereby he apprehends he is distinguished from the rest of mankind, and furnished with some peculiar claim to the divine favour; whereas, any intelligent reader may see they teach quite the reverse, viz. that the assurance of faith is so far from being founded on any supposed change of one's own state or good qualifications about himself, that if it is built on any thing of that kind, and not wholly on the gracious promise of a God in Christ, published in the gospel for the benefit of guilty perishing sinners, and directed to all such, without exception or distinction, it is not true faith, but vain presumption.

Of his publication Hervey says to a Scotch correspondent; "Letters on Theron and Aspasio were sent me by the author. Some of his animadversions on my sentiments I acknowledge to be just. Most readily would I make this acknowledgment to the public, and thank the animadverter for pointing out real errors. It is my heart's desire and prayer to God, that whenever I am fallen into a mistake, I may be refuted and disregarded. In some places he seems wilfully to misrepre-



sent my meaning, and is not so candid as to consider one place with another. He should, in order to have acted a fair part, have animadverted upon the last edition, which it is evident he was not ignorant of, and which he might reasonably suppose was the least incorrect. I am apt to suspect some people, when they read his outrageous invectives against several of the best men that ever lived, and the best authors that ever wrote, will be inclined to say, his Christianity has extinguished his humanity.”\*

When Mr. Hervey had read Mr. Sandeman's letters, he desired Mr. Cudworth also to peruse them. Afterward he received from his friend the following letter: “Reverend Sir,—Ever since I received the favour of your's, I have been engaged in a perusal of these two volumes of letters you mentioned. The author appears to me to be an opponent not of the common sort; whether we consider his abilities as a writer, his apprehensions of the nature of faith in general, or his discernment of many of the artifices by which the enemy of souls blinds and diverts men from discerning the plainest and most important truths of the gospel, especially about faith, grace, &c.; and I could therefore have wished he had been better acquainted with the appropriation we plead for, than to mix it among the rest of what he calls his popular doctrine. I have had great pleasure in reading several of his remarks, and count them very valuable. What darkness appears upon the human mind! that a man of such

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\* Letter to Mr. Hog, Edinburgh.—The divines Mr. Sandeman maltreats are, Messrs. Guthrie, Boston, E. and R. Erskines, and Willison. It is not easy to conceive what could prompt this author to wound the reputation, and load the memory of men now in their graves, and who have hitherto been justly accounted eminent for piety, gifts, usefulness, and zeal, in maintaining, inculcating, and promoting the pure truths of the gospel, with such a number of heavy accusations and strange aspersions, unless we may suppose that he and his friends, finding that the books and sermons, particularly of Boston and R. and E. Erskines, had been amply recommended by Mr. Hervey, took the alarm, fearing that the judgment of such an ingenious and polite writer, one so much applauded and admired by religious persons of different denominations, might have weight with the public, and occasion a more general propagation of these doctrines which they keenly oppose.



discernment in many things, can possibly mistake appropriation upon the divine grant to sinners for a part of human righteousness, seeing the language of it is not, I am a believer, I am righteous, but in the Lord I have righteousness and strength. If this was not the case, I own we might be classed with the self-righteous and mistaken perverters of the sacred truth. It is this mistake which prevents his discerning how near an affinity he has with most of these he condemns, in his opposition to the real appropriating assurance of faith.”\*

Mr. Cudworth, who ably defends Aspasio from Mr. Sandeman’s attacks, gives us the following account of this controversy:—“By our united consideration of all the objections that had hitherto been offered to the Christian confidence maintained in Theron and Aspasio, we wished this very important point might be more clearly established. We thought we had prevailed: and to prevent all needless repetition of arguments, Mr. Hervey desired me to draw up from the whole, on both sides, a summary in so many Aphorisms; which was but just published when Mr. Sandeman made his appearance against us, upon quite a new foundation, charging us with going about to establish our own righteousness, in depending alone upon the righteousness of Jesus Christ. Notwithstanding this evident catachresis in his performance, there were so many excellent observations in his letters, we stood corrected thereby in many particulars, wherein we had made undue concessions and obliging conformity, to give our important matter a respectable appearance to our adversaries, that we were stunned. At Mr. Hervey’s request, I considered Mr. Sandeman’s performance; which observations are now published in the defence of Theron and Aspasio: but before their publication, Mr. Hervey thought good for me to write to Mr. Sandeman, that we might in no matter mistake or misrepresent him. Accordingly Mr. Hervey folded up the Aphorisms (on the assurance of faith) in a cover, and directed it to the author of letters on Theron and Aspasio; and I

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\* Cudworth’s MSS.

† Mr. Hervey and himself.



wrote a few lines only, signifying, that he might see by the Aphorisms, that we were clear of what he had charged us with." \*

Mr. David Wilson, a Scotch seceding minister in London, also, with much judgment and ability, defended the ancient orthodox faith, attacked by Mr. Sandeman, in a book, entitled, "Palæmon's Creed Reviewed." Also, several anonymous writers were engaged in Mr. Hervey's defence. When he heard he was ably defended, instead of its awakening sentiments of self gratulation on his success, he seems only to have rejoiced in the hope that the truth would obtain a fair hearing. In writing to a friend, he says: "I hope the attention of mankind will be awakened to the important subject of faith in Christ; and may the Father of lights enable his ministers to make the vision of this capital doctrine plain, so that he who runs may read!" † Mr. Brine, a respectable Baptist minister, published animadversions on Sandeman's letters. Fuller of Kettering, with his usual ability, opposes Sandemanianism, in a short treatise, and exhibits the doctrines of the gospel clearly.

About a week before Mr. Hervey's last illness, a worthy friend mentioned to him, that a report was spread abroad concerning Mr. Sandeman's letters on Theron and Aspasio, to this effect:—"That he (Mr. Hervey) had written a letter to Mrs. Cook, and therein had said, that Mr. Sandeman was in the right, and had convinced him of his error, or words to that purpose:" To which he answered, That he had written a letter to Mrs. Cook, and therein he had acknowledged that many of Mr. Sandeman's remarks were judicious, and that he had corrected some of his expressions and inaccuracies; but said he was very far from having changed his opinion as to the substance and matter of the argument, for therein he thought Mr. Sandeman entirely wrong. Whereupon his friend desired him to insert an advertisement in some of the London papers, signed by himself, to set this mistake

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\* Extracted from a MS. of Mr. Cudworth.

† Letter to Mr. Ryland.



right, lest it should hinder the sale and reading of his books, and thereby prevent much good; to which he agreed, and added, he would let that paragraph stand in his answer to Mr. Wesley, relating to Mr. Sandeman, only softening the expressions a little;—but all this was prevented by his illness and death.

Mr. Bellamy, a minister in new England, also attacked Mr. Hervey, and his favourite authors, Marshall, Boston, &c. in a work, entitled, “Letters and Dialogues between Theron, Paulinus, and Aspasio, upon the nature of love to God, faith in Christ, and assurance of a title to eternal life.” This Mr. Cudworth answered. This has also been answered to good purpose by Dr. John Anderson, a seceding minister in America, in a piece entitled, “Precious Truth.” The London reviewers likewise opposed his doctrine, intimating, they could reap no intellectual improvement by his volumes, and made their remarks with much unfairness and asperity. A Dr. Free,\* also, a minister of the Church of England, in a note to a printed speech to the London clergy, assembled at Zion College, prefers the following accusation against him: “James Hervey, rector of Weston-Favel, was permitted to go on in his own way, till death put an end to his blasphemies.” He extracts the following quotation from Theron and Aspasio, as grounding his charge: “Both grace and faith stand in direct opposition to works, all works whatever, whether they be works of the law, or works of the gospel, exercises of the heart, or actions of the life, done in a state of nature, or done under the influence of grace. They are all and every one of them equally set aside in this great affair (of justification).” Thus Dr. Free has been pleased, from one sentence in Mr. Hervey’s writings, to charge him with blasphemy, while it is obvious to every attentive reader, that all he means is, to assert the glorious scriptural doctrine, that our justification, through the imputed righteousness of Christ, is an act of the freest bounty and favour to the unworthy. Some professed

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\* By the public writings of that time, it appears this gentleman showed an uncommon opposition to the doctrine of grace, and to the preachers of it, as Jones of Southwark, Hervey, &c.



admirers of Mr. Hervey, too, in the Gentleman's Magazine, August 1759, insinuate, that he was by no means free of the charge of stretching the principles of Calvinism\* into Antinomianism.† In the Gentleman's Magazine for September 1761, his views with respect to justification (which are most accurate and evangelical) are quite misrepresented, as if he was of Arminian sentiments: there we are presented with a dialogue between Thraso and Crito, respecting the above doctrine, as treated in Mr. Hervey's Dialogues. Thraso, a very obliging antagonist, answers Crito, just as he would have him, in order to give Crito an appearance of confuting Mr. Hervey's principles. He allows faith to justify as an entitling qualification required by God, in order to his justification; this furnishes Crito with an argument, that he may as well be justified by an imperfect obedience as by an imperfect faith. It is plain Mr. Hervey was quite of another judgment. He considered the sinner as justified, not by or for

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\* The following observation is made by a late worthy minister of the Church of England (Middleton), and deserves a place here:—"Some have with absurdity enough objected to Mr. Hervey what they are pleased to call *Calvinism*, forgetting, or not observing, that all the doctrines of free grace, fervently preached by Calvin, (we add, equally by Luther), are the doctrines of the Church of England, which every minister of that church is bound upon *oath* to observe and teach. Hence, if he omit to preach them, and much more, if he dare to preach contrary to them, he is not only a *doctrinal dissenter*, but an *impiously perjured person* in the sight of God and men."

† Mr. Hervey could adopt the observation of a favourite author on this subject (Beart); "When it is the very design of the gospel to advance the grace and righteousness of the Lord Jesus, I confess I am most afraid of those errors that detract from his glory and honour; but I no way doubt there are those who seek shelter for licentious practices in doctrines and opinions that may not give countenance thereunto. Howbeit, I dare not call all these Antinomian doctrines or opinions which may be by corrupt unsanctified nature abused to evil practices, for then the whole gospel is Antinomianism; and a heart under the power and influence of the grace of God, though under some mistakes about the names and definitions of things, will be in no danger of turning the grace of God into lasciviousness. That a believer is complete in Christ—that his sin is covered from God's eye as a judge—and that he hath a full title to eternal life, and shall never perish, is the strongest cord of love to engage the heart to holiness, where it is believed; but those who know not God's way of accepting first the person, and then the performance, but think that performances must go first, as conditions of the acceptance of the person, do stumble at the stumbling-stone, and take all free grace, for they know no otherwise, to be an enemy to holiness, because it throws down the dagon of self-righteousness."



his believing, but only by what he *believes and trusts in for justification, that is, the righteousness of Christ*. To the same purpose we have the following note in the London Magazine, 1760, signed Evangelicus :—"The late Rev. James Hervey, in a prefatory discourse prefixed to a late edition of Marshall on Sanctification, has expressed himself in these remarkable terms :—Were I (said he) to be banished into some desolate island, possessed only of two books besides my Bible, this should be one of the two, perhaps the first that I would choose. And yet the book which the ingenious recommender so extravagantly applauds, contains many things not only dark and unintelligible, but of very dangerous tendency; against which the renowned piety of these great men will be no antidote, but, on the contrary, make the poison work more powerfully by its being received in such a vehicle."

In several of these periodical papers, Mr. Hervey's character and writings are much traduced, while Cudworth, under the signature of author of Polyglot, defends him. His friends also published some excellent extracts of his works, by the same vehicles of public intelligence; and in the London Magazine, September 1755, appeared a formal defence of his Theron and Aspasio, by his literary friend the Rev. R. Yates, against the attempts of some Socinians.]

In order to oppose the success of his publications, particularly Theron and Aspasio, about two years after his death, a new edition of Bishop Fowler's Design of Christianity was published. This contains many unscriptural principles, quite in opposition to Mr. Hervey's views. When this treatise was recommended to him by some literary friends, he opposed it, and showed its errors. In a new preface it is highly commended, while Marshall's views of faith and obedience, which Mr. Hervey adopted, are utterly discarded. The publisher owns Mr. Hervey is a truly amiable and devout advocate for the all-sufficiency of Christ's righteousness, an elegant writer, and now with God. He wonders much a person of such distinguished piety should so strongly recommend it.

But perhaps the most remarkable opposition to Mr. Hervey's writings was made by the editors of the first edition of



his private letters, in their notes. These gentlemen may have had a friendship to his person, but none for his doctrine. The sum and substance of this was,—“That our Lord Jesus died for the life of the world, and that God has so given eternal life to guilty sinners, as that they are fully warranted to assure themselves of salvation by him alone.” In opposition to this, the above gentlemen bring in another gospel, which indeed is not another, but they pervert the gospel of Christ. The writer of the short account of his life tells us, that Bishop Fowler’s book on the design of Christianity has been lately reprinted, to obviate the tendency of Mr. Hervey’s principles, (*viz.* to licentiousness and security); that inferences drawn from his favourite doctrine, and strong expressions of the all-sufficient righteousness of Christ, were contradicted by his exemplary life; and that the reason Mr. Hervey’s opinions, particularly as to the righteousness of Christ, had no pernicious consequence on his own conduct, was his having so excellent a mind. Mr. Hervey would not have thanked this editor for his compliment. He never wished to have his excellent mind exalted, to the disparagement of his Saviour’s all-sufficient righteousness. Mr. Hervey’s constant declaration was, that he found his belief of the all-sufficiency of Christ’s righteousness, and confidence therein, to be a never-failing spring of true holiness. Another of these editors would persuade us that Mr. Hervey only meant, by coming to Christ, and believing on him, what an Arminian would have styled the essential duties of a deep repentance, and an earnest resolution of amendment. In opposition to both these gentlemen, Mr. Hervey declares his doctrine was scriptural, had no tendency in any degree to licentiousness, but was the only means of turning men from sin to Christ. He has proved and illustrated this in his works, whenever he had opportunity to speak of it. As to coming to Christ, &c. Mr. Hervey by the words understood neither more or less than what they genuinely import, a trust or dependence on Jesus Christ for everlasting life, without any condition or qualification, but entirely on the divine exhibition and grant of the Saviour to sinners of mankind, even the chief. There are also, in



different places, notes, as if explaining Mr. Hervey's meaning, but entirely perverting it, and grossly Arminian. As he was an avowed enemy to what he calls the trimming scheme, and an open and explicit Calvinist, such conduct in the editors of his Letters cannot be accounted for on suitable principles.

Upon the whole, this opposition to Mr. Hervey's writings seems to have arisen from this circumstance; their design is to stain the pride of all glory, to bring down high imaginations, and to exalt the riches of grace to the utmost. These scriptural doctrines will always be opposed by blind and proud men, however learned, and of all descriptions, till illuminated and changed by sovereign grace. Mr. Cudworth was much concerned at the above treatment of his deceased friend, and wrote a treatise, entitled, "Review of Mr. Hervey's Letters, as published in two volumes, containing Remarks and Observations thereon." This lies among his MSS. The above opposition to Mr. Hervey's doctrine might prejudice a few against it; but, under the management of adorable wisdom, it excited a more general attention to his character, doctrines, and writings, than to any divine of the eighteenth century.

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#### CONCLUDING REMARKS.

**T**HE foregoing account of Mr. Hervey's life may produce in the attentive and pious mind a variety of interesting reflections; among others, the following:—

1. The neglect of a religious education may be remedied. An early acquaintance with the truths of the gospel is one of the greatest blessings.—Mr. Hervey appears not to have enjoyed this, either through his parents' neglect, or his own, or both; but after being some years in the ministry, by a regular and earnest search after gospel-truth, he attained an uncommonly clear and exact knowledge of it.



2. It is a remarkable favour for a searcher after the knowledge of divine truth to meet with suitable instructors.—The subject of these memoirs, at his first entrance upon this search, fell in with some persons and books which rather confirmed him in his former dark and legal views. But, in the good providence of God, he was led to read several judicious and evangelical treatises, and cultivate friendship with some able gospel-ministers and private Christians, all which led him to a large and happy acquaintance with his Bible, with his own heart, and with the system of grace in all its connections.

3. The power which operates in the saving change of the heart is truly wonderful.—Mr. Hervey for several years was a determined enemy to the righteousness of Christ, and preached another gospel than that of Jesus. His esteemed literary friends, his ignorance, pride, and prejudices, were all on that side; yet almighty grace cast down his high reasonings against the knowledge of God, and brought into captivity every thought to the obedience of Christ, and made him receive the gospel as a little child. Grace humbled the proud young man, and melted his heart, naturally hard and avaricious, into the utmost humanity and tenderness.

4. The privileges and attainments of Christians are all from Christ.—In all this good man's graces, duties, trials, conflicts, and comforts, he designedly owns the closest connection with Christ. Having received Christ Jesus the Lord, he walked in him; he was rooted and grounded in him, and built up in him. To illustrate and improve this great truth, was a leading design in all the writings of the subject of these memoirs; and as he wrote so he lived and died, in believing, humble, entire dependence on the Saviour, as a sinful creature, united to his person, and receiving from his fulness.

5. The measure of a believer's faith and joy is greatly affected by his apprehensions with respect to the scheme of the gospel.—Mr. Hervey, for several years, misapprehended the nature, the liberties, and design of the gospel. While in this condition he sought to be under the law; he supposed some



good endowments, if not some good deed, must complete his title to the comforts revealed in divine declarations; he was afraid to remember the holiness of God, the sanctions of his law, and the solemnities of a future judgment. No view of God was tolerable to him, but that which presented him as altogether merciful, and no sight of himself, but that which furnished him with something good in his character. Hence he groaned under a spirit of bondage, and his confidence was marred every way. But after he understood the genuine gospel, he could look on himself as a transgressor of the law, as a rebel against God, and deservant of hell; while, at the same time, he contemplated with pleasure and veneration the majesty of the Lord, the beauties of divine holiness, the terrors of his justice, and the solemnities of the judgment to come, with its awful and certain consequences; and, in the midst of all these humbling and alarming views of God and of himself, joy in God through the Lord Jesus, by whom he received the atonement, he saw a sufficient reason of cheerful dependence on Christ, for the pardon of all his sins, for the supply of all his needs, and for the complete salvation of his soul.

6. The sanctifying influence of the doctrine of grace is clearly illustrated in Mr. Hervey's conduct.—Many, who in a great measure lay the foundation of their hopes upon good works, are frequently no way remarkable for their holiness, or even sobriety. But true believers, building their hopes wholly on the person and atonement of Jesus, yet at the same time improving him as the foundation of holiness, and regarding his law as their rule, live soberly, righteously, and godly in this present world, and adorn the doctrine of God their Saviour in all things. Indeed, the doctrine of the gospel is so far from being licentious, that without an experimental acquaintance with it we cannot live to God, nor perform any work that is truly good. By the gospel, in the hand of the Spirit, faith and love are produced in the heart; these plants of heavenly origin grow and flourish, and bring forth fruit in the life under its benign influence. An experience of the power of



the doctrine of grace makes the ways of holiness pleasant, and the practice of duty delightful. All this Mr. Hervey knew. The distinguished holiness of his life was owned and admired even by those who falsely reckoned his doctrines Antinomian. He uniformly declared, that his holiness was formed and maintained entirely under the influence of the doctrines of grace.

7. True Christianity employs all the talents of its subjects in promoting its interests.—We see this illustrated in the case before us. Here every talent, whether natural or acquired, a well-informed judgment, a warm and benevolent heart, an extensive and accurate acquaintance with philosophy and history, a critical knowledge of the Hebrew, Greek, and Latin languages; all these, under the influence of grace, as a divine principle, were in Mr. Hervey entirely devoted to the honour of his Saviour, the illustration of religious truth, and the happiness of his fellow-men.

8. One great mean of advancing in divine knowledge, is to have the mind open to conviction, and ready to welcome the discoveries of truth.—Mr. Hervey, with a noble humility and frankness of mind, received new views of truth, whether from friends or enemies, and made use of them to increase his stock of knowledge, which in this way rapidly increased.

9. Much may be done in a little time, if well employed.—During the last eighteen years of Mr. Hervey's life, he did almost all he ever did that was truly useful. He, with no small difficulty, gave up his early religious views, which were quite agreeable to his pride, and adopted entirely a new system, ridiculed by his friends; this he drew from the Scriptures, using much reasoning in his own mind, prayer, and the reading of many evangelical books, as helps. He prepared for the press, his Review of Lord Bolingbroke's Letters, his Meditations, Dialogues, and Sermons; wrote some hundreds of religious letters; was exact and diligent in the labours of his public ministry, and all under very much weakness and malady in his bodily constitution.

10. A true disciple of Jesus is steadfast in his attachment to the gospel, and is by no means turned about by every wind



of doctrine.—This good man embraced doctrines opposite to his natural prejudices, was plied with objections against the truth from many persons, several of whom he highly esteemed. His own mind was to an extreme candid to all, but his principles being, after careful research, received upon scriptural authority, and finding them nearly connected with the present need of his soul, and with his eternal hope, he was quite constant, and never shifted, but explicitly owned and strenuously defended them to the end of his life.

11. Genuine religion opens the heart, and imbues it with the most enlarged and active benevolence.—The real happiness of his brethren of mankind, in a consistency with the honour of his dear Redeemer, seems to have possessed much of his heart. How much superior, in this point of view, is his character to that of many who have attained a high reputation in the learned world, whose whole life seems to have been spent in the mere selfish pursuit of literary honour, without any regard to the good of mankind, and the honour of God!\*

12. A review of Mr. Hervey's life, as a Christian and an author, tends to the conclusion, that those who know and love the gospel are earnestly desirous to exhibit it in its purity, and to spread it abroad as widely as possible, that others may be acquainted with it, and feel its saving influence.—It was evidently with this view that Mr. Hervey wrote and published so many useful books, even in his very enfeebled state of health. A great number of these he also freely distributed, as well as a variety of other tracts. On this account, too, was he so forward warmly to recommend eminent evangelical writers. By this last means he has rescued from obscurity several excellent treatises, which, owing to the testimony of his approbation, have been widely and happily circulated.

13. Those who truly honour God, he will honour.—Any who peruse the above account may discern Mr. Hervey feared the Lord above many, both in private and public life; his

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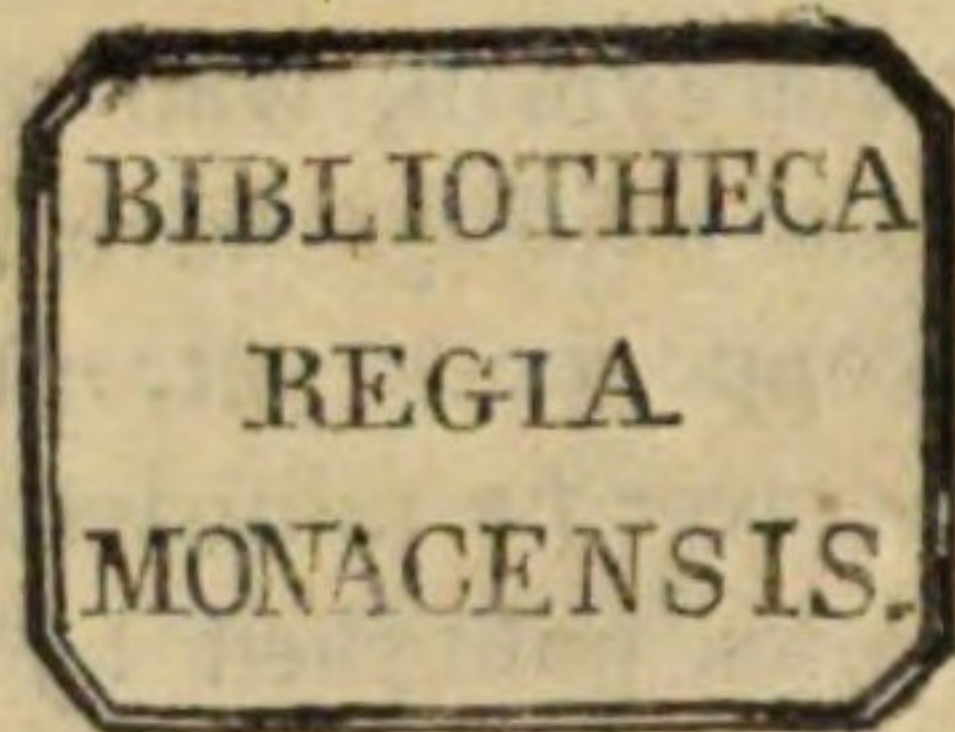
\* Such as Hume, Gibbons, and others.



God honoured him, and continues to do so. He met with the reproach of Christ, like other eminent ministers and Christians; was called a visionary, an Antinomian, an enthusiast, a blasphemer. His doctrine, he tells us, was greatly disliked by a brother clergyman, who resided in the manor-house of Weston. His writings have also been not a little maltreated by several opponents; yet, after all, God eminently honoured him; wherever he ministered he was much loved and respected; his works, published by himself, had a large circulation among the excellent ones of the earth of all denominations. He was honoured with the esteem and correspondence of several of the best ministers and Christians in England and Scotland. Drs. Doddridge and Witherspoon both dedicated sermons to him, in token of respect. Since his death, his character being more universally known, he is generally reckoned by all as being one of the most evangelical and judicious writers, and one of the most amiable and holy men, who have appeared in the eighteenth century.

*Lastly*, On the whole, we see from these memoirs, with what peace a Christian can die.—We witness here a weak man, worn out with various and long afflictions, rejoicing in tribulation, and finishing his course with joy and full assurance of faith, depending singly upon the atonement, and upon the promises of God, who cannot lie. Such sights are incomparably the noblest and the most useful that are vouchsafed in the whole circle of creation to mortal eyes. O to be cheerful active followers of such men, who through faith and patience now inherit the promises!







## APPENDIX.

### No. I.

EXTRACT OF PART OF A SERMON OF THE LATE REV. GEO. WHITEFIELD,  
A SPECIAL MEAN OF CHANGING MR. HERVEY'S VIEWS, WITH  
RESPECT TO THE GLORIOUS DOCTRINE OF A SINNER'S JUSTIFICA-  
TION THROUGH THE OBEDIENCE AND DEATH OF CHRIST, RECEIVED  
BY FAITH.\*

—“*THIRDLY*, What think you of being justified by Christ? I believe I can answer for some of you ; for many, I fear, think to be justified, or looked upon as righteous in God's sight, without Jesus Christ ; but such will find themselves dreadfully mistaken ; for out of Christ, God is a consuming fire. Others satisfy themselves with believing, that Christ was God and man, and that he came into the world to save sinners in general ; whereas their chief concern ought to be, how they may be assured that Jesus Christ came into the world to save them in particular. ‘ The life that I now live in the flesh (says the apostle) is by the faith of the Son of God, who loved me, and gave himself for me.’ Observe, *for me*. It is this immediate application of Jesus Christ to our own hearts that renders his merits effectual to our eternal salvation. An unapplied Christ will do us no service at all. Others there are, who go still farther ; for they think that Jesus Christ is God-man ; that he is to be applied to their hearts ; and that they can be justified in God's sight only in and through him ; but then they make him only in part a Saviour. They are for doing what they can themselves, and then Jesus Christ is to make up the deficiencies of their righteousness. This is the sum and substance of our modern divinity. And was it possible for me to know the thoughts of most that hear me this day, I believe they would tell me this was the scheme they had laid, and perhaps depended on, for some years, for their eter-

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\* In a letter to Mr. Whitefield, Mr. Hervey has these words : “ Your Journals, dear Sir, and Sermons, especially that sweet Sermon upon *What think ye of Christ?* were a means of bringing me to the knowledge of the truth.” The above views were likely the substance of Mr. Whitefield's correspondence with Mr. Hervey in the days of his ignorance of the gospel.



nal salvation. Is it not then high time, my brethren, for you to entertain quite different thoughts concerning justification by Jesus Christ? For if you think thus, you are in the case of those unhappy Jews, who went about to establish their own righteousness, and would not submit to, and consequently missed of that righteousness which is of God by faith in Christ Jesus our Lord. What think you, then, if I tell you, that you are to be justified freely through faith in Jesus Christ, without any regard to any work or fitness foreseen in us at all? for salvation is the free gift of God. I know no fitness in man, but a fitness to be cast into the lake of fire and brimstone for ever. Our righteousnesses in God's sight are but as filthy rags: He cannot away with them. Our holiness, if we have any, is not the cause, but the effect, of our justification in God's sight. 'We love God, because he first loved us.' We must not come to God as the proud Pharisee did, bringing in, as it were, a reckoning of our services. We must come in the temper and language of the poor publican, smiting upon our breasts, and saying God be merciful to me a sinner: For Jesus justifies us while we are ungodly. 'He came not to call the righteous, but sinners, to repentance.' The poor in Spirit only; they who are willing to go out of themselves, and rely wholly on the righteousness of another, are so blessed as to be members of his kingdom. The righteousness, the whole righteousness of Jesus Christ, is to be imputed to us instead of our own: 'For we are not under the law, but under grace;' and 'to as many as walk after this rule, peace be on them;' for they, and they only, are the true Israel of God. In the great work of man's redemption, boasting is entirely excluded, which could not be, if only one of our works was to be joined with the merits of Christ.

"Our salvation is all of God from the beginning to the end; it is not of works, lest any man should boast. Man has no hand in it; it is Christ who is made of God unto us wisdom, righteousness, sanctification, and redemption. His active obedience, as well as his passive obedience, is to be applied to poor sinners. He has fulfilled all righteousness in our stead, that we might become the righteousness of God in him. All we have to do is to lay hold on this righteousness of God by faith; and the very moment we do apprehend it by a lively faith, that very moment, we may be assured, that the blood of Jesus Christ has cleansed us from all sin. For the promise is to us and to our children, to as many as the Lord our God shall call. If we and our whole houses believe, we shall be saved, as well as the jailer and his house; for the righteousness of Jesus Christ is an everlasting as well as perfect righteousness. It is as effectual to all who believe in him now as formerly; and so it will be till time shall be no more. Search the Scriptures, as the Bereans did, and see whether these things are not so. Search St. Paul's epistles to the Romans and Galatians, and there you will find this doctrine plainly taught you, that unless you have eyes and see not, he that runs may read. Search the eleventh article of our Church; "We are accounted righteous before God, only for the merits of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings." This doctrine of our free justification by faith in Christ



Jesus, however censured and evil spoken of by our present masters of Israel, was highly esteemed by our wise forefathers; for, in the subsequent words of the forementioned article, it is called a most wholesome doctrine, and very full of comfort; and so it is to all that are weary and heavy laden, and are truly willing to find rest in Christ Jesus.

“This is all gospel, this is glad tidings of great joy to all that feel themselves poor, lost, undone, damned sinners. ‘Ho! every one that thirsteth, come ye to the waters of life, and drink freely, come and buy without money and without price.’ Behold a fountain opened in your Saviour’s side for sin and for uncleanness. Look unto him whom you have pierced; look unto him by faith, and verily you shall be saved, though you came here only to ridicule and blaspheme, and never thought of God or Christ before.

“Not that you must think God will save you because, or on account of your faith, for faith is a work, and then you would be justified for your works; but when I tell you we are to be justified by faith, I mean that faith is the instrument whereby the sinner applies or brings home the redemption of Jesus Christ to his heart; and to whomsoever God gives such a faith (for it is the free gift of God), he may lift up his head with boldness; he need not fear; he is a spiritual son of our spiritual David; he is passed from death to life; he shall never come into condemnation. This is the gospel which we preach. If any man or angel preach any other gospel than this, of our being freely justified through faith in Christ Jesus, we have the authority of the greatest apostle to pronounce him accursed.

“And now, my brethren, what think you of this foolishness of preaching? To you that have tasted the good word of life, who have been enlightened to see the riches of God’s free grace in Christ Jesus, I am persuaded it is precious, and has distilled like dew into your soul; and O that all were like minded! but, I am afraid, numbers are ready to go away contradicting and blaspheming. Tell me, are there not many of you saying within yourselves, ‘This is a licentious doctrine; this preacher is opening a door for encouragement in sin?’ But this does not surprise me at all; it is a stale antiquated objection, as old as the doctrine of justification itself, and (which, by the way, is not much to the credit of those who urge it now) it was made by an infidel. St. Paul, in his epistle to the Romans, after he had in the first five chapters demonstrably proved the doctrine of justification alone, in the sixth, brings in an unbeliever, saying, ‘Shall we continue in sin, then, that grace may abound?’ But as he rejected such an inference with ‘God forbid,’ so do I; for the faith which we preach is not a dead speculative faith, an assenting to things credible, as credible as it is commonly defined: it is not a faith of the head, but a faith of the heart: it is a living principle, wrought in the soul by the Spirit of the everlasting God, convincing the sinner of his lost undone condition by nature, enabling him to apply and lay hold on the perfect righteousness of Jesus Christ, freely offered him in the gospel, and continually exciting him, out of a principle of love and gratitude, to show forth that faith, by abounding in every good word and work.



This is the sum and substance of the doctrine that has been delivered; and if this be a licentious doctrine, judge ye. No, my brethren, this is not destroying, but teaching you to do good works from a proper principle. For to use the words of our Church, in another of her articles: 'Works done before the grace of Christ, and the inspiration of the Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; rather, for that they are not done as God has willed and commanded them to be done, we doubt not but they have the nature of sin:' so that they who bid you do and then live, are just as wise as they who would persuade you to build a beautiful and magnificent house without laying a foundation. It is true the doctrine of free justification by faith in Christ Jesus, like other gospel truths, may, and will be abused by men of corrupt minds, reprobate concerning the faith; but they who receive the truth of God in the love of it, will always be showing their faith by their works. For this reason, St. Paul, after he had told the Ephesians, 'By grace are ye saved, through faith, not of works, lest any man should boast,' immediately adds, 'For we are his workmanship, created in Christ Jesus unto good works.' And in his epistle to Titus, having given him directions to tell the people they were justified by grace, directly subjoins, chap. iii. 8, 'I will that you affirm constantly, that they who have believed in God might be careful to maintain good works.' Agreeable to this, we are told in our twelfth article, 'That albeit good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment, yet are they pleasing and acceptable to God in Christ, and do spring necessarily out of a true and lively faith, inasmuch, that a lively faith may be as evidently known by them, as a tree discerned by the fruit.' Observe, my dear brethren, the words of the article; 'Good works are the fruits of faith, and follow after justification.' How then can they precede, or be any way the cause of it? Our persons must be justified, before our performances can be accepted. God had respect to Abel before he had respect to his offering; and therefore the righteousness of Jesus Christ must be freely imputed to, and apprehended by us, through faith, before we can offer an acceptable sacrifice to God: for out of Christ, as I hinted before, God is a consuming fire, and whatsoever is not of faith in Christ is sin.

"That people mistake the doctrine of justification, I believe is partly owing to their not rightly considering the different persons to whom St. Paul and St. James wrote in their epistles, as also the different kinds of justification each of them writes about. The former asserts, in line upon line, argument upon argument, 'That we are justified by faith alone.' The latter puts this question: 'Was not Abraham justified by works?' From whence many, not considering the different views of these holy men, and the different persons they wrote to, have blended and joined faith and works, in order to justify us in the sight of God. But this is a capital mistake; for Paul was writing to the Jewish proselytes, who sought righteousness by the works of the law, not of the ceremonial only, but of the moral law.



In contradistinction to that, he tells them they were to look for justification in God's sight only by the perfect righteousness of Jesus Christ apprehended by faith. St. James had a different set of people to deal with; such who abused the doctrines of free justification, and thought they should be saved (as numbers among us do now) upon their barely professing to believe on Jesus Christ. These the apostle endeavours wisely to convince, that such a faith was only a dead and false faith, and therefore it behoved all who would be blessed with faithful Abraham to show forth their faith by their works as he did. For was not Abraham justified by works? Did he not prove that his faith was a true justifying faith, by its being productive of good works? From whence it is plain, that St. James is talking of a declarative justification before men; show me, demonstrate, evidence to me, that thou hast a true faith by thy works; whereas St. Paul is talking only of our being justified in the sight of God; and thus he proves, that Abraham, as we also are to be, was justified before ever the moral or ceremonial law was given to the Jews; for it is written, 'Abraham believed in the Lord, and it was accounted to him for righteousness.'

"Take the substance of what has been said on this head in the few following words:—Every man that is saved is justified three ways; *First, Meritoriously*, by the death of Jesus Christ. It is the blood of Jesus Christ alone that cleanses us from all sin. *Secondly, Instrumentally*, by faith: faith is the mean or instrument whereby the merits of Jesus Christ are applied to the sinner's heart; 'Ye are all the children of God by faith in Christ Jesus.' *Thirdly*, We are justified *declaratively*, by good works. Good works declare and prove to the world that our faith is a true saving faith. 'Was not Abraham justified by works?' And again, 'Show me thy faith by thy works.'"

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## No. II.

CONTRAST BETWEEN MR. HERVEY'S VIEWS IN HIS YOUNGER YEARS,  
AND THAT DOCTRINE HE SO ABLY DEFENDS IN HIS WRITINGS,  
AND IN THE FAITH OF WHICH HE DIED.

### *His former views.*

1. "WHAT sweet complacency, what unspeakable satisfaction, shall we reap from the contemplation of an uninterrupted series of spotless actions! All will be calm, easy, and serene; all will be soothed by this precious, this invaluable thought, that there remains for us a paradise of rest; and our souls, white as locks, by

### *His later views.*

1. WRITING to a friend he says; "What though we are as beasts, very dogs, here is consolation for the trembling sinner. Though he has not a grain of worthiness in himself, yet his Lord has infinite treasures of unmerited grace. They who believe that Christ shed his precious blood for guilty sinners, will often say, with gra-



*His former views.*

an easy transition, become angels of light."\*

2. "To walk humbly with our God, dutifully with our parents, and charitably with all, will be an inexhaustible source of never-ceasing comforts."†

3. Hearing that some of his acquaintances designed to partake of the Lord's Supper, he writes a friend, "Let them know how I desire and pray that we may be worthy communicants, *by an immediate forsaking of all wicked ways, and a thorough amendment, as well as an unshaken resolution, to persevere and advance in that amendment.*"‡

[Here is no reference to the mediation of Jesus, or faith in him.]

*His later views.*

titude glowing in their breasts, and tears in their eyes, Be it, that my sins were as the deepest crimson dye, and more in number than the hairs upon my head, yet *the blood of Christ cleanseth from all sin, and washeth a filthy polluted conscience whiter than the snow.*"§

2. "If at any time I seem to be in a gracious frame, or am enabled to abound in the work of the Lord, I endeavour to put no confidence in these bruised reeds, but to rest on the Rock of ages."|| — "What are my prayers? what is my righteousness? where should I find comfort, were I not sure of finding a full supply of it in Christ?"¶

3. "If we are made acceptable to that awful Majesty, who dwelleth in light inaccessible, this shall be in consideration of the obedience of the beloved Son of God. If we obtain the spirit of sanctification, are enabled to deny ungodliness, and to live soberly, righteously, and godly, in this present evil world, it shall be through the intercession of Jesus, our great High Priest, by whom alone the Holy Ghost is vouchsafed to unworthy polluted sinners."\*\*—"The apostle says, *repent, and be baptized*; but if a poor sinner had asked him this question, What shall make me abhor myself and my beloved lusts? to this effect he would probably have replied, Nothing but the grace of God, manifested in Christ: *believe that the Lord delivered up his dearest Son in your stead; believe that the blessed Jesus has borne every one of our sins*; this, under the influence of

\* Gen. Col. Let. 1.  
|| Memoir,

+ Ibid. 2.  
¶ Ibid,

‡ Ibid. 2. § Ibid. 14.  
\*\* Gen. Col. Let. 20.



*His former views.*

4. "Every one must own, that the most engaging persuasions to piety, and holiness of conversation, are drawn from the *recompense of a future invaluable reward*, and that the most sovereign preservative against all ungodliness and worldly lusts, is the terrors, the unsupportable terrors of the Lord. We are heinous transgressors, grievously corrupt; and never-ending torments are our proper wages. Cherish the dark thoughts a while, and at length light will spring up; ruminate on your miserable state, and that will dispose you to an efficient discharge of the different branches of repentance."\*

5. "Was I to form a wish for the dearest friend in the world, it should not be for gold, or jewels, or apparel—these things are fading, and the fashion of them passeth away; but it should be for a favourable sentence in that last, and awful, and great day. Will not the trumpet shortly sound? will not the dead come forth of their graves, and the Ancient of days sit? *How valuable, then, will a holy and humble life be!*"†—"It is evening now I write this. I cannot tell whether this may be the night in which I am to hear that amazing cry, '*Behold the Bridegroom cometh.*' *I will henceforth labour to dress my soul with holiness*, that it may be ready to go forth at a moment's warning."‡

*His later views.*

the Holy Ghost, will alienate from all iniquity; by this you will be taught godly sorrow."§

4. "The love of Christ is the true source of repentance, the true spring of obedience, and the true spur to mortification."||—"Why should we covet to be scourged with lashes of conscience, when our Divine Master was wounded for these sins, and crucified for these iniquities? will our uneasiness and self-tormenting care add any thing to the value of Christ's atonement? or should we indulge the inward disquiet, in order to humble our minds? It will sadden them, enervate them, and unfit them for any one instance of service. Let us not dwell upon the afflicting consideration of shameful guilt and abominable vileness, but turn our eye to the bleeding, agonizing, dying Jesus."¶

5. Speaking of the atonement, he writes, "What a propitiation is this! 'He loved us, and washed us from our sins in his own blood.' May the contemplation and belief of this precious truth be the comfort of your heart in death, and the cause of your confidence and triumph at the great and terrible day of the Lord."—"When I shall be summoned to the great tribunal, what will be my plea, what my dependence? Nothing but Christ. Christ, would I say, has been wounded for my sins, therefore they will not be punished in me; Christ has fulfilled all righteousness in my stead, therefore I trust to be justified when I am judged."\*\*

\* Gen. Col. Let. 3.

† Ibid. 2.

‡ Ibid. 3.

§ Letters to Lady F. Shirley, Let. 15.

|| Ibid 28.

¶ Letter to Lady F. Shirley, Let. 28.

\*\* Memoirs.



*His former views.*

6. "I verily thought that my own righteousness would at least bear a part in procuring my acceptance with the Eternal Majesty; determined I was in some measure to stand upon my own bottom, and advance my plea for life everlasting, from my own holy endeavours."\*

7. "I beseech you all to be reconciled unto God, ye *humble penitents*, that are convinced of sin; be ye of good comfort, God has given you a ransom to rely on."† — "See how consonant this doctrine (of Christ's righteousness) is to the whole series of Scripture; see it opening a door of hope to the *awakened sinner*."‡ — "If thou lamentest thy folly, and seest thy undone state, with the Lord there is mercy."

*His later views.*

6. "I now disown all such (legal) pretensions. God hath brought me to a sounder mind. I trusted to I knew not what, but now I know in whom I have believed. I put myself, and the whole of my salvation, in my adored Immanuel's hand, and doubt not his sufficiency for my security. Henceforward I set my heart at rest, not because I have got through such offices, or done such duties, but because my Redeemer is mighty and meritorious. It is God, the incarnate God, that justifies me; who is he that shall condemn me? Never shall my heart cry to divine justice, 'Have patience with me, and I will pay thee all.' This was the language of gross ignorance, or great presumption. But in all my temptations, in every discouragement, this shall be my earnest prayer, 'The righteousness of thy obedience is everlasting; O grant me an interest therein, and I shall live! Amen, and amen!'"§

7. "The vilest of men have just the same right to Christ and his merits, as the best of men; a right founded, not on their awakened desires, not on any thing in themselves, but purely, solely, entirely, on the free grace of a Saviour."|| — "I maintain this very important point, that sinners, as sinners, without either preparative, or condition of any good qualification, are allowed, are warranted, thus to apply Christ to themselves, by virtue of the free offer and grant made in the gospel."¶

\* Sermon on Rom. v. 19.

† Sermon on reconciliation with God, preached in the beginning of his ministry.

‡ Sermon on Rom. v. 19.

§ Ibid.

|| Memoirs.

¶ Ibid.



## No. III.

## OPINIONS OF ANCIENT FATHERS AND REFORMED DIVINES ON THE DOCTRINES OF GRACE, WITH WHICH MR. HERVEY ACCORDED.\*

IT is plain the experience and conduct of Mr. Hervey are founded on the *doctrinal principles* he believed and published. As these have not a little been opposed, reckoned novel in Christianity, and approaching to Antinomianism, it appeared needful to show, that in them he walked by the footsteps of the flock, entirely in the track of other evangelical writers, both ancient and modern.

Of testimonies in favour of truth, of the following kind, Mr. Hervey observes; "To have the highest human authority on a writer's side, is no contemptible support; yet even this sanction, compared with the oracle of revelation, is only like a range of cyphers connected with the original figure, which, were they *detached*, would be insignificant, but in such a subordination are considerable." The opinion of excellent writers, which has been the result of much learning, great attention, and earnest prayer, is no contemptible evidence.

"Let us incessantly and stedfastly adhere to him who is our hope, and the earnest of our righteousness, Jesus Christ, who bore our sins in his own body on the tree; who did no sin, neither was guile found in his mouth, but suffered all on our account, that we might live in him."—*Polycarp*.

Clement of Rome, the fellow-labourer of Paul, has the following words:—"All are glorified and exalted, not by themselves, nor by their works, nor by the righteousness they have wrought out, but by his will. We, therefore, being called by his will in Christ, are not justified by ourselves, nor by our own wisdom, understanding, or piety, nor by any works which we have wrought in the holiness of our hearts; but we are justified by faith, by which God Almighty has justified all from the beginning of the world."

"He gave his own Son a propitiation for us, the Holy One for transgressors, the innocent for the guilty, the just for the unjust, the incorruptible for the corrupt; for what else could cover our sins but his righteousness? In whom was it possible that we, who are guilty and ungodly, could be justified, except in the Son of God alone? O sweet change! O unsearchable wonder! O unexpected benefit! that the sins of many should be hid in one, and that the righteousness of one should justify many transgressors."—*Justin Martyr*.

"If thou wouldst obtain heaven by the merits and deservings of thy own works, thou wrongest and shamest the blood of Christ.

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\* The reader who peruses the *Fathers of the English Church*, lately published in several volumes, will see the same doctrine maintained by Tindal, Cranmer, Lancelot, Ridley, &c. as is by Mr. Hervey.



Faith only justifieth. In believing we receive the Spirit of God, which is the earnest of eternal life; and we are in eternal life already, and already feel in our heart the sweetness thereof, and are overcome with the kindness of God, and of Christ, and therefore we love the will of God, and of love are ready to work freely."—*Tindal*.

"I take the gospel for the clear manifestation of the mystery of Christ. Whence it follows, that taking the word *gospel* in a large sense, under it are comprehended all the testimonies which of old God gave to the patriarchs of his mercy and favour; but taken strictly, and by way of eminence and excellency, I say it is fitted for showing forth the grace manifested in Christ, and depends on his authority."—*Calvin's Institutions*, B. II. chap. ix. In his last will, he has these words: "I witness and declare, that I intend not to seek any other aid or refuge for salvation, than his free adoption, in which alone salvation resteth; and with my whole heart I embrace the mercy which he hath used with me for Jesus Christ's sake, recompensing my faults with the merit of his death and passion; that satisfaction might be made by this means for all my sins and crimes, and the remembrance of them be blotted out. I witness also and declare, that I humbly beg of him, that being washed and cleansed in the blood of that highest Redeemer, shed for the sins of mankind, I may stand at the judgment-seat under the image of my Redeemer."

"This is the true gospel, Jesus Christ redeemed us from our sins, and he only. This most firm and certain truth is the voice of Scripture, though the world and all the devils rage and roar. If Christ alone take away our sins, we cannot do this with our works; and as it is impossible to embrace Christ but by faith, it is therefore equally impossible to apprehend him by works. If, then, faith alone must apprehend Christ before works can follow, the conclusion is irrefragable, that faith alone apprehends him, before and without the consideration of works; and this is our justification and deliverance from sin. Then, and not till then, good works follow faith, as its necessary and inseparable fruit."—*Luther's Protestation upon the Article of Justification*.

"Faith is a certain stedfast beholding, which looketh upon nothing else but Christ, the conqueror of sin and death, and the giver of righteousness, salvation, and eternal life. If I would find comfort when my conscience is afflicted, or when I am at the point of death, I must do nothing but apprehend Christ by faith, and say, I believe in Christ Jesus, the Son of God, who suffered, was crucified, and died for me, in whose wounds, and in whose death, I see my sin, and in his resurrection, victory over sin, death, and the devil; besides him I see nothing, I hear nothing. This is true faith, concerning Christ, and in Christ; Christ and our faith must be thoroughly joined together."—*Luther on Galatians*.

"I cannot comprehend, nor be fully assured by reason, that I am received into God's favour for Christ's sake, but I hear this to be pronounced by the gospel, and I lay hold upon it by faith. With faith always must be joined a certain assurance of God's



mercy. Now, this assurance comprehendeth a faithful remission of sins for Christ's sake; for it is impossible that thy conscience should look for any thing at God's hand, except first it be assured that God is merciful to thee for Christ's sake."—*Luther on Galatians*.

Again, in Sermon on Psal. xxxi. "We ought to put no works before faith, I mean works that can be called good. The works that are said to be before faith, however commendable they may appear to men, are mere vanity. They seem to me to be but great strength exerted in running out of the way. Let no man reckon upon his works done before faith; where there was no faith, there was no good works."—*Luther*.

"The right and true Christian faith, is not to believe that the holy Scriptures, and all the articles of our faith, are true, but also to have a sure trust and confidence in God's merciful promises, to be saved from everlasting damnation by Christ."—"As it profiteth a man nothing to have salve, unless it be well applied to the part affected, so the death of Christ shall stand us in no force, unless we apply it to ourselves, in such sort as God hath appointed."—*Homilies of the Church of England*.

"By justifying faith we understand, not only the common belief of the articles of the Christian religion, and a persuasion of the truth of God's word in general, but also a *particular application* of the gracious promises of the gospel to the comfort of our souls, whereby we lay hold on Christ with all his benefits, having an earnest trust and confidence in God, that he will be merciful unto us for his only Son's sake."—*Articles of the Protestant Church in Ireland*.

In the first Confession of the Scotch Church, *believing* is called an assured faith in the promise of God, revealed to us in his word; by which faith we apprehend Christ Jesus, with the graces and benefits promised in him. This faith, and the assurance of the same, proceeds not from flesh and blood.

"If faith itself be considered as our act, it is impossible we should be justified by it, because faith, in this view of it, is lame and imperfect, and falls short of that completeness which the law requires; but we are said to be justified by faith, because it is by faith that we lay hold upon, and apply to ourselves the promises of God, and the righteousness and merits of Christ. A beggar (we'll suppose) extends his leprous and foul hand, to receive an alms from a person that offers it; certainly it is not from the leprosy and foulness of his own hand that he derives any benefit, but from the donation given, and which he receives with such a hand as he has."—*Peter Martyr*.

"No man is justified by the deeds of the law, but by the faith of Christ. He was punished for thee, and therefore thou shalt not be punished. I do not say we ought to do no good deeds; but I say, we should do no good works, to the intent to obtain remission of sins, and the inheritance of heaven; for God saith, Thy sins are forgiven thee for my Son's sake, and thou shalt have the inheritance of heaven for my Son's sake. I condemn not good deeds,



but I condemn trust in any works; for all the works wherein a man putteth any confidence, are by his confidence poisoned, and become evil; wherefore, thou must do good works, and beware of doing them with the view to deserve any good for them. In a Christian man's life, and in order of doctrine, there is the law, repentance, hope, charity, and the deeds of charity; yet, in the act of justification, there is nothing else in man that hath part or place but faith alone, apprehending the object, which is Christ crucified, in whom is all the worthiness and fulness of our salvation."—*Patrick Hamilton, first, Scotch Reformer, burned at St. Andrews 1527.*

"Whensoever any question or doubt ariseth respecting salvation, or our justification before God, there the law and all good works must be entirely excluded, that grace may appear to be sovereign, the promise free and gratuitous, and that faith may stand alone; which faith alone, without the law or works, confirms to every believer his own particular salvation. For as the grace of God is the efficient cause, and Jesus Christ the meritorious cause of our redemption; so faith is the instrumental cause, by which the believer applieth the merits of Christ particularly to his own salvation.—*Frith, Additions to P. Hamilton's Places.*

"Faith is the mean or instrument whereby we seek, apprehend, receive, and apply to ourselves the mercy of God, who forgiveth iniquity, and accepteth us to eternal life, for the sake of his own Son, our Mediator, revealed and exhibited in the word of the gospel; and hence it is that the devil is so great an enemy to the doctrine of faith: For since he could not hinder the execution of the divine decree concerning the redemption of mankind, he uses his utmost endeavours to snatch from us, or to weaken, mutilate, and mar the *only means or instrument* of its application."—*Chemnitius's Examination of the Decrees of the Council of Trent.*

"Touching the proper act of faith as it justifies, it consisteth in trust or reliance upon the promise for our own particular salvation, when the soul depends wholly thereupon, looking after no other help. The promise of grace in Christ is made to us in particular terms, in the word preached. To assent unto this promise, is not barely to acknowledge that there is such a thing in the world as remission of sins by Christ, to be bestowed on some, for this is to believe the promise, not as a promise, but as a history. But this assent is of the whole heart, in trust, reliance, dependence, adherence, affiance, or if there be any other word, expressing that action of the soul, whereby it casteth and reposeth itself only upon God's promise in Christ for the obtaining of eternal happiness. The heart, touched with the Spirit of grace, throws itself into Christ's arms, grasping upon him with all its might. Hiding itself in the clefts of this rock from the storms of God's furious indignation, it bespeaks Christ in all terms of confidence and affiance, *my Lord, my God, my hope, my fortress, my rock, my strength.* This work of faith, as it doth greatly glorify God, by ascribing the whole honour of our salvation unto his only free grace in Jesus Christ, so God again is pleased highly to honour it above all its fellow-graces,



by making it the blessed instrument of all the comfort we enjoy in this present world, thereby giving us assurance of our justification in his sight by Christ's righteousness: The soul resting itself secure upon the stability of God's promise, it hath now somewhat to oppose against the severity of God's justice, and the accusations of the law, even an all-sufficient righteousness in Christ, able to satisfy them both to the full; whereon it is quieted, and enjoys abundance of sweetest peace, being freed from those terrors which before compassed it on every side."—*Pemle's Plea for Grace.*

"Some have held that faith is a sensible assurance, and others have held the contrary. There is a double mistake in the point; I shall show it in a word. *First*, It must be granted, that in all faith there is *assurance*, but of what? Of the truth of the promise. If a man doubt, if he waver, as James saith, in the truth of the promise, he will never act his faith. But the question here is about the assurance of a man's interest; that is not always in faith. Again, all faith is an *application of Christ*, but how? It is not an application that Christ is mine *actually*, but is a laying hold upon Christ *to be mine*. It is not a logical application, in way of a proposition, that I may say Christ is mine; but it is a real one, I put him on, I take him to be mine, and that is the better of the two."—*Dr. Thomas Goodwin's Works.*

"We must, in the pangs of death, by mere faith, rest on the mercy of God, and apprehend naked Christ, that is, Christ severed, in the case of salvation, from all respect of all virtues and works whatever. If we presume to oppose any of our doings to the sentence of the law, hell, death, and condemnation, we are sure to go by the loss."—*Perkin's Works.*

"I would not willingly speak of preparations to faith, because it putteth men upon searching something in themselves, upon fashioning their own hearts, and trimming them, to come to Christ, whereas nothing can be acceptable to him but what cometh from him; but I think all that men intend, when they speak of preparations, may be gained this way, by holding out to men the impossibility of coming to Christ, till they be emptied of themselves; not that the one is a thing going before, to be done by us, but because they are all one. It is one motion of the soul to come out of itself, and into Jesus. It is one thing to distrust ourselves, and to trust in him; and by this means, when the true nature of faith is holden out, men might examine themselves rather by it, whether they have it, than by the preparations to it."—*Binning's Works.*

"True it is, that faith purifies the heart, and works holiness, and all graces flow from it; but in this work of justifying the sinner, it is alone, and cannot admit of any mixture. Say not, 'Unless I find some measure of sanctification, what right have I to apply him as my righteousness?' This inverts the order. Thou must first, without finding, yea, or seeking any thing in thyself, but misery and guiltiness, lay hold on him as thy righteousness, or else thou shalt never find sanctification by any other endeavour or pursuit. Faith, as it is that which discerns Christ, so it alone appropriates or makes him our own. As it is faith that commends Christ so much, and



describes his comeliness in the Song; that word is the voice of faith that expresses with propriety, 'My beloved is mine, and I am his.' Having once possession of him, it looks upon all his sufferings as endured particularly for it, and the benefit of them all as belonging to itself. Free grace, being rightly apprehended, is that which stays the heart in all estates. What though there be nothing in myself but matter of sorrow and discomfort; it cannot be otherwise. It is not from myself I look for comfort at any time, but from my God, and his free grace. Here is comfort enough for all times! When I am at the best, I ought not, I dare not rely in myself. When at the worst, I may and should rely upon Christ and his sufficient grace. But it is an empty, fruitless notion of grace, to consider it only in the general, we are to look upon it as particularly addressed to us; but that we may know what it is, it must come into us, that it is ours indeed."—*Leighton on Peter.*

"The Lord is a free agent, may work how he pleaseth, but hath not warranted any souls to stay one moment before closing with Jesus Christ, upon the part of any qualification, or upon any account whatsoever. Indeed, if he had, he must testify his allowance of their persisting so long in unbelief, whereas that is hateful and abominable to him. There is no ground to stand off one moment from the absolute promises, upon the account of a want of humiliation, &c. but the rather we should repair thither for it, and for first grace, when we seem to be without it, for evangelical sorrow, and all spiritual frames of heart desirable. When there is nothing discerned as the qualification but sinfulness, then they had the more need to look to and fasten upon the Lord in absolute promises, that all desirable qualifications may be wrought in them. How should they attain these, but by looking to the free promise? The absolute promises are theirs, so far as to make use of them, and venture upon the Lord in them, for the attainment of grace wanted, though they cannot claim an interest, so as to conclude a good estate thence, or that grace is enjoyed before a powerful application of them. As faith consists in a receiving Jesus Christ and his righteousness, as the way to pardon, John i. 12; so if Christians kept up in acts of faith, by outgoings of heart to him, in the way of the promise for all that is wanted, there would not only be sweet flowings of love, and evangelical obedience issuing thence, but also they would be filled with all joy and peace in believing. I have often thought, if Christians did give more attendance to such direct acts of faith, and spent less time in questioning their conditions, or giving way to doubting about them, they would find their interest in the covenant cleared up, and consolation also coming in."—*Petto on the Covenants.*

"One of the great gospel inquiries that a Christian ought to be most critical and curious in resolving to himself, upon the most impartial examination of his own heart, concerning his spiritual state and standing in grace, is, whether he be in the faith or not? Which doubt can be resolved but two ways, either by faith itself closing itself with its true objects as offered in the gospel, in its direct acts (and so it evidenceth itself), being the evidence of things



not seen, as all the natural senses evidence themselves by their own acts upon their proper objects ; for he that sees the sun, hath argument enough to himself that he is not blind, but hath a seeing eye ; and faith, therefore, is frequently represented to us by seeing, as John vi. 40, and elsewhere."—*Chauncy*.

" We should be much in the first direct acts of faith, coming to Christ, casting ourselves on Christ, relying on him ; these direct acts of faith, often repeated, will sooner clear up our interest in Christ, than our judging by marks, signs, effects, and fruits, which can give no clearer evidence of their truth, than faith does of its truth, in a real closing with Christ in an absolute promise. This is the first act of saving grace, antecedent to all qualifications in us, or conditions performed by us. They understand not the gospel, who keep off from Christ for want of such and such qualifications, which Christ expects not we should bring to him, but derive from him."—*Discourses on the Christian Religion, by Mr. Thomas Cole*.

" The essence of the gospel is a free promise, free gift, free grace: A Saviour ! a Saviour ! is the loud proclamation of the gospel. Justification, as it is the application of the righteousness of Christ, in the Spirit's working faith, hath an unbelieving ungodly man for its object ; as it is an acquittance or declaring righteous, so it has a believer for its object, God who justifies the ungodly, the justifier of him who believes in Jesus. That faith in Christ as a priest is the foundation of all obedience to him as a king, must be inculcated. O here lies God's order, to bring a soul to Christ, and then he is brought to holiness ! Man's order is, to bring him to holiness, that he may come to Christ. But this is to try to wash the Ethiopian white."—*Mr. Beart's Eternal Law and Everlasting Gospel*.

" As to the services of believers ; 1. Those done in faith are accepted, but are not the ground of the acceptation of the *person*, but follow it ; they are the object of acceptance, but not the cause why the person is accepted. They are accepted, but not to the end of justification, nor doth justification consist therein, but is freely by grace through the redemption of Christ Jesus. God had respect first to Abel, and then to his offering. 2. Our services are accepted *in Jesus Christ* as well as our persons. I say both our persons and performances must be wrapped about in his most perfect righteousness, that they may be accepted ; and though God does not find a perfect righteousness *in us*, yet he finds this in Christ, else he could not bear with our weaknesses, and none could be saved."—*Idem*.

" Legality, or the hope of justification by works, whether in whole or in part, is far, very far from promoting the interest of holiness, and from erecting a barrier against licentiousness ; it rather acts as a remora on the keel, and as a contrary wind in the sails. Nor can fallen man ever know what it is to speed his way to the kingdom of heaven, and make large advances in sanctification, till his progress is disembarassed by a full submission to the righteousness of God the Son, as the sole procuring cause of eternal blessedness ; we then, and only then, run the way of his command-



ments, when converting grace has set us at liberty from legal dependencies of our own."—*Toplady*.

"A crucified Christ, with all his purchase, is offered to all the hearers of the gospel. For Christ in the word, and by his ministers in the gospel-offer, speaks to all and every one of them, yea, speaks to every sinner, man and woman, in particular, as though he called them by name and surname; and every man is bound to take the call and offer home to himself, as if he were so named. The promise is to you, and to all that are afar off, even to all the ends of the earth, to the stout-hearted, to all the sons of men, to every creature, to them that have no money, to the poor, maimed, blind, and naked, to the wretched and miserable, and whosoever will come, to you is the word of this salvation sent. Christ doth beseech you to be reconciled, and to beware of coming short of the promises by unbelief. Now, seeing the gospel and offer is given to every one, faith, which is the echo of the gospel-call, must needs receive an offered Christ, and salvation through him, with particular application to the soul that believes. As Christ offers himself to every soul in particular, so faith appropriates Christ to the soul itself in particular; and indeed the life and sweetness of faith lies in this appropriation and applicatory act; when the soul is helped to say with Thomas, 'Thou art my Lord, and my God;' and with the spouse, 'My beloved is mine, and I am his;' and with David, 'Thou art my rock, and the God of my salvation.'"—The same judicious divine wrote on his death-bed,\* "I would flee from all past experiences, to a present offered Christ, and a present offered perfect righteousness, and depend entirely thereon. I rest, I hope, I live on this righteousness. I die leaning and resting wholly on this bottom; all other bottoms are false and deceiving."—*Willison*.

"In the first act of believing, sinners have no evidences of grace in themselves; they feel nothing but sin within them, they see a word without them as the sole foundation of faith, and on that alone they build for eternity. This is a point of no small importance both to saints and sinners. Many of the modern builders are at great pains to keep their hearers from all confidence and comfort, till first they discern the evidences of grace in their heart; and having got evidence, then, and not till then, can they have any just, lawful, or well-grounded confidence; nay, they seem pretty plainly to insinuate, that a sinner's title to Christ turns on something wrought in him, or done by him, and that therefore, till he have evidence of this, he can claim no interest in Christ, nor assure himself of salvation by him. This doctrine, however, makes no part of my creed; it seems to me to cast stumbling-blocks in the sinner's way, and strongly calculated to make him stay long in the place of the breaking forth of children, Hos. xiii. 13. Instead of drawing him to Christ, which cannot but be the tendency of true gospel-doctrine, it staves him off, and keeps him afar. According

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\* To Mr. R. Erskine.



to this, Christ the tree of life is forbidden fruit, which the poor sinner must not touch till he has seen inward evidences. I confess that I have not so learned Christ. The sinner's right to him turns not at all upon any inward gracious qualifications, but purely on the divine warrant, exhibited in the word. Faith is not a qualification in order to come to Christ, but the coming itself. It is not our right to Christ, but our taking and receiving him to ourselves, upon the footing of the right conveyed by the gospel-offer."—*Bell's (of Glasgow) Sermons, MS.*

"Our believing that Christ will save us, if we believe in him, though preparatory to faith, is not faith itself; for we believe as much concerning others, viz. that Christ will save them, if they believe in him. The diseased woman said within herself, 'If I may but touch his garment, I shall be whole,' Matth. xi. 21. She stopt not here, however, but came behind him, and actually touched the hem of his garment. Had she not touched, she had not been made whole. She believed, in order to a believing touch. In like manner, it is not sufficient that I believe that I shall be saved if I believe in Christ: No, I must go forward, and actually confide in him, rest upon him, and commit my all unto him; trusting that in the event I shall not be disappointed, nor of consequence ashamed."—*Bell's Notes to his Translation of Witsii Animadversiones Irenicæ.*

We conclude these authorities with the words of Dr. Ryland, son of Mr. Hervey's friend the Rev. John Ryland. In his farewell sermon to his people at Northampton, he has these words: "I have endeavoured to show you the freeness of gospel-invitations, addressed to the guilty, the helpless, and the vile, without requiring any good qualifications in them, as the preliminary ground of their right to come to the Saviour: Yes, and I now again assure you, on better authority than that of good John Bunyan, that the gospel is 'Good news to the vilest of men;' and that any sinner, who has heard of Christ, may 'Come and welcome' to him for his complete salvation. Unto you, O men, I call in the Redeemer's name; for his voice is to the sons of men, as self-ruined and helpless, without strength and ungodly. There is not a sinner in this congregation but has as fair a warrant to apply to the Saviour as any of the saints now in glory had previous to their first application. Whoever inquires, 'May I come to Christ, and will he receive me if I do?' I reply boldly, 'Yes you may, and he will undoubtedly save you with an everlasting salvation.' If your question were, 'How may I know if I have been with Christ?' I should give a different answer. I should inquire, what have we received from him? I should bid you examine if you be in the faith, and if Christ's image is formed within you. But, for the ground of your encouragement to come to him, I wish you may seek for nothing else but the gracious and indefinite call of his word. I know this to be the doctrine of the old Calvinists, and I believe it to be the doctrine of God's word. Unless, therefore, we make abundance of Scripture of none effect, we must conclude that Mr. Ralph Erskine, always accounted a sound Calvinist, had room to say, 'Let the Arminians, at their peril, maintain their general redemption, we must maintain, at our



peril, the general or indefinite call of the gospel."—*Sermon on Acts* xx. 26.

The same form of doctrine is maintained by some late evangelical writers, Toplady, Romaine, Bradbury, Booth, Frazer of Alness, M'Ewen, Brown of Haddington, J. Swanston, in his volume of Sermons, and A. Swanston, in three volumes of Sermons, &c.

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## No. IV.

EVANGELICAL MAXIMS, BEING THE PLAN ON WHICH MR. HERVEY INCULCATED HOLINESS IN HIS MINISTRY, AND PRACTISED IT IN HIS LIFE.\*

It is known Mr. Hervey in his early days had dark and legal views of divine truth, particularly of the mystery of godliness, "Christ made of a reconciled God to us sanctification." After he knew the gospel, his mind was strongly imbued with this doctrine; and, on the plan of the following maxims, he always recommended holiness. This was reckoned strange by his literary friends, and many of his admirers,† who did not possess his evangelical knowledge. Indeed, the real excellence of this scriptural plan can only be discovered, as we aim at, and are through grace enabled to act under its influence in all manner of conversation.

1. True happiness consists in the enjoyment of God's favour, and in being well persuaded of our reconciliation with him. *His loving-kindness is better than life itself.*

2. Sin is an impediment to this happiness, when the guilt of it in the conscience makes us dread God as an enemy, and the motions of

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\* The above maxims were drawn up by his friend Cudworth, and printed from his MSS.

† Mr. Hervey's literary friends argued in the following manner:—"For a man to be persuaded of his reconciliation with God, and his enjoyment of everlasting happiness, is too high an attainment to be set as the first lesson in the school of Christ. In this inverted order, a set of practical directions were cast by Mr. Walter Marshall, in a treatise, entitled, the Gospel Mystery of Sanctification; the principles of which have been adopted afresh, and strongly recommended by Mr. Hervey in our time: These excellent men had the ground-work of religion laid deep in their hearts, and the building rose fair, and beautiful, and strong, in their truly estimable characters, till feeling themselves warmed and animated to superior heights of piety and goodness, by the sweet and engaging motives of pardoning love, and the lively hopes of immortality and glory, they imagined such persuasions would have a like influence upon all that would be prevailed upon to be as confident of their own interest; not considering that, without the pre-requisites before-mentioned (viz. a deep contrition of soul, sincere repentance toward God, and such a faith as purifies the heart and cleans the life, these are pre-requisites to salvation, and terms of discipleship and life), and with which themselves were undoubtedly furnished, it would be impossible for others to be partakers in their divine consolations, or that it would be presumptuous for them to arrogate to themselves those spiritual and heavenly blessings."—*London Magazine*, 1760.



it in the heart carry us on to neglect the method of grace in reconciliation.

3. So much of the work of God's Spirit upon our minds, as may so prevail with us to embrace the method of divine grace in our reconciliation with God, removes the impediment to true happiness which arises from our corrupt nature, or the motions of sin in us.

4. Such a single consideration of the blood and death of Jesus, in confidence "of his dying for us, and our being complete in him, according to the letter and word of the gospel," as gives us to know that our sins are not imputed, but forgiven and blotted out, removes the impediment of the guilt of sin in the conscience, and produces the true solid happiness of our souls, notwithstanding our consciousness that we have in us *personally* the corrupt nature, and through the motions of it do sin in every thing we do.

5. Therefore we have no occasion, in order to attain true happiness, to be *legally* striving to get away the being of sin out of our nature; but it is enough for us to judge, that we sinners personally, to the day of our death, are united to our Lord Jesus, and in virtue thereof are presented blameless in his blood and death, glorious in his righteousness, and heirs of eternal glory, through this blessed union; and herein consists true gospel-blessedness, Psal. xxxii. 1, 2, "Blessed is the man whose iniquities are forgiven, and whose sin is covered," &c. and Rom. viii. 1, 33.

6. We are therefore to judge, that the more certain a man is that he is in God's favour, the happier he is; and the happier he is in the persuasion of God's favour and reconciliation, the more holy he is, or the more he is enabled to bring forth the fruits of righteousness, which are by Jesus Christ, to the praise and glory of God.

7. We are but legalists still (however we may change our form or our name), while we prize holiness, or the fruits of it, only as a means to an end, and are merely seeking to be holy, in order to be happy: This is mere selfishness and legalism; the true gospel-spirit seeks holiness, and the fruits of it, as an end for its own sake, and the glory of God thereby; as we rest in the sweetness of honey for its own sake, so we rest in the beauty of holiness. The language of the gospel-spirit is, I am legally holy in the blood of Christ, I am happy in my reconciliation with my God, I wait in expectation of eternal glory, and I prize the overcoming and getting the better of my evil desires and vile affections, and my heart being brought into full conformity to God's will, as an end for itself, as I like honey for its own sake.

8. Saving faith is in the nature of it, not a mere assent to a testimony, but a receiving and resting upon the person of Jesus Christ alone for all salvation, both from sin and wrath, and unto all the grace and glory of God. This faith, according to the measure of it, produces the peace of God in the heart, and when exercised, infallibly works by love, overcomes the world, devotes the soul to God cheerfully, and is productive of every good fruit; and whoso professes to be a believer in Christ, and has not felt in himself the workings of the Spirit of God thereby, and doth not bring forth the fruits above mentioned, is to be judged as a self-deceiver, and his profession disregarded.



## No. V.

## ILLUSTRATION AND DEFENCE OF MR. HERVEY'S VIEWS OF FAITH.

THE representation of the nature of saving faith, which Mr. Hervey has given in his writings, has met with considerable opposition from a variety of persons, who are, upon the whole, friendly to the doctrines of grace. It is obvious that Mr. Hervey's opinions on this subject were not rashly formed, nor obstinately persisted in when evidence could be brought against them. He was induced to form them in consequence of serious inquiry, directed by the Holy Scriptures, and soliciting the assistance of the Holy Spirit; and the evidence to his mind must have been strong indeed, which led him to adopt sentiments so plainly opposite to the prejudices of his education. His apprehensions of these truths about saving faith were no doubt greatly strengthened by the happy consequences which he perceived they produced on his own mind; and he was still farther confirmed in his particular opinions, on finding them exhibited as part of the creed of all the Reformed Churches, and maintained in the works of the most illustrious of their sons. Mr. Hervey's view of saving faith, as including an appropriation or particular application of Christ, his righteousness and benefits, exhibited and freely offered in the gospel, has hitherto been taught and maintained, more or less clear, by all Protestant divines, Arminians excepted. They granted, indeed, that this persuasion admits of various degrees, being stronger in some and weaker in others, and often accompanied with doubting and many fears; but still they maintained that without some degree of it, no man can justly be denominated a true believer, or be justified; and that the promises of the gospel, without the least regard to any good works performed by the sinner, or any good qualifications about him, do lay a foundation for a full assurance of the favour of God, the forgiveness of sin, and everlasting happiness through Christ. Even the laborious Baxter, who had made a consent to Christ as a King and Lord, the formal act of justifying faith, as being the substance of all gospel obedience, (by this, indeed, as well as by his other dangerous notions concerning justification, he corrupted the fountain, and endangered the faith of many,) afterward he came to be of another mind, and had the humility to tell the world so much, "I formerly believed the formal nature of faith to lie in consent, but now I recant it. I believe it lies in trust, and this makes the right to be in the object; for it is, I depend on Christ, as the matter or merit of my pardon, my life, my crown, and my glory." Still Mr. Hervey knew, however, he might be mistaken, and paid the utmost attention to the various objections which might be urged against these opinions. Of this the careful correction which he, assisted by Cudworth, gave Theron and Aspasio on this subject, in consequence of Mr. Sandeman's and other strictures, is a proof. His views on this subject are illustrated by the following extracts, to which he refers.



I. *Boston's Notes on the Marrow of Modern Divinity, as to the Nature and Assurance of Faith.\**

*Definition of Faith.*—Be verily persuaded in your heart, that Jesus Christ is your's, and that you shall have life and salvation by him, that whatsoever he did for the redemption of mankind, he did it for you.—*Marrow*, chap. ii. sect. 3.

“In this definition of saving faith,” says Mr. Boston, “there is the general nature or kind of it, viz. a real persuasion, agreeing to all sorts of faith, divine and human. Be verily persuaded—the more special nature of it, an appropriating persuasion, or application to one's self, agreeing to a convinced sinner's faith or belief of the law's curse, Gal. iii. 1, be verily persuaded in your heart. Thus, Rom. x. 9, ‘If thou shalt believe in thine heart, that God, &c. thou shalt be saved;’ and, finally, the most special nature of it, whereby it is distinguished from all other, namely, an appropriating of Christ's being your's, &c.: And as one's believing in one's heart, or appropriating persuasion of the dreadful tidings of the law, imports not only an assent to them as true, but an horror of them as evil, so believing in the heart, or an appropriating persuasion of the glad tidings of the gospel, bears not only an assent to them as true, but a relish for them as good.”

The parts of this appropriating persuasion, according to this author, are,

1. That Jesus Christ is yours, viz. by the deed of gift and grant made to mankind lost, or (which is the same thing in other words) by the authentic gospel offer, in the Lord's own word; the which offer is the foundation of faith, and the ground and warrant of the ministerial offer, without which it could avail nothing. By this offer or deed of gift and grant, Christ is ours before we believe; not that we have a saving interest in him, or are in a state of grace, but that we have a common interest in him, and in the common salvation, Jude 3, which fallen angels have not; so that it is lawful and warrantable for us, not for them, to take possession of Christ and his salvation: Even as when one presents a piece of gold to a poor man, saying, “Take it, it is your's,” the offer makes the piece really his in the sense, and to the effect before declared. Nevertheless, while the poor man does not accept or receive it, whether apprehending the offer too great to be real, or that he has no liking of the necessary consequents of the accepting, must starve for all it, and that so much the more miserably, that he hath slighted the offer, and refused the gift; so this act of faith is nothing else but to believe God, 1 John v. 10; to believe the Son, John iii. 36; to believe the report concerning Christ, Isa. liii. 1; or to believe the gospel, Mark i, 15; not as devils believe the same, knowing Christ to be Jesus a Saviour, but not their Saviour, ver.

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\* “My thoughts on that important subject, the ‘assurance of faith,’ are much the same as Mr. Boston's, in his judicious notes on the Marrow of Modern Divinity, and Ebenezer Erskine in his valuable sermons on that subject.”—*Gen. Col. of Letters by Mr. Hervey.*



24; chap. iii. 11, 12; but with an appropriating persuasion, or special application, believing him to be our Saviour. Now, what this gospel report, record, or testimony of God, to be believed by all, is, the inspired penman expressly declares, 1 John v. 11, "This is the record, that God hath given to us eternal life; and this life is in his Son." The giving here mentioned, is not giving in possession, in greater or lesser measure, but giving by way of grant, whereupon one may take possession. And the party to whom, is not the election only, but mankind lost. For this record is the gospel, the foundation of faith, and warrant to all to believe in the Son of God, and lay hold on eternal life in him. But that God hath given eternal life to the elect, can be no such foundation nor warrant; for that a gift is made to certain select men can never be a foundation or warrant for all men to accept and take it. The great sin of unbelief lies in not believing this record or testimony, and so making God a liar: "He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record," &c.; 1 John v. 10, 11. On the other hand, "he that receiveth his testimony, hath set to his seal that God is true;" John iii. 33. But the great sin of unbelief lies not in not believing that God hath given eternal life to the elect; for the most desperate unbelievers, such as Judas and Spira, believe that, and the belief of it adds to their anguish and torment of spirit; yet they do not set to their seal that God is true, but, on the contrary, they make God a liar, in not believing, that to lost mankind, and to themselves in particular, God hath given eternal life in way of grant, so as they, as well as others, are warranted and welcome to take possession of it; so fleeing in the face of God's record and testimony in the gospel; Isa. ix. 6; John iii. 16; Acts iv. 12; Prov. viii. 4; Rev. xxii. 17: In believing of this, not in believing of the former, lies the difficulty in the agonies of conscience; the which, nevertheless, till one do in greater or lesser measure surmount, one can never believe on Christ, receive and rest on him for salvation. The truth is, the receiving of Christ doth necessarily presuppose this giving of him. There may indeed be a giving where there is no receiving, for a gift may be refused; and there may be a taking where there is no giving, the which is a presumptuous action without warrant; but there can be no place for receiving Christ, where there is not a giving him before. The Scripture is express to this purpose; John iii. 27, "A man can receive nothing, unless it be given him from above."

2. And that you shall have life and salvation by him, namely, a life of holiness, as well as a life of happiness; salvation from sin, as well as salvation from wrath; not in heaven only, but begun here, and completed hereafter. Wherefore, this persuasion of faith is inconsistent with an unwillingness to part with sin, a bent or purpose of heart to continue in sin, even as receiving and resting on Christ for salvation is. One finds it expressed almost in so many words; Acts xv. 11, "We believe that, through the grace of God, we shall be saved." It is fitly placed after the former, for it cannot go before it, but follows upon it. The former is a believing of God, or



believing the Son: this is believing on the Son, and so is the same with receiving of Christ, as that receiving is explained, John i. 12, "For as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." It doth also evidently bear the soul's resting on Christ for salvation; for it is not possible to conceive a soul resting on Christ for salvation, without a persuasion that it shall have life and salvation by him, namely, a persuasion which is of the same measure and degree as the resting is. And thus it appears, that there can be no saving faith, without this persuasion in greater or lesser measure. But withal it is to be remembered, as to what concerns the habits, actings, exercise, strength, weakness, and intermitting of the exercise of saving faith, the same is to be said of this persuasion in all points.

3. "That whatsoever Christ did for the redemption of mankind, he did it for you." Gal. ii. 20, "I live by the faith of the Son of God, who loved me, and gave himself for me." This comes in the last place. And I think none will question, but whosoever believes in the manner before explained, may and ought to believe this, and in this order. And it is believed, if not explicitly, yet virtually, by all who receive and rest on Christ for salvation.

*Objection.*—But the author's definition makes assurance to be of the essence of faith.

*Answer.*—Be it so. However, he useth not the word assurance, or assured, in his definition, nor will any thing contained in it amount to the idea now commonly affixed to that word, or to what is now in our days commonly understood by assurance. And, 1. He doth not here teach that assurance, whereby believers are certainly assured that they are in a state of grace, the which is founded upon the evidence of grace, of which kind of assurance the Westminster Confession expressly treats, chap. xviii. art 1, 2, 3; but an assurance which is in faith, in the direct acts thereof, founded upon the word allenarly, Mark xvi. 15, 16; John iii. 16; and this is nothing else but a fiducial appropriating persuasion. 2. He doth not determine this assurance or persuasion to be full, or to exclude doubting. He saith not, be fully persuaded, but be verily persuaded, which speaks only the reality of the persuasion, and doth not at all concern the degree of it. And it is manifest from his distinguishing between faith of adherence, and faith of evidence, that, according to him, saving faith may be without evidence. And so one may have this assurance or persuasion, and yet not know assuredly that he hath it, but need marks to discover it by. For though a man cannot but be conscious of an act of his own soul, as to the substance of the act, yet he may be in the dark as to the specific nature of it. And thus, as a real saint is conscious of his own heart's moving in affection toward God, yet sometimes doth not assuredly know it to be the true love of God in him, but fears it may be an hypocritical flash of affection; so he may be conscious of his persuasion, and yet doubt if it is the true persuasion of faith, and not that of the hypocrite.

This notion of assurance or persuasion of faith, is so agreeable to the nature of the thing called believing, and to the style of the holy Scriptures, that sometimes, where the original text reads faith, or



believing, we read assurance, according to the genuine sense of the original phrase, Acts xvii. 31, "Whereof he hath given assurance," (*orig.* faith, as is noted in the margin of our Bibles); Deut. xxviii. 66, "Thou shalt have none assurance of thy life," (*orig.* thou shalt not believe in thy life.) This observation shows, that to believe, in the style of the holy Scriptures, as well as in the common usage of mankind in all other matters, is to be assured or persuaded, namely, according to the measure of one's believing. And the doctrine of assurance, or an appropriating persuasion in saving faith, as it is the doctrine of the holy Scriptures, Rom. x. 9, Acts xv. 11, Gal. ii. 10, so it is a Protestant doctrine, taught by Protestant divines, against the Papists, sealed with the blood of martyrs in Popish flames. It is the doctrine of the Reformed churches abroad, and the doctrine of the Church of Scotland.

Mr. Boston adds in another place the following note on this subject; "Make no doubt of the pardon offered, or of the proclamation, bearing that every one of us may safely return to Christ: But thereupon draw near to him in full assurance of faith."

That there can be no saving faith, no acceptance with God, where there is any doubting, is what can hardly enter into the head of any sober Christian, if it is not under a grievous temptation in his own soul's case. Nevertheless, the doubting mixed with faith is sin, and dishonoureth God, and believers have ground to be humbled for it, and ashamed of it before the Lord; and, therefore, the full assurance of faith is duty. The Papists, indeed, earnestly contend for doubting, and they know very well wherefore they do so. For doubting being removed, and assurance of faith in the promise of the gospel being brought into its room, their market is marred, their gain by indulgences, masses, &c. is gone, and the fire of purgatory is extinguished. I make no question but before a sinner will come to Christ by believing, he must be an awakened, convinced, sensible sinner, made to groan under his burden, and despair of relief from the law, himself, or any other creature, and to desire and thirst after Christ and his righteousness. These things are required of the sinner in point of duty, and therefore the law must be preached by all those who would preach Christ aright; but that these, or any other things in a sinner, are required to warrant him that he may come to Christ by believing, is what I conceive the Scripture teacheth not, but the general offer of the gospel warrants every man, that he may come; and in practice it will be found, that requiring of such and such qualifications in sinners to warrant them to believe on Christ, is no great help to them in their way towards him, forasmuch as it engages them in a doubtful disputation, as to the being, kind, measure, and degree of their qualifications for coming to Christ, the time spent in which might be better improved, in their going forward to Christ for all, by believing. And since no man can ever believe in Christ, without knowing that he has a warrant for believing in him, otherwise he can but act presumptuously; to tell sinners, that none may come to Christ, or have warrant to believe, but such as have true repentance, must needs, in a special way, entangle distressed consciences, so as they dare not believe,



until they know their repentance to be true repentance. This must inevitably be the issue in that case, unless they do either reject that principle, or else venture to believe without seeing their warrant.

II. *Extracts from Mr. E. Erskine's Sermons on the Assurance of Faith.\**

“THE embracing and appropriating act of faith is just, as it were, the soul's echo unto the call and offer of the gospel. ‘I offer him for thy Saviour,’ saith God; ‘And I embrace him as my Saviour,’ saith faith. ‘I offer him for wisdom to thee a fool,’ saith God; ‘And I embrace him for my wisdom,’ says faith. ‘I offer him for thy righteousness and justification, who art a condemned sinner,’ saith God; ‘And I embrace him as the Lord my Righteousness,’ saith faith. ‘I offer him for thy sanctification, who art a polluted filthy sinner,’ says God; ‘And I embrace him for my sanctification,’ says faith. ‘I offer him for thy redemption, who art a lawful captive,’ saith God; ‘And I embrace him for my redemption and my all,’ saith faith. Thus, I say, the soul echoes to the voice of God in the gospel when it believes; much like that, Zech. xiii. 9, ‘I will say it is my people, and they shall say, the Lord is my God;’ and this is what we call the assurance of faith, or an appropriating persuasion, whereby the soul, as it were, takes seisin and infestment upon Christ, and all the blessings of his purchase, as its own, upon the ground of the gospel-offer and promise. What lay before in common to all in the offer, the soul brings home to itself in particular; and, just like Simeon, takes Christ in its arms and bosom, saying with Thomas, ‘My Lord, and my God.’ I do not say the first language of faith is, ‘Christ died for me, or I was elected from eternity;’ no, but the language of faith is, ‘God offers a slain and crucified Saviour, and I take the slain Christ for my Saviour, and in my taking and embracing of him as offered, I have ground to conclude that I was elected, and that he died for me in particular, and not before.’

“Both these expressions, *receiving and resting*, used in our Catechism with respect to faith, do in the very nature of things carry an application and appropriation in them: For when I receive a gift, I take it as *my own* property, and when I rest on a bond, I rest on it as *my* security. If this be not allowed, the relieving and supporting nature of faith is in a great measure lost; without it we could never be filled with joy and peace in believing.

“Christ is offered *particularly* unto every one of the hearers of the gospel, and accordingly faith receives him with *particular* application. The general call and offer reaches every individual person, and God speaks to every sinner as particularly as though he named

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\* The above author has, with much judgment and accuracy, illustrated this point in various parts of his works, especially in the substance of several Sermons on this particular subject. These were perused by Mr. Hervey about six times, and he owns his vast obligations to them; they indeed deserve the careful perusal of all who wish for clear and practical views of the subject.



him by his name and surname. Remission of sins is preached to *you*, we beseech *you* to be reconciled, the promise is to *you*; and for my part I do not know what sort of a gospel men make who do not admit this. Now, I say faith, which is the echo of the gospel offer and call, must needs receive an offered Christ and salvation with particular application to the soul itself. For a person to rest in a general persuasion that Christ is offered to the church, or offered to the elect, or a persuasion of God's ability and readiness to save all that come to Christ, is still but a general faith, and what devils, reprobates, and hypocrites may have. Man, woman, Christ stands at thy door; thou in particular, even thou art called, and commanded to believe in the name of the Son of God. Here lies the great pinch and strait of believing. The convinced and awakened soul, through the policy of Satan and the workings of a deceitful heart, thrusts away the word of grace and faith as not pertaining unto it, till God, by the power of his Spirit, irradiate the word and irradiate the mind of the sinner, letting the man see that to him the word of this salvation is sent, and then he believes with particular application;—not only good will to men upon earth, but good will to me: Christ is offered to me, and therefore I take him for *my own* Saviour: the promise and covenant is directed unto me, and therefore I embrace it as *my* security.

“There is in faith an assurance of application or appropriation, expressed frequently in Scripture by a trusting or confiding in the Lord and the veracity of his word of grace and promise. By this act of faith the soul takes home the promise, and embraces it as a good and sufficient security for itself. It is said of the Old Testament worthies, Heb. xi. 13, ‘That they were persuaded of the promises, and embraced them.’ Their faith in the promise was a persuasion or assent, with appropriation thereof to their own souls, inasmuch that they looked on the promise as their substance; hence is that which we have in the first verse of that chapter, ‘*Faith is the substance of things hoped for.*’ This applicatory act of faith, wherein the very life, soul, and sweetness of faith lies, is pleasantly expressed and illustrated in David. God had made a promise to him of the crown and kingdom of Israel, which bore up his spirits, when through the rage and fury of Saul he was hunted like a partridge upon the mountains; and viewing the promise and fidelity of the promiser, he cries out, Psal. vi. 6, ‘God hath spoken in his holiness, I will rejoice;’ and because I have the security of this promise, I dare say it with confidence and assurance, ‘Gilead is mine, and Manasseh is mine.’ In like manner true faith appropriates the mercy of God in Christ to the soul itself in particular, upon the ground of the free and faithful promise of God. I might here demonstrate, that the strain of our best Protestant divines concur in their sentiments as to this matter. I shall only at present quote the definition of faith given by the great and judicious Dr. Owen, in his Catechism or Principles of the Doctrine of Christ, where having moved the question on ‘What is justifying faith?’ His answer is, ‘A gracious resting on the free promises of God in Christ Jesus for mercy, with a firm persuasion of heart that God is a reconciled



Father to us in the Son of his love. According to this account of faith, this assurance I speak of, and a persuasion of the promise with appropriation (as the judicious Calvin speaks), can no more be separate from faith, than light can be separate from the sun. It takes home the grace and mercy of God to the soul in particular, which lay before in common in the offer of the gospel; and without this particular application, the offer and promise of the gospel can stand us in no stead, but is like a price put in the hand of a fool, who has no heart to it. Our meat set before us will never feed us, unless it be applied by eating it; so except we eat the flesh and drink the blood of the Son of Man, by an applying faith, we have no life in us. Whatever excellency there be in Gilead's balm, it will never recover the hurt of the daughter of Zion, unless it be used by faith: Faith will not quit its *mys*, though all the world should say against it. The marrow of the gospel (as Luther observes) is in these words, *my* and *our*. He bids us read these with great emphasis. Says another, take away property, and you take away God, take away Christ. It is the common dialect of faith in Scripture to vent itself in words of appropriation; it has a peculiar pleasure and satisfaction in these words 'my and our,' and rolls them in its mouth as a sweet morsel. See how sweetly David harps on this string, Psal. xviii. 1, 2. No less than eight times in a breath does he repeat his appropriating my; 'My strength, my rock, my fortress, my deliverer, my God, my buckler, the horn of my salvation, and my high tower.' Yea, so tenacious is faith in this matter, that it will maintain its *mys* in the face of a hiding and frowning God; Psal. xxii. 1, 'My God, my God, why hast thou forsaken me. My is a word of faith, says Flavel on the text; so Isaiah xlix. 14, 'The Lord hath forsaken me, and my God hath forgotten me.'

"When we speak of the assurance of faith, it is not so to be understood as if every one that has faith were perfectly free of doubting; this, I apprehend, is what scares many at this doctrine of the assurance of faith. They think that if there be an assurance in the essence of faith, then it would follow that every true believer behoved always to have such assurance as to be free of doubting, which lies cross to the experience of the generation of the righteous. But this objection goes upon a palpable mistake, as if faith and a believer were one and the same thing. We do indeed assert, that there is no doubting in faith; for faith and doubting are commonly in Scripture directly opposed one to another; but though there be no doubting in faith, yet there is much doubting in the believer by reason of prevailing unbelief and indwelling sin. If it were true *assurance* is not of the nature of faith, because the believer is not always assured, by the same way of reasoning, it would follow, that resting is not of the nature of faith, because the believer is not always actually staying and resting himself on the Lord; or that trusting is not of the nature of faith, because the believer is not always trusting. It may as well be argued, that seeing is not of the nature of the eye, because sometimes the eyelids are closed; or



that heat is not of the nature of fire, because its heat is not perceptible by reason of the ashes wherewith it is covered; or that light is not of the nature of the sun, because it is sometimes eclipsed by the interposing moon. Remove the ashes, and the heat of the fire will appear. Remove interposing bodies, and the sun will have light. Open the eyelids, and the eye will see. So do but remove ignorance, unbelief, and other incumbrances of corruption from faith, and see what the nature of it is then. For it is of the nature of faith that the present question is, and not what lodges in the believer who hath faith.

“ But here a question will readily be moved. Is it the duty of all the hearers of the gospel, at first, to believe after this manner, appropriating Christ and his fulness to themselves? 1. I grant that the first approaches of a sinner to God in Christ by faith are for the most part weak and feeble, attended with much fear and trembling, through the prevalency and strength of unbelief, a sense of utter unworthiness and awful impressions of the glorious Majesty of God. 2. I affirm that there is sufficient ground laid in the gospel revelation and promise for a sinner even in his first approach to God in Christ, to come with full assurance of faith. This will evidently appear, if we consider, that by the glorious gospel a wide door of access is cast open unto all without exception; all grounds of unbelief and distrust are removed; every bar and impediment which might make them to halt and hesitate is rolled away. This is given in commission to ministers to ‘prepare the way of the people; to cast up, cast up the high way, to gather out the stones, and lift up a standard for the people,’ Isa. lxii. 10. 3. I find the Lord directing sinners, even in their first approaches, to draw near to him in Christ, with full assurance of faith; Jer. iii. 19, ‘But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the host of nations?’ Here is a very puzzling question, such as none can answer, but God himself will; but what is the answer which the Lord puts in the sinner’s mouth? ‘Thou shalt call me my Father, and shall not turn away from me.’ Christ puts words of assurance in our mouths, teaching us, when we pray to God, ‘Our Father which art in heaven,’ and every one apart is to say, ‘My Father which art in heaven.’ 4. I find sinners, in their first approaches, sometimes practising this direction, and coming with words of assurance, Jer. iii. 22, ‘Return ye backsliding children, and I will heal your backslidings.’ And what is the first echo of faith to this call? ‘Behold we come unto thee, for thou art the Lord our God.’ ”

The above accurate views of faith by Messrs. Boston and Erskine were partly occasioned by a controversy known in Scotland by the name of the “Marrow Controversy,” referred to in page 23. The General Assembly having, under the influence of a few leading men, rashly condemned the first part of Fisher’s Marrow of Modern Divinity, Mr. Boston, with the Messrs. Erskines and others,



defended the truths contained in that work with much ability, gravity, and meekness. Perhaps no controversy has contributed so much in exhibiting the doctrine of grace in a clear and accurate light, and setting aside the rise of legal phrases in the pulpit, and in religious writings. A candid perusal of this controversy, particularly of the Marrow itself, with notes by Mr. Boston, and the sermons of Messrs. Boston, Ebenezer and Ralph Erskines, at that period, especially between the years 1722 and 1730, will be amply repaid in clear, evangelical information.

III. *Scriptural warrant for the appropriation of faith, being part of a Letter from the Rev. Mr. Cudworth to Mr. Sandeman, written at Mr. Hervey's desire.\**

I COME to the task you have assigned me, to prove a warrant for the appropriation we plead for; and I am encouraged the more to attempt this, when you acknowledge "it will end the dispute without more." That which appears evidence to me in this case stands as follows: It is expressly declared, John iii. 16, "That God so loved the world (both Jews and Gentiles), that he gave his only begotten Son, (in such manner) as that whosoever believeth on him should not perish, but have everlasting life." If you so regard the poor as to give a quantity of provisions, that whosoever feedeth thereon may not perish for want, but have wherewith to sustain nature, am I not to understand, that any poor person whatever is sufficiently warranted hereby to feed on this provision you have so granted to the poor indefinitely? And in like simplicity of believing, according to that which is spoken, am I not persuaded Christ is so given, as that *any* or *whosoever* are so welcome, to receive as a gift, or believe on him as a Saviour given to them, that it is expressly declared, without exception, that such, even all such, shall live by him; shall not perish, but have everlasting life? And I see no necessity we are in to depart in the least from this plain, simple understanding the word as it is written. I apprehend your view of this text is in substance; "God so loved his elect, of all nations, that he gave his only begotten Son, that they might not perish, but have everlasting life." But I must have better authority for so explaining away into a mere nothing those important words of the text, "So that whosoever believeth on him," &c. I am the more confirmed in this plain view of the text, by what our Lord says unto them that cavilled with him, John vi. 32, "My father giveth you the true bread from heaven;" ver. 35, "I am that bread of life." That he speaks these words to those who believed not, appears from the next, ver. 36, "But I said unto you, that ye also have seen me and believe not. If any man eat this bread

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\* Mr. Hervey having seen this letter in MS., he writes his friend, "I fully assent to your opinion; think you have proved the *warrants* for a sinner's application of Christ very satisfactorily." This was only a short time before his death. This extract, therefore, contains his latest thoughts on the subject.



he shall live for ever. Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." Now, without torturing the words, I plainly discern, that Christ declares himself to be *given* to them who believe not on him, even as the manna being rained round the camp of Israel, was called a giving of it; and *as eating this bread* appears to be more than a passive conviction that Christ was sufficient for the elect, what can it be *less* than the reception and appropriation of the given Saviour? Nor is a man the less apprehended of Christ, or less surprised with the free gift of righteousness, because he discovers the gift pointing to himself under the general name *sinner*. To this I may add, 1 John v. 11, 12, "This is the record that God hath given to us, eternal life, and this life is in his Son. He that hath the record in himself (thus conveying the Son to him, thereby possesseth and enjoyeth the Son), hath life, and he that hath not the Son of God hath not life." As also Isaiah ix. 6, "Unto us a Child is born, unto us a Son is given." Compared with Luke ii. 12, "Behold I bring you glad tidings, which shall be to all people; for unto you is born this day a Saviour, which is Christ the Lord." And again, John iv. 10, "If thou knewest the gift of God." And Rom. v. 15, 17, "They which receive abundance of grace, and of the gift of righteousness," &c. stands opposed to "many being dead by the offence of one." If it had been expressed, "Even so by the righteousness of one shall they reign in life," we might possibly have judged that no such gift was intended; but the Holy Ghost has placed the antitheses in such terms, as harmonizing with the above-mentioned, plainly intimates a gift to be enjoyed by reception. And when the apostle says, Rom. v. 11, "By whom we have now received the atonement," he certainly intends more than "we believe (in uncertainty with respect to any gift to ourselves) that Christ's atonement is sufficient for his elect and for us, provided we are of those who arrive to an assurance of hope that we are of the elect;" nor can such a discovery be styled a comfortable knowledge of the free gift of righteousness, though it may very probably have the effect mentioned; that is, prevent every motion to receive or accept of it. I would still farther ascertain this plain and obvious sense of Christ being *given*, by its harmony with John iii. 14, 15, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth on him should not perish, but have everlasting life." Was not the serpent lifted up in the wilderness, as a common good, to the whole camp of Israel? Was not every man warranted hereby to look upon this brasen serpent as the ordinance of God, for his own particular cure, according to the promise of God? Can you suppose that the looking on the brasen serpent only characterized those who were appointed to live by it; and that it intimated or expressed no such thing as a warrant to any man to look to that, as in his own case, his particular appointed remedy? If you cannot suppose this, why should you restrain to this sense those declarations of heaven which we are taught by Christ himself to consider



in analogy therewith? In like manner, was not the *manna* rained round the camp of Israel for every man to gather? and the *cities of refuge* appointed for every man to fly to? Why then must the grant of Christ to warrant any man's appropriation be denied? And as it is said and repeated, John iii. 15, 16, "That whosoever believeth on him should not perish, but have everlasting life," what hinders but I understand *believing in him* to be the same with believing on him mentioned by Paul, Rom. ix. 83, and Pet. ii. 6, where it is said, "Whosoever believeth on him shall not be *ashamed* or confounded?" Believing in him contains, according to the common, and also Scripture sense of the word, *trust* and *dependence*; and is there not then a warrant for this dependence implied in these declarations? The like I also gather from Psal. xxxvii. 40; Rom. xv. 12; compared with Isa. xi. 10; Rom. i. 17; Phil. iii. 9; Gal. ii. 16.

The Phariseess erred in seeking to please God by their obedience, and opposed Jesus being the true Messiah, because he stood opposite to their notion of righteousness; yet I cannot admit it as any part of the dispute, whether every Jew had a right to consider the Messiah as his Messiah, as much as his brother Jew, however they might mistake the nature of his salvation. This, I conceive, was as indisputed as that the Son of God was God. Our Lord is said to come to his own, and his own received him not. The apostles, in preaching the gospel, were to begin at Jerusalem, and the language they used was unto you *first*; and what I gather from this is, that through the unbelief of the Jews, the partition wall being broken down, it is plain that the Lord Jesus, by his word, stands in the same undistinguished relation to all the world, as he before did to every Jew. At the same time it is admitted that none but the elect of the Jews were saved; nor are any now saved but the elect of all nations. But as every Jew had a foundation to expect the Messiah as his Messiah, so every human creature has the same foundation to look on him now as his Christ, by divine grant, &c.; and those who believe this Christ quite sufficient for them, by being thus made welcome to him, manifest their full satisfaction therein, by depending alone on him, and are, through this faith working by love, so demonstrated to be those elect of all nations that are and shall be eventually saved by him.

The sufficiency of what Christ hath already done for the salvation of the most guilty, without more, will properly admit of no such notion, as that any act of ours is necessary to please God, or be accepted with him. But that we may partake of and enjoy this sufficient righteousness, it is necessary I count it my own on some proper foundation or other; and whosoever counts it their own, on the foundation of the free grant of it to sinners for that purpose, or it being granted that whosoever receives it may not perish but have everlasting life, such are not united to Christ, or entered into covenant, by or upon any act of theirs; but by this *faith working by love* are hereby manifested the children of the New Testament, and partakers of the promises and blessings thereof.



Farther, I find, Acts xvi. 31, when the Philippian jailer asked "What he should do to be saved?" He was immediately directed to "Believe on the Lord Jesus Christ," with assurance that he should not be disappointed, but should *be saved*. Paul and Silas did not barely content themselves with laying before the jailer the *evidence of Jesus' Messiaship*, exclusive of any ground of confidence in him, but directs, in answer to his question, to "Believe in the Lord Jesus Christ:" which words not only import the sufficiency of Jesus to salvation, but also an allowed warrant for believing on him, even such a dependence as amounted to the jailer's inquiry, viz. that "he should be saved;" and it requires sufficient authority to make me sensible that the apostle only meant, that *if he believed one thing, he should find another true*; or, if he believed Christ was sufficient for his elect, he should find salvation in his own person. The jailer, I apprehend, from the plain obvious import of the word, was directed to believe on Christ, with respect to the matter of his inquiry, that is, his own particular salvation; and the assurance given him was suitable thereto—*thou shalt be saved*.

Again, when I read these words of invitation, "All things are ready, come to the marriage," and find the messengers are directed to go unto the highways and hedges, and find the most unprepared objects, I cannot understand this to be a bare informing them how Christ saves his peculiar people. The words import such an invitation to this sufficient entertainment, as is a sufficient warrant for their partaking of it.

And when I find the blessings obtained by the death and resurrection of the Lord Jesus, or the grant of his flesh and blood, set forth also under the notion of a *legacy* in a *will* or *testament*, and *sinners* indefinitely the legatees; when I find it clogged with no distinguishing caveat, but, on the contrary, encouragement and assurance not to be disappointed given to every one without exception; a promise that such as come on the general invitation, "shall in no wise be cast out;" I cannot apprehend this to be less than a sufficient warrant for me as a mere sinner to claim, accept, and possess all as my own property, by divine grant and invitation.

And farther, when I hear the Lord Jesus call himself *the door*, and at the same time declare, "That if any man enter in by him he shall be saved," this is plainly a warrant for any to enter in by him. Again, those to whom the apostles preached were by them bid to be "baptized in the name of Jesus, for the remission of sins." Nothing can more strongly intimate the right given by them to take this part or share in his death and resurrection. And when the apostle says, "They who have been baptized into Christ, have put on Christ," it strongly intimates appropriating or living by him as *the Lord our righteousness*; and could they thus put him on, if not made welcome to such an enjoyment?

Remission of sins is to be preached *through him, or in his name*, to all without difference, accompanied with this declaration, "That in his name whosoever believeth shall receive remission of sins, and that *by him* all that believe are justified *without works*." Such declarations not only signify the possibility of salvation to the most



guilty, in God's good pleasure to blot out sin upon Jesus' account alone, or for his name's sake, but they evidently import a grant or presentment of his name, to be trusted in by them for remission of sins. As, on the one hand, these words do not amount to any declaration to them that their sins were already remitted, only they did not know it; so, on the other hand, they evidently amount to more than a declaration of a bare possibility of salvation, even an object of trust, the presentment of the blessing in the name of Jesus to them. Had it been only declared, that by him all that believe are justified, without the preceding words, "In this man's name is preached unto you remission of sins," it might have been judged to have been only a declaration of Christ's sufficiency for his elect, as described by their proper character of believing; but the preceding words evidently import the grant of the Saviour to be believed on, or trusted in, which is also agreeable to Eph. i. 12, 13: And what could the repentance and conversion be, which the Apostle Peter exhorted to, Acts iii. 19, but to believe in this Christ so freely given? Is there not in all such phrases something active exhorted unto? And what could it be less, in consistency with the whole declaration, than an active appropriation or enjoyment of what was hereby so freely presented to them?

Again, this is still more confirmed, when it is declared expressly, 1 John iii. 2, 3, to be the divine command, "that we should believe on the name of his Son Jesus Christ," or live through him, or by what he has done; and our Lord himself, John vi. 28, 29, told those who inquired what they must do that "they might work the work of God," that "this was the work of God, that they should believe on him whom he had sent."

The invitations, such as Isaiah li. 5, Rev. xxii. 17, John x. 9, and vii. 37; exhortations such as 2 Cor. v. 19, 20; and assurances not to be disappointed, such as John vi. 37, iii. 35, and Rom. xi. 33, plainly intimate a sufficient foundation or warrant for that trust and confidence in Christ; as it would be confessedly ridiculous to apply these commands, invitations, and exhortations, to such passive convictions of truth as purely arise by the force of evidence, in opposition to all active enjoyment founded upon that evidence. If I am commanded, invited, exhorted to eat or partake of an entertainment, it affords me an intimation how welcome I am, not barely to the action of eating, but to the entertainment itself. So the gospel, or good tidings of our right (by divine grant to sinners) to feed upon or appropriate Christ, is conveyed in these as well as in any other way of expressing it. There is no room for the objection, that the bare truth of the gospel does not then appear sufficient to comfort us, without these our acts; because in these invitations, exhortations, &c. the *truth* of the sufficient Saviour given to us is conveyed; and in the comfortable belief of this, we are encouraged so to appropriate.—Now let us sum this together. If Christ is so given, "that whosoever believeth on him shall not perish, but have everlasting life:" If he is the "true bread come down from heaven to give life to the world, so that whosoever eateth him shall live by him:" If he is given "as the manna was rained round the camp of



Israel, and as the serpent was lifted up in the wilderness:" If it is "the record to be believed, that God hath given to us eternal life, and this life is in his Son:" If all have *now*, by the gift of God, the same common right to him the Jews had: If the jailer was directed immediately to "believe on the Lord Jesus Christ," with a promise of salvation: If we are invited to "come, for all things are ready:" If the divine blessings are set forth under the notion of a will or testament, and *unqualified sinners*, as such, are the legatees: If Christ is "the door, for any man to enter by, and be saved:" If "remission of sins was preached in Christ's name to all nations:" If it is the divine commandment, that "we should believe on the name of his Son Jesus Christ:" If the Father hath sent his only begotten into the world, "that we might live through him:" If we are exhorted and invited as sinners to partake of the blessings obtained by Jesus Christ: In the face of all this evidence, how can any one say, there is no warrant for the sinner's *appropriation* of Christ?

Moreover, by denying this warrant for appropriation, trust, or dependence, you evidently deny the connection your faith has or should have with the divine faithfulness; whereas nothing can be more evidently declared throughout the Scripture than that the faithfulness of God and the faith of the real believer are correlates. These are some of the many evidences that convince me, not only that God is well pleased in his beloved Son, but also that he has bid me welcome to all this great salvation, and that as a guilty sinner, without more. Thus, Sir, I have given you my thoughts in regard to the point between us; and that the great Prophet and Teacher of his people may give us to see eye to eye, is the sincere wish of your's, &c.

WILLIAM CUDWORTH.

September 1758.

IV. *Extract from a Treatise of Mr. Cudworth, entitled, "A Necessary Caution against seeking Peace of Conscience by Marks and Evidences misapplied."*

MR. HERVEY describes faith in the following terms: "It consists in a *real persuasion* that God is pleased to give Christ and salvation, to give him freely, not to some sinners only, but to *me a sinner*. It is likewise an actual receiving of Christ, with all his benefits, privileges, and promises of the gospel, in pursuance of the divine grant. This faith," says he, "assures the soul of salvation by its own act, antecedent to all reflection on its fruits and effects, or works and evidences." This last topic he meant to explain in a conversation in the fourth volume of Theron and Aspasio; and he also tells us he meant to borrow several hints from the above treatise. On this account the following are extracted:—

"When souls are awakened to see themselves lost and undone in their present condition, there are frequently too many miserable and false comforters at hand, ready to cry 'peace, peace, where there is no peace,' endeavouring to build up the soul in ignorance and opposition unto the only method of divine grace pointed out to us



in the sacred word. Sometimes they endeavour to persuade such they are of the Lord's peculiar people, because awakened or convinced of a lost state; *i. e.* in plain terms, they are to believe they are not lost, because the Spirit of God has convinced them that they are; and thus they are taught to give the Spirit of God, and the very language of their conviction, the lie. If they cannot get the soul to rest here (as I do not know how they should, if at all awakened), they have several other works, such as their desire of deliverance (which is to be construed a hunger and thirst after righteousness), mourning for sin, being fearful of it, sincerity of heart, and many others, which it is evident a soul may have by the force of natural legal principles, without any reception of Christ and his salvation. By this mistake, all *real application to Christ* is stepped over, and the first thing I am directed to in order to peace of conscience, is not directly to apply Christ, but to examine by works whether I have applied him or not; or, more suitable to their meaning, whether the holy qualities Christ has purchased have been wrought in me. By this scheme, a religion founded on mere natural principles, belonging to the first Adam, is substituted in the room of the religion of Jesus. By this means, the essential part or principal act of faith, *viz.* an actual receiving of Christ, with all the benefits and promises of the gospel, in pursuance of the divine gift, and on no other warrant than the divine grant, is entirely set aside and overlooked; and instead of any notion of the absolute necessity of this actually receiving of Christ, the effects of the law upon the natural conscience, glossed over with the terms grace, conversion, &c. are taken for proofs we are in Christ already, but only we did not know it. The Scriptures direct the sinner, as such, immediately to Jesus Christ, without a previous recurring to any mark or evidence whatever. In complying with this divine direction, we commence believers; as believers we possess those fruits and effects of an assured faith which are, when discerned to flow from it, the proper marks and evidences of it. Reflection and reasoning upon these marks are no part or exercise of faith: but the life of faith consists in still coming as sinners to a Saviour under apprehensions of our emptiness, continually appropriating Christ and his fulness, on the warrant of the divine grant. The Scripture constantly supposes faith to manifest itself by its own act, to be the first thing inquired after in self-examination; and the fruits of it are to be proved genuine, because proceeding from such faith: For instance, that love which is the end of the commandment proceeds from a pure heart, a good conscience, and unfeigned faith; consequently unfeigned faith must be first apparent, or we cannot prove our love to be of the right kind. The very method in Scripture of stating self-examination questions, supposes faith to evidence itself by its own act: 'Dost thou believe on the Son of God;' and again, 'Examine yourselves whether ye be in the faith.'\*

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\* See an able illustration of this point in Hall's Sermon on Rom. viii. 4.—*Evangelical Preacher*, Vol. I.



And when the Holy Ghost in the Scriptures gives us a distinguishing character of God's people, it is by such marks and evidences as these—'that they hear the Shepherd's voice, that they rejoice in Christ, and have no confidence in the flesh:' all which suppose faith to evidence itself by its own act, and that *faith* gives value to its fruits, and demonstrates them to be of the right kind."

V. *Extract from Ryland's Essay on the Full Assurance of Faith.\**

"THE full assurance of faith consists in a feeling application to Christ, or *taking Christ to myself*, being persuaded that by God's free gift Jesus Christ is mine; that I shall surely have life and salvation by him, a life of holiness and a life of happiness; and that whatever Christ suffered for the redemption of any one of the human race, he did the same for *me*; he did and suffered as much for me as for any soul of all the creation of God. Faith *takes God at his word*, and depends upon him for the whole of salvation. God is good, and therefore he will not; he is true, and therefore cannot deceive me. I believe that he speaks as he means, and will do what he says; for which reason let me be strong in faith, giving honour to God, and rejoice with joy unspeakable and full of glory.

"As to the foundation of this full assurance of faith, it is the *love* of God, or his will to do us good, with delight, arising out of his own sovereign and immense goodness;—the *power* of God, or the strength of the Divine nature, which is able to do every thing that is for God's honour and the salvation of his people; every thing that shall serve to display his perfections and advance our happiness;—the *word* of God, his plain and absolute promises, or the ideas of God's understanding, and the acts of God's will delineated and expressed all through the Bible;—the *blood* of God, or that blood which the eternal Jehovah in our nature shed on the cross; that blood which, in an inviolable connexion with our Saviour's love and complete obedience, all through his life, constitutes the true, the only, the entire matter of our justification at the Divine tribunal;—the *oath* of God, or God's solemn appeal to all his immense perfections for the truth of his promises.

"Vigorous faith is not governed by simple appearances. It looks through all the terrifying aspect of things, to an invisible ever-present God, who has left nothing to an after-thought in his decrees; nor is ever a moment too late in his actions. The full assurance of faith triumphs over all base suspicions of God's fidelity to his pro-

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\* "I subscribe to the hints you have written on the full assurance of faith, without the least hesitation or reserve; and though many of my pamphlets I have just peeped upon, and then laid by, never to be regarded more, this I shall have at my right hand. this I shall often study, this I would always remember; and if I may have its counter-part in my heart, I shall reach the summit of my wishes."—*Hervey's Letters to Ryland.*



mises: it disdains the vile imagination of God's being fickle in his purposes or false to his word. Faith meets God in the Bible, eye to eye, and heart to heart."

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## No. VI.

PART OF A LETTER TO DR. T.— REFERRED TO P. 100 OF THE MEMOIRS, WRITTEN AT THE EARNEST DESIRE AND ADVICE OF MR. HERVEY, BY ONE OF HIS FRIENDS.

REVEREND SIR,

SOME time ago was put into my hands a sermon of your's, on Jer. xviii. 7, 8, preached before the Honourable House of Commons on the late public fast, wherein I thought I saw some very material omissions and mistakes, which I feared might hinder the success of your ingenious performance; and therefore, as I would neither have you to labour in vain, nor the best use of such awakening calls of Divine Providence neglected, I could not but give you the trouble of a letter upon this occasion. Nothing can be more proper at such seasons than serious discourses on repentance and reformation; but the Master saith, "No man can come unto me, except the Father, which hath sent me, draw him." And again, "Ye have not chosen me, but I have chosen you, and ordained you to bring forth fruit, and that your fruit should remain; for without me ye can do nothing." And his apostles assert, that "by grace we are saved, through faith, and that not of ourselves, it is the gift of God;" that every grace is the fruit of his Spirit, "of whose fulness we have received, and grace for grace;" and that "we are created anew in Christ Jesus unto good works, which God hath ordained, that we should walk in them."—Now, Sir, are these the true sayings of God? Are these the express words of our Lord and his apostles? Then, undoubtedly, to refuse them is to refuse him that speaketh from heaven; and if so, how comes it to pass, that you have unhappily forgot to take notice of these things upon this solemn occasion? God promises security to all who forsake their sins, and return unto him in Jesus Christ, and yet Jesus Christ is never mentioned in your sermon. Without divine grace, and the sanctifying operations of the Holy Spirit, we can do nothing; and yet there we hear nothing of divine grace, or the Holy Spirit. Joab, ready to take Rabbah, the royal city of the Ammonites, so ordered the campaign that his master David might have the honour of the victory. But here is a Christian minister, who attacks a citadel of human corruption, and never so much as once thinks of Christ, through whom he must conquer. Here is a Christian minister, who, leaving the lively oracles, undertakes spiritual wickednesses with the carnal weapons



of a Tully and Demosthenes. Mistake me not, I speak not against oratory as such; but if a Roman or Greek philosopher, who had never heard of Christ, can say as much against the vices of the age as you can, who have from your infancy been educated in the Christian religion, what say you more than others? Is not this too much, to slight that bleeding dying Lamb of God, who alone can take away the sin of the world? You complain of our profaneness and immorality, of our profligacy and unjust opposition to lawful authority, of our disregard to decency and good manners, as well as to the laws of our country; of that unlawful pursuit of pleasure, that luxury and extravagance, which insensibly preys upon the constitution, debases the sense, and corrupts the morals of our people. And these are evils you ought to complain of, they are the sure signs of a declining consumptive state, and can never be enough lamented; but then you never touch upon that root of bitterness which bears this gall and wormwood. You say nothing of our *unbelief*, which keeps us at a distance from God, from whom we must receive every good and perfect gift. You say nothing of faith, without which it is impossible to please him, to turn from evil, or return to him. Nor do you take the least notice of our enmity to the blessed Jesus and his holy gospel; of that proneness to rebellion, and naughtiness of *heart*, from whence proceed every evil thought, and word, and work. These things you ought to have remembered, and not to have forgotten the other. Had you remarked on these evils in the moral view you have taken of our national vices, it would naturally have led you to point out suitable remedies. You must, then, have persuaded us to labour after an union with Christ, the fountain of grace, by faith; and this radical union with him would have produced a moral union, and have transformed us into his likeness. Where faith had been implanted, love would have flowed, and where love had flowed, there must have been ready and cheerful obedience; for the end of the commandment is, charity out of a pure heart, and faith unfeigned; but without these gracious habits internally wrought, what will all the outward reformation in the world do for us? Let us not deceive ourselves; neither outward reformation, nor outward morality, are sufficient; neither outward professions, nor outward duties, will make a man a Christian. The king's daughter is all glorious *within* as well as without; and if we belong to the Redeemer, we must be sanctified by him, both in soul, and body, and spirit.

If you would reform the world, *preach the gospel*. The gospel contains the only motives that can possibly prevail upon any to embrace it. People may talk of the amiableness of the Divine Being, and the charms of virtue, thereby to allure us to return to the one, and to embrace the other. But without a true faith in the promises of pardon and acceptance, true repentance can never be attained; and a free and gracious pardon and acceptance is no where promised but in the Lord Jesus Christ. The goodness of God, freely offering pardon and peace, must lead us back to him, or we approach him no more. Earthquakes, famine, pestilence, or any other evils,



have their use only as they discover to us our present condition, and greatly enhance the offered kindness ; but we love God because he first loved us, we love Christ Jesus, because he obeyed and died for us ; and his great love, thus manifested, does not urge, but constrain us to love him.

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## No. VII.

### MR. HERVEY'S RECOMMENDATION OF BOOKS.

**M**R. HERVEY, a little before his death, had begun to digest a catalogue of religious authors, giving a short character, and showing the distinguishing excellency and particular use of each author, which catalogue he proposed to have published in a separate piece. This he thought to be a valuable design, as, says he, it is so unhappily neglected by conductors of our youthful studies. Mr. Hervey felt this when he set out in his inquiry after gospel-truth ; this design is, we hope, in some measure accomplished, by our inserting his recommendation of the following books, collected from his letters and different notes of his works.\*

**Select Works of Bishop Hall.**—Here the reader will find a happy mixture of true oratory and sound divinity, a rich vein of fancy, and a sweet spirit of piety ; contemplations upon the histories of Scripture (which I think are our prelate's master-piece), entertaining and instructive, as the subjects illustrated are important and wonderful. Notwithstanding a few stiff and antique phrases, I cannot but esteem the works of this author among the most valuable compositions extant in our language.

**Archbishop Leighton's Works on Peter, and Select Sermons.**—This excellent author writes with the most amiable spirit of benevolence, is strictly evangelical, has the most unaffected air of humility, and, like the sacred originals from which he copies, with a most majestic simplicity of style.†

**Marshall on Sanctification.**—It is with great pleasure, and without any diffidence, that I refer my readers to Mr. Marshall's treatise on Sanctification, which I shall not recommend in the style of a critic, or like a person of taste, but with all the simplicity of the weakest Christian, I mean from my own experience. It has been one of the most useful books to my own heart ; I scarce ever fail to receive spiritual consolation and strength from the perusal of it ; and was I to be banished to some desolate island, possessed only of two books

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\* “ It is of vast advantage for the improvement of knowledge and saving time, for a young man to have the most proper books for his reading recommended by a judicious friend.”—WATTS.

† A new and enlarged edition of these works, with an account of his life, by the Rev. Dr. Jerment, was lately published at London.



beside my Bible, this should be one of the two, perhaps the *first* that I should choose. I must suggest one caution to the reader, that he be not surprised if, in the beginning, he meets with something new and quite out of the common road; or if surprised, that he would not be offended, but calmly and attentively proceed. He will find the author's design opening itself by degrees; he will more and more discern the propriety of his method: and what might, at first view, appear like a stumbling-block, will prove to be a fair, compendious, and ample avenue to the palace of *truth*—to the temple of *holiness*—and to the bowers of *happiness*. This book is not so much calculated for careless insensible sinners, as for those who are awakened to a solicitous attention to their everlasting interests, who are earnestly inquiring with the Philippian jailer, "What shall I do to be saved?" or passionately crying, in the language of the apostle, "O wretched man that I am! who shall deliver me from the body of this death?" If there be any such, as no doubt there are many in the Christian world, I would say with regard to them, "O that such persons were acquainted with the doctrines, and influenced by the directions contained in this treatise! They would, under the divine blessing, recover them from their distress, and restore them to tranquillity; they would comfort their hearts, and thereby establish them in every good word and work."

Dr. Guyse is a judicious critic and a very valuable expositor.

Dr. Owen on Communion with God.—This presents us with the spirit and quintessence of the gospel; with the noblest privileges and strongest consolations of Christianity, animating us thereby to all the duties of holy obedience. There are pinks and roses in the path, marrow and fatness on the table, milk and honey in the cup. In many treatises the author has done worthily, but in this I think he excelleth them all.

Dr. Owen's Meditations on the Glory of Christ.—It is little in size, not so in value; it is richly replenished with that unction from the Holy Spirit which tends to enlighten the eyes and cheer the heart, which sweetens the enjoyments of life, softens the horrors of death, and prepares for the fruitions of eternity.

Owen on Indwelling Sin in Believers.—The author's pen is indeed a dissecting knife, goes deep into the subject, and lays open the plague of the heart: like a workman that needs not be ashamed, he demonstrates his point from the unerring word of God, and the acknowledged experience of Christians; like a compassionate, as well as an able physician, he all along prescribes the proper antidote; nay, he shows how the poison may be so overruled by divine grace, and so managed by the watchful patient, as to become medicinal, salutary, and conducive to the most beneficial purposes.

Chemnitii Harmonia Evangelica.—This illustration of our Lord's life is sweetly practical, as well as judiciously critical. The author is a Lutheran: there seems to be abundance of the heavenly unction diffused through his work; I often read it, and hope to receive considerable edification and comfort from it. It consists of a folio volume, pretty bulky; it is indeed a truly valuable work, in which the learned reader will find traces of lively devotion, many pieces



of solid criticism, and many fine views opened to see more clearly the wisdom, beauty, and transcendent excellency of our blessed Redeemer's life. This book is particularly estimable, for displaying with great perspicuity, and enforcing with proportionable zeal, that distinguishing article of Christianity, *justification through the righteousness of Jesus Christ*.

Davenant in Epistolam at Collossenses.—A favourite expositor of mine is Davenant on the Colossians, an exceedingly thin and small folio. Let me beg leave to intimate, this exposition, for perspicuity of style and accuracy of method, for judgment in discerning and fidelity in representing the apostle's meaning, for strength of argument in refuting errors and felicity of invention in deducing practical doctrines, tending both to the establishment of faith and the cultivation of holiness, is, I think, inferior to no writing of the kind. It richly deserves to be *read*, to be *studied*, to be *imitated* by young divines.

Vitringa in Esaïam.—Extensive learning, accurate criticism, and an unction of pure evangelical holiness, runs through the whole of this book.

Altingii Opera.—They constitute a quarto volume. They are, I think, an excellent and concise system of didactic, practical, and polemical divinity, very proper in my opinion for the study of a young Christian minister. In this book is a catechism (the Palatinate), which pleases me better than any I ever perused.

Bishop Reynold's Life of Christ.—This, as well as all his other works, abounds in striking sentiments, have much elegance of diction, a copious variety of learning, and a lively, animating spirit of evangelical piety; they are printed in folio and quarto.

Baxter's Saint's Everlasting Rest.—I have been reading Baxter's Saint's Everlasting Rest, and admire the copiousness, the justness, and the devotion of his thoughts; how happy the soul, that, while reading them, can make them his own.

Flavel's Works.—I think he abounds with fine sentiments, exalted piety; and his language, for the most part, is expressive and beautiful.

Neonomianism Unmasked, by the Rev. Isaac Chauncy, M.D.—I value it very much; there are but few books whose sentiments I so generally approve, or whose doctrine is so thoroughly evangelical.

Trail's Works.—I find them to be savoury meat, the true manna, food for the soul. Mr. Trail was a workman that needed not be ashamed. He knew how clearly to state, and solidly to establish the faith of God's elect, and the doctrine according to godliness. O that my heart, and the heart of every reader, may be opened by the Eternal Spirit to receive the precious truths! The letter at the end of the first volume is a judicious performance; it rightly divides the word of truth, and lays the line with a masterly hand between the presumptuous legalist and the licentious Antinomian.

Witsii Animadversiones Irenicæ.—A choice little piece of polemical divinity, fairly stated, accurately discussed, and judiciously de-



terminated, with a perspicuity of sense and a solidity of reasoning, exceeded by nothing but the remarkable conciseness, and the still more remarkable candour of the sentiments.\*

Witsii Œconomia Fœderum.—This is a body of divinity, in its method so well digested, in its doctrines so truly evangelical, in its language so elegant and refined, in its manner so affecting and animating, that I would venture to recommend it to every young student in divinity.†

Human Nature in its Fourfold State, by Thomas Boston, Ettrick.—This, in my opinion, is one of our best books for common readers. The sentences are short, the comparisons striking, the language is easy, and the doctrine evangelical; the method is proper, the plan comprehensive, the manner searching, and yet consolatory. If another celebrated treatise is styled “The Whole Duty of Man,” I would call this “The Whole of Man,” as it comprises what he *was* originally, what he *is* by transgression, what he *should be* by grace, and then what he *shall be* in glory.

Boston’s View of the Covenant of Grace.—This is an excellent treatise; it seems, in point of clear, comfortable, and evangelical divinity, even to surpass his book on the fourfold state. I am desired, and indeed I am much inclined to write another volume, and to make Sanctification or Gospel-Holiness the subject. If Divine Providence enables me to execute this work, I shall reckon it my duty to bear my testimony to the distinguished worth of this piece.

Sermons by the Rev. Messrs. E. and R. Erskines, collected and prefaced by the Rev. Thomas Bradbury, London.—The very important doctrine (of *faith*) is more copiously displayed in some sermons of Mr. Erskine’s on the assurance of faith. Was I to read in order to refine my taste, or improve my style, I would prefer Bishop Atterbury’s Sermons, Dr. Bates’ Works, or Mr. Seed’s Discourses; but was I to read with a single view to the edification of my heart in true faith, solid comfort, and evangelical holiness, I would have recourse to Mr. Erskine,‡ and take his volumes for my guide, my companion, and my own familiar friend.

Gospel Sonnets, by Mr. Ralph Erskine.—Have you not got a little book I recommended when I was at Bideford, entitled, “Gospel Sonnets.” I have met with none more evangelical, more com-

\* This excellent piece was lately translated into English, with judicious notes, by the Rev. Thomas Bell, late of Glasgow.

† We understand an accurate translation of Witsius on the Covenants, with notes, will soon appear, and is the work of Dr. M’Crie of Edinburgh, deservedly esteemed by the learned world.

‡ There is now publishing, an excellent collection of the best of Mr. Ralph Erskine’s thoughts, in his own words, with appropriate titles to the different subjects. It is entitled, “The Beauties of Mr. R. Erskine,” edited by the Rev. Mr. M’Millan, Aberdeen.—It is pleasant to understand that, by means of the above recommendation and otherwise, the judicious, evangelical, and practical works of the Erskines, particularly those of Mr. Ralph, are rising in esteem in England. Few books are equally popular among evangelical ministers and pious people in connection with the Church, as the Sonnets and Sermons of this esteemed author.



fortable, or more useful during this long interval of time. I would advise my dear friends that possess it to read it frequently, and may the Spirit of our gracious God write it on their hearts.

Jenks' Works.—Jenks has wrote a little treatise, excellently good and truly evangelical; it is entitled, "Submission to the Righteousness of God." It was one of the first books that gave me an insight into the truth of the gospel, or the way of salvation by the infinitely glorious obedience of our Surety, Jesus Christ.

Jenks' Book of Devotions has deservedly passed through eleven editions; it is truly admirable for the spirituality, sublimity, and propriety of the sentiments, as well as for the concise form and pathetic turn of the expression.

Jenks' Glorious Victory of Chastity.—It is a pity this little piece is not more regarded by parents, as perhaps there was nothing better of its size ever wrote on the subject, and ought to be put into the hands of all young people. His Meditations, in 2 vols. 8vo. are, I think, the most distinguished among all his valuable writings; level to an ordinary capacity, yet capable of entertaining a refined taste; not void of beauty and delicacy, yet more especially adapted to enlighten the understanding, to impress the conscience, and build up the soul in faith, holiness, and comfort. The several Meditations may be regarded as a judicious abridgment of various excellent sermons, on almost every branch of Christianity, in each of which we have the spirit and energy of a copious discourse, contracted within the small compass of two or three pages. He mentions other pieces of this author with approbation. Two letters written to a gentleman of distinction guilty of common swearing. The Bell Rung to Prayers, being an earnest persuasion to the daily worship of God in every family; and Every Man's Ready Companion, consisting of reflections on some of the most important texts of scripture, with suitable prayers.

Rawlin's Sermons on Justification.—The sufficiency of Christ's righteousness for all valuable purposes and delightful ends is excellently displayed in Mr. Rawlin's sermons, in which the public have seen the grand and amiable essentials of the gospel, delivered in masculine language, defended by nervous reasoning, and animated by a lively devotion.

Hurrian's Sermons on Christ Crucified and Glorified.—Thanks (says he to a friend) for Mr. Hurrian's solidly useful books; what delightful discourses of grace and love they contain.

Dr. Watts on the Love of God, and its influence on all the Passions.—This is indeed a most excellent book, happily calculated for usefulness. If you have never seen it, you have a pleasure yet to come, and I would by all means advise you to get it.

The Golden Treasury for the Children of God, whose Treasure and Heart are in Heaven, by Bogatsky, a German divine.—The above contains select texts of the Bible, with practical observations in prose and verse, for every day in the year. It is not to be expected that a performance of this nature will suit the taste of those who unhappily mistake mere outward morality for true Christianity; but such as either have or desire to have a real experience of the king-



dom of God in their soul, will find in it much to the awakening, comforting, and encouraging their hearts in the right way. The verses are elegant and edifying on most of the subjects.

**Brown's Sunday Thoughts.**—I hope the Divine Providence will give the Sunday Thoughts an extensive spread, and make them an instrument of diffusing the savour of true religion. Seldom, if ever, have I seen a treatise that presents the reader with so full, yet concise a view, so agreeable yet striking a picture of true Christianity, in its most important articles and most distinguishing peculiarities. I assure myself, the author has more than a speculative knowledge of the gospel; every page discovers traces of an excellent heart.

**Zimmerman's Excellency of the Knowledge of Christ,** translated by the Rev. Moses Brown.—Mr. Hervey, had he lived, designed to introduce it with a preface, and to enlarge it. Says Mr. Brown, when he put the piece into my hand to be translated, he said he parted with his bosom companion, and added, "he thought it the best, and in many respects peculiar in the kind, to give the serious inquiring reader clear and enlarged views of gospel truths and privileges, that it was enriched with deep judicious experience, and would be found of particular special use and acceptance, with humble, weak, and fearing minds, wearied by difficulties and temptations, in furnishing the readiest reliefs and quieting satisfaction, and settling them in a true, solid, and lasting peace and comfort."

**Pearsall's Contemplations on the Ocean.**—In this treatise a refined fancy and a delicate philosophy, compose a chaplet for evangelical divinity, uniting some of their beautiful fragrant flowers to adorn the gospel of God our Saviour, to quicken and refresh the spirits of his people, to invite and win the hearts of the disobedient.

**Dr. Crisp's Works,** edited by Dr. Gill.—I know no treatise more proper, or more excellently calculated to administer solid consolation to those under distress of conscience on account of their spiritual state. The Doctor has indeed some expressions which seem to contradict positive commands, or peremptory assertions of Scripture; but these expressions, when examined and explained, will generally be found to coincide with the truth that is in Jesus. They are not contrary to the pure word of the gospel, but to our preconceived legal ideas.

**Discourses on Sickness and Recovery,** by Timothy Rogers.—This little treatise is one of the most pertinent and rational, the most animating and encouraging, that I have seen on the occasion; few more proper pieces can be put into the hands of a sick person. May the Lord God omnipotent and gracious, accompany it with his blessing.

**Charnock's Works.**—Mr. Charnock defends the Gospel with a masculine style, and an inexhaustible vein of thought.

He recommends the Acts of the Synod of Dort with respect to the doctrines of grace, as uncommonly valuable. These are now translated from the original Latin, by the late venerable Mr. Scot, Aston.



Beart's Vindication of the Law and Gospel.—To a respected correspondent Mr. Hervey writes; "Did you ever see a little treatise, written by one Mr. Beart, formerly pastor in the place where you now reside, (viz. Bury)? It is styled, 'A Vindication of the Law and Everlasting Gospel.' It is but very lately come into my hand. It appears to be a truly valuable piece, a solid, correct, masterly performance."

Rollin's Ancient History.—A work in which the most entertaining and instructive events of antiquity are regularly digested, elegantly related, and stripped of those minuter incidents which make the story move slow, and are apt to fatigue the attention: concise but judicious observations are interspersed; many very distinguished predictions of Scripture are explained and confirmed by correspondent facts, from the most authentic memoirs of classical literature: Indeed, a perpetual regard to the elucidation and honour of the sacred oracles, runs through and ennobles the whole performance.

Annotations, by Bengelius, on the New Testament.—These are comprised in a small quarto volume. They present the reader with many refined observations on the elegancies of the style, and sublimity of the doctrine. They are a pattern of the concise manner, and, which is perhaps the crowning excellency, they all along indicate a heart glowing with the love of its subject.

Grey's Last Words of David, according to the Metre.—I lately perused it very carefully, and am charmed with the importance of his corrections, and the beauty of the passage, as it stands amended by that judicious critic.

Some's Two Sermons, entitled, Methods to be taken by Ministers for the Revival of Religion; and, the Necessity and Usefulness of the Grace of God to Ministers, (lately inserted in the Evangelical Preacher).—He is not only a pious, but a fine writer; an uncommon perspicuity and an elegant simplicity run through his composition.

The Lime Street Sermons are a defence of several important doctrines of the Gospel, and contained in two 12mo. volumes. The united labours of nine modern divines, most of whom are well known to the world by their other evangelical and useful writings.

Defoe's Family Instructor.—If you love entertainment, my next shall recommend a book, that is as entertaining as a novel, yet edifying as a sermon.

Mr. Hervey also wrote a large recommendation of Burnham's Pious Memorials. This excellent book has been several times printed, and is lately enlarged by the Rev. George Burder, London. He also recommended the design to his friend Mr. Cudworth, of a Gospel Library, comprehending the substance of the best writers of this sort, from the Reformation till the present time (1756), among others, Luther on the Galatians, Marshall on Sanctification, and at Mr. Hervey's desire, a compend of his Theron and Aspasio. Of this design he says, in a letter to Mr. Cudworth, "It is my opinion that your well calculated design of an Evangelical Library, if well executed, will be one of the most valuable services to the present age. Mr. Cudworth lived only to publish



Simpson's Sermons and Marshall on Sanctification, &c. There is great necessity and opportunity to renew this good design in the present age, in two or three volumes octavo. While a variety is always loved, and books are high in price, a work of this kind would be exceeding useful and entertaining, and would comport with the circumstances of the labouring classes of the community.

The following satisfying apology is offered by Mr. Hervey, for his recommending religious books: "When I consider the practice of recommending books, as implying some respectable regard to a man's own judgment, I undertake it with reluctance; but when I consider it as exercising an act of friendship to my fellow students in the school of Christ, I execute it with pleasure. Far from obtruding myself into the chair of Moses, far from presuming to dictate, to prescribe, or so much as direct, I would only imitate the four leproous men, at the entering in of the gate of Samaria, having found gold and silver, and raiment, they could not forbear proclaiming the news, and communicating their spoil to their fellow citizens. When I find a treasure incomparably more precious, when I find a teacher of wisdom, and a guide to glory, why should I hold my peace? why should I enjoy these benefits alone? why should I not, like these honest but calamitous exiles, tell the glad tidings in the city, and invite my neighbours to partake of the blessings?"

By means of the above recommendations, many of these books have been reprinted, and we hope have done much good to the souls of men.

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## No. VIII.

### SPECIMEN OF MR. HERVEY'S POETRY.\*

#### *Theocrites Imitated.*

1. WHEN snows descend, and robe the fields  
In winter's bright array;  
Touched by the sun, the lustre fades,  
And sweeps itself away.
2. When spring appears, when violets blow,  
And shed a rich perfume,  
How soon its fragrance breathes its last,  
How short lived is the bloom.
3. Fresh in the morn, the summer rose  
Hangs withering ere its noon;  
We scarce enjoy the balmy gift,  
But mourn the pleasure gone.

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\* Mr. Hervey had a talent for poetry, and in his early days employed himself in it. He sent some of his hymns to his friend Whitefield. Several pieces of poetry on the grave stones of Weston church-yard seem to be of his composing, and breathe his evangelical spirit.



4. With gliding fire an evening star,  
Streaks the autumnal skies ;  
Shook from the sphere, its darts away,  
And in an instant dies.
5. Such are the charms that flush the cheeks,  
And sparkle in the eye ;  
So from the lovely finished form,  
The transient graces fly.
6. To this the seasons, as they roll,  
Their attestation bring ;  
They warn the fair, their every round,  
Confirms the truth I sing.

*Juvenal Imitated.*

1. SINCE all the downward track of time  
God's watchful eye surveys ;  
O who so wise to choose our lot,  
And regulate our ways ?
2. Since none can doubt his equal love,  
Immeasurably kind,  
To his unerring gracious will  
Be every wish resigned.
3. Good when he gives, supremely good !  
Nor less when he denies,  
E'en crosses from his sovereign hand  
Are blessings in disguise.

*The Infallible Method of Immortalizing our Character.*

1. MAKE the extended skies your tomb,  
Let stars record your worth ;  
Yet know, vain mortals, all must die,  
As nature's sickliest birth.
2. Would bounteous heaven indulge my prayer,  
I frame a noble choice ;  
Nor living wish the pompous pile,  
Nor dead, regret the loss.
3. In thy fair book of life divine,  
My God, inscribe my name ;  
There let it fill some humble place,  
Beneath the slaughtered Lamb.
4. Thy saints, while ages roll away,  
In endless fame survive ;  
Their glories o'er the wrongs of time  
Greatly triumphant live.

*Written on the blank leaf of Dr. Watts' Lyric Poems, (being a present to a Lady).*

ATTEND fair youth, nor conscious blushes wear,  
While Watts and virtue entertain the ear.  
The nine, forgetful of their glorious rise,  
Oft sink to slaves, and basely pimp for vice.



Though sent from Heaven, with nicest strokes of art,  
 At once to please and to reform the heart ;  
 They toil in drudgery to a shameful stage,  
 Poison the music, and pollute the page.  
 Lewdly jocose, or blasphemously bold,  
 Tempt to new sins by gilding o'er the old ;  
 Here shines the muse with spotless beauty graced,  
 Bright as an angel, as a vestal chaste.  
 No scenes of lust defile the sprightly lay,  
 Grave, thought polite, without profaneness, gay :  
 No trifling themes debase the nobler song,  
 Here soft as is your sex, there as your glories strong.  
 No more let comic wit attention find,  
 It strikes the fancy, but corrupts the mind :  
 No more to tragic flights applauses grant,  
 They raise the genius but retard the saint.  
 On these choice lines your curious taste regale,  
 Where ease and strength, where sense and sound prevail ;  
 Where every grace of speech, each lively thought,  
 Each just idea's to perfection wrought.  
 Oh ! would you drink the sweetly pious strains,  
 Till the glad soul seraphic ardour gains ;  
 Till the soft notes o'er all the passions rove,  
 And soothe and calm, or turn them all to love.  
 To pure, to sacred love, that greatly springs  
 To highest objects and immortal things ;  
 And soars and mounts the skies on poet's wings.  
 Oh ! would you read, learn, and live, o'er the muse,  
 The fire, the force, of every line transfuse  
 To your own breast, and be what you peruse—  
 No more I'd vainly think, nor falsely call,  
 The giver tasteless, or the present small,  
 But modestly should own I send,  
 This the best token of the truest friend.

JAMES HERVEY.

*Lines written on a blank leaf of the Pilgrim's Progress, belonging to Dr. Stonehouse.*

FAR o'er the arches of yon azure skies,  
 Mansions of bliss, immortal structures rise ;  
 Of pearls the walls, of gold the shining floors,  
 On crystal hinges turn the tuneful doors.  
 There the brave troop of crimson Martyrs stands,  
 Crowns on their heads, and sceptres in their hands.  
 There Wisdom's sons, a long illustrious train,  
 Each on his throne, to endless ages reign.  
 There too, with looks of love, in robes of light,  
 The Saviour shines, magnificently bright ;  
 Would you my friend, of heavenly life possessed,  
 Sit with those saints in everlasting rest ?  
 Would you, when earth's no more, survive above,  
 And 'midst the radiant files of angels move ?  
 A guide, behold ! this pilgrim works the way,  
 To those blest regions of eternal day.



## No. IX.

SPECIMENS OF MR. HERVEY'S CONFERENCES WITH HIS FRIENDS.\*

I. *Subject of Conversation with some Young Christians.*

“ THIS afternoon some hopeful young persons came to visit me. They seemed to be in the number of them who forget things that are behind, and reach out unto the things that are before, still, still pressing forward unto the prize of their high calling in Christ Jesus. Perceiving them to be thus minded, I introduced a discourse concerning *growth* in grace. The substance of this and other conferences I will take occasion to transmit to you; by which means we may still take sweet counsel together, and exhort one another, as we see the day approaching. First, We observed the *necessity* of growing in grace. ‘As ye have received how ye ought to walk, and to please God, see that ye abound more and more.’ This is our Lord’s command by his apostle, and how can we be his disciples, if we do not these things that he saith? Besides, this is one of the best *evidences* of spiritual life. This bespeaks us to be born of God; whereas, if we grow not, we may have a name to live, but be really dead. A painted child continues in the same posture, and of the same size, which the pencil gave it. It never rises in height, nor enlarges its dimensions upon the canvass. But a living child increases in wisdom and stature, and advances toward manhood. If, then, we run an insignificant circle of outward duties; if, like a turnspit in his wheel, we still pad on, and get no ground, it should make us examine ourselves, whether our religion be paint and show, not life and substance. Let conscience arise, and put home the high-priest’s question, *Are these things so?*—This for the conviction of the formalist.

“ For the comfort of the true believer, we took notice, that our growth in grace is *gradual*. A nation is not born in a day. The corn is not become fit for the threshing-floor the moment it peeps above the furrows. The growth of many a sincere soul is *real*, though perhaps not immediately perceivable. ’Tis like the motion of the hour-hand upon the dial-plate of a watch; none can readily see its progress, yet it certainly advances. Again, some go forward, even when they imagine quite the contrary; they grow more fat, even when they cry out, ‘My leanness, my leanness, woe is me!’ For what means their uneasiness under a state of barrenness? whence comes their increasing hunger and thirst after righteousness? why do they pant ardently after an established interest in Christ’s righteousness, and a more thorough conformity to his example? Surely,

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\* Mr. Hervey, after conversing with his friends on any particular divine subject, seems to have retired to his closet and wrote down what was said, and then used it as matter of letters to his friends.



because they have a large portion of the Spirit, who begets these inward groanings, and enlarges their holy desires. I have heard people complaining of their ingratitude to their eternal Benefactor:—O they cannot love the Lord Jesus as they would! They are stupid and insensible under all his mercies. They would fain be all fervour, but they call themselves frozen in their affections. Now, these people are the very reverse of what they take themselves to be. The earnest *desire* of spiritual enjoyments argues love to Jesus; and such unfeigned lamentations of ingratitude are among the sure signs of a grateful mind. I, for my part, pronounce them happy, however they may bewail themselves; for where we perceive much smoke, there must be a proportionable degree of fire, though it should lie concealed, or seem smothered for a time. Again, God's people may be growing *down* in humility, when they are not growing upwards in faith, and hope, and love; they may strike their root deeper, when they do not lift their branches higher. Oh! says a poor creature, instead of growing better, I grow worse: once I thought myself tolerably good, but now I am become altogether abominable; now I see, that in me dwelleth no good thing. And is this the cause of your disquiet? doth this make you disconsolate? Indeed you have rather reason to bless God for opening your eyes, for giving you a knowledge of yourself. He hath caused a marvellous light to shine into your soul, and has discovered to you the dunghill within; your inward defilement is not increased, but only your understanding cleared to discern it. By this means the Redeemer is bringing you to a deeper poverty of spirit, that you may stand more self-emptied and self-debased; so that though it may be winter with your comforts, and your graces may not give their goodly smell as usual, yet there may be more sap at the root. Lowliness of mind, and self-renunciation, may be thriving and enlarging all the while. O that I may evermore grow in this self-denying, self-abhorring temper! Then how gladly shall I submit to the righteousness of God! how will my heart leap for joy at the Saviour's name! how will my soul cleave inseparably to his merits!

“*Lastly*, We recommended two expedients whereby we may be enabled to grow in grace. 1. The milk of the word.—The Scriptures are ordained to nourish our souls in faith and holiness. We are exhorted, as new born babes, to desire the sincere milk of the word, and for this reason, that we may grow thereby. Let us then long for God's word, more than for the necessary food of our bodies. Let us *read* it at our leisure, *meditate* on it in our business, and *talk* of it when we are in company. 2. Make use of the bread of life; *i. e.* make a daily believing use of Jesus the Redeemer.—Not only come unto him, but abide in him, and live upon him. If you sin, let Christ be your propitiation. If you exercise yourself in duties, let this compassionate High-Priest bear the iniquity of your holy things, and present you perfect in his blessed self. If you bow your knees in prayer, let his mediation be the incense to perfume your devotion. If you sit in darkness, let the Lord Jesus, as a divine prophet, be a light unto you. If temp-



tations assault you, if your lusts war in your members, bring them to Jesus. As an Almighty King, let him subdue these enemies, and make all your foes his footstool. This is to eat the flesh, and drink the blood of Christ. This is to live by faith upon the Son of God. This is the infallible and only way to grow more like our Father who is in heaven, and more meet for the inheritance of the saints in light."\*

## II. *Subject of Conversation at Mr. Hervey's Tea-Table.*

To a correspondent he says,† "Will my honoured friend permit me to fill up the remainder of my paper with the thoughts which have been the subject of our discourse at the tea-table,‡ and which are still warm on my own mind? The weather being wet and tempestuous, brought to our mind that cheering and comfortable passage, where it is said of Christ Jesus, *He shall be for a place of refuge, and for a covert from storm and from rain.* How, and in what respects, shall Christ answer these desirable purposes? Because he is our Surety, he has put himself in our stead, he has undertaken to answer all accusations that may be brought against us, and to satisfy all demands that may be made upon us.

"Has the law of God any claim against us? It has. The law saith, 'Cursed is he that continueth not in all things written in the book of the law, to do them;' and instead of continuing in *all*, we have continued in *none*. We have not perfectly kept any, but have repeatedly broke all the commandments,—broke them, if not in the outward act, yet in our hearts; if not in the sight of our fellow-creatures, yet before the all-seeing God; if not in the literal, yet in the spiritual sense of the precepts. Therefore the law pronounces us accursed, and the law cannot be broken. Heaven and earth may pass away sooner than one iota or tittle of its command shall be unfulfilled, or of its threatening unexecuted. To rescue us from this dreadful condition, the blessed Jesus hath said, 'Upon me be their curse. I am content to be treated as an accursed creature. Let all ignominy and wrath, which are due to the vilest transgressors, let it all fall upon me.'

"Had the justice of God any controversy with us? It had. Justice solemnly declared, 'The soul that sinneth shall die.' All we sinned, and dealt wickedly; death, therefore, is our due,—death temporal, spiritual, and eternal. But our adored Redeemer put himself at our head, became responsible for all our provocations, and said, as it is most sweetly recorded in the book of Job, 'Deliver him from going down to the pit, I have found a ransom: here am I, prepared and determined to expiate their iniquities, though it cost me tears and groans, agonies and blood.' Accordingly, the sword of inflexible justice awoke, sheathed itself

\* Gospel Magazine, Vol. VI.

† Letters to Lady F. Shirley.

‡ "I live with my mother and sister. Our method is, every morning at nine, when we breakfast, to read a verse or two from the Bible, and make it the subject of our conversation."—*Gen. Col. Let.*



in his sacred heart, and took vengeance on the royal and immaculate Lord, that it might spare his mean and sinful servants.

“ The *authority* of God had a demand upon us, that we should keep the divine law, or else never expect a title to eternal life. This do, and thou shalt live, is a decree that will never be repealed. It was impossible for our fallen nature to perform the heavenly commandment, in all the extent of its requirements. Therefore, our ever gracious Master became our Surety. He who gave the law was made under the law. He who is Ruler over all subjected himself to our obligations; in our place, and in our stead, he fulfilled all that the law commanded, on purpose that he might answer that amiable name, the *Lord our Righteousness*:—‘ On purpose,’ saith the inspired writer, ‘ that by his obedience we might be made righteous,’ Rom. v. 19. In these respects, the Lord Jesus is a refuge and a shelter. A refuge ever open and free of access to all sinners. A shelter inviolably secure, and never to be penetrated by any danger. Lot was safe when he fled to Zoar. Noah was safe when he was shut up in the ark. The prophet was safe, when chariots of fire and horses of fire were all around him. And are not they equally safe who fly to the divinely excellent Mediator? who are interested in his atoning death, his justifying righteousness, his prevailing intercession. They may boldly say, they may rejoice and sing, ‘ We have a strong city in our great Redeemer’s grace and love. Salvation, salvation itself, hath God appointed for our walls and bulwarks.’ ”

### III. *Abstract of some Conversations on the Love of Christ.\**

THIS subject lay near his heart. He was ready to say with Erskine—

“ O unexampled love! so vast, so strong,  
So great, so high, so deep, so broad, so long.  
Can finite thought this ocean huge explore,  
Unconscious of a bottom or a shore?  
His love admits no parallel; for why?  
At one great draught of love he drank hell dry.  
No drop of wrath or gall he left behind,  
No dreg to witness that he was unkind.”†

“ ‘ Whom having not seen, ye love.’—The cause of this sacred affection another apostle points out; ‘ We love him, because he first loved us:’ loved us with a marvellous loving-kindness—with a love that passeth knowledge; as will evidently appear, if some of its wonderful circumstances be considered.

“ To *whom* it was exercised.—To noble, to worthy? No; but to fallen and sinful creatures; whose hearts were enmity against the blessed Redeemer and his holy law; who deserved vengeance, and were altogether become abominable.

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\* Mr. Hervey had an excellency, which I never saw to so great a degree in any other person; he never let one opportunity slip of speaking of the love of Christ.—*Romaine*.

† Gospel Sonnets.



“ By *whom*.—By a mortal like ourselves? by the highest archangel? By Him rather whom all the angels adore; who spoke the world into existence; and who upholdeth all things by the word of his power.

“ *How* it was exercised.—Did he look kindly? speak graciously? or help us with his hand? These were the smallest of his most merciful vouchsafements. He bowed the heavens, and took our nature; he humbled himself still lower, and bore our guilt. He that sits on the throne of glory was stretched on the cursed tree, and laid in the gloomy grave.

“ *How distinguishing* it was.—There is a species of beings, nobler in their original than the human race. These violated the holy commandment; but did these find mercy? No pity is showed to them, while unmeasurable compassion is extended to us. They sink into endless perdition, while we are snatched as brands from the everlasting burning. They are pursued with thunderbolts of wrath, while ‘mercy embraceth us on every side.’

“ *What* he procured for us.—He procured for us a deliverance from the guilt of sin, by his great atonement; and a deliverance from the tyranny of sin, by his blessed Spirit. He procured for us the matchless honour that we should be called the sons of God; and the inestimable privilege that we should become the heirs of glory. But, indeed, it is impossible for a letter, or for a volume to declare, what the Divine Redeemer has obtained for his people. All the promises of Scripture—all the joys of heaven—all the perfections of the Godhead—all, *all* are the portion of believers, and the purchase of Immanuel’s blood.”

In another letter he says; “The *original* of his love.—It is free, perfectly free, without any desert, or the least amiableness in us. We love our kind friends and generous benefactors; those that are accomplished in themselves, or serviceable to our interests. But Christ loved us, when we were sinners, when we were forgetful of him; nay, enemies to him, by evil tempers and wicked works. He loved us (O sovereign, most unmerited kindness!) when we deserved nothing but utter abhorrence, and eternal vengeance.

“The *commencement* of his love.—His love is not of yesterday; his love, like his outgoings, is from everlasting. ‘I have loved thee,’ says he to the church, ‘with an everlasting love.’ We value the affection that is of long standing, has taken deep root, and still continues unshaken. How excellent, then, is thy loving-kindness, O blessed Jesus! which, before the mountains were brought forth, or ever the earth and the world were made, was fixed upon sinful dust! O that we should be in the thoughts, be upon the very heart, of God’s adorable Son, even from the ages of eternity!

“The *duration* of his love.—It is invariable and eternal. ‘Having loved his own, he loveth them even unto the end.’ It neither began with time, neither will it end with time. As no worthiness in us caused it, so neither will our failings extinguish it, no, nor our infirmities damp it. We change frequently; our holy frames fail: but our adored Redeemer is the ‘same yesterday, to-day, and for ever.’ Fear not, then; ‘Neither life nor death, nor things present,



nor things to come, nor any other creature, shall be able to separate us from the ever tender, the ever constant, the ever triumphant love of God our Saviour.

“ The *effects* of his love.—It brought him from the heaven of heavens, to dwell in clay, and be lodged in a manger. It brought him from those happy mansions, where is the ‘fulness of joy,’ and where ‘are pleasures for evermore,’ to be destitute, afflicted, tormented in this vale of tears. It made him, who is heir of all things, not to have where to lay his head; till he was stretched on the rack-ing cross, and laid in the gloom of the grave. Unparalleled and stupendous! ‘Who can declare the noble acts of the Redeemer’s love, or show forth all his praise?’

“ The *fruits* of this love.—To this is owing all the good we possess or expect, every spiritual and heavenly blessing. If our eyes are enlightened, in any degree, to see the things that belong to our peace; if our desires are awakened to seek the ‘inheritance incorruptible, undefiled, and that fadeth not away;’ for this we are indebted to the love and grace of Christ. If we are sanctified in part, and desirous to grow in true godliness; if we are perfectly justified before God, and adoped to be his sons and daughters; these also are streams, which issue from that inexhaustible fountain, *the love of CHRIST*. As it was stronger than death in its actings and sufferings, it is richer than all worlds in its precious, precious fruits. All the inconceivable and everlasting joys of the glorified state are its purchase and its gift.

“ Justly, therefore, does the Scripture make use of all the endearing relations that subsist among mankind, to represent the love of Christ. Great is the love of a friend; greater the love of a brother; greater still the love of a parent; greatest of all the love of a bridegroom:—but infinitely greater than any, than all, is the love of the ever-blessed Immanuel to his people. When all has been said, all has been imagined, it transcends every comparison, it exceeds all thought; or, as St. Paul speaks, ‘it passeth knowledge.’”

IV. *Subject of Conversation with two Religious Gentlemen of London, while he resided at Tottenham.*

“ YESTERDAY in the evening, December 1751, two gentlemen of the city came to visit me. Our conversation was such as was suited (if God vouchsafed his blessing) to edify one another, and minister grace to the hearers. We talked of that infinitely condescending and gracious Friend of sinners, who came from heaven on purpose to be crucified for us, and is returned to heaven on purpose to intercede for us. The intercession of our blessed Lord was the chief subject of our discourse.

“ We asked *who* it is that intercedes? Jesus Christ the righteous, ‘in whose mouth there was no guile, who did always those things which were pleasing to his heavenly Father.’ If men, that are encompassed with infirmities, pray and prevail, how much more prevailing must *his* intercession be, who is holy, harmless, and undefiled, and separate from sinners in his nature, in his heart, and in



all his conversation! To *whom*? He prays to his own Father, who declared by a voice from heaven his entire and infinite complacency in so glorious a Son. If the poor widow made suit to an unjust judge and was heard, how assuredly we may conclude that our blessed Advocate is heard when he intercedes in our behalf with his own Father, with our Father, and with the Father of everlasting compassions.

“*What* he pleads. He pleads his own merits. His intercession is founded on his oblation; therefore it is said, ‘His blood speaketh better things than that of Abel;’ which text at once points out the nature and proves the efficacy of Christ’s intercession. He does not intercede by prostrating himself before the throne, or making any verbal supplication; but his very appearance in heaven, as a Lamb slain for sinners, is a silent and powerful plea. As the blood of Abel had a voice, and cried aloud for vengeance on the murderer, so the blood of Jesus has a voice in the ear of God, and cries more loudly for pardon, for grace, for every spiritual blessing, in behalf of his people. If the blood of one saint cried with such a forcible importunity, O what unparalleled, what unknown success must attend the cry of his blood, who is King of saints, and the cause of all sanctity!

“*For what* he prays. In his last solemn address to his Almighty Father, he gives us a specimen of his intercession, and a sample (if I may use the expression) of the blessings he implores. He prays that we may be *sanctified by the truth*; that we may be *kept from the evil*, the evil that is in the world, and the evil that is in our heart; that we *may be one*, perfectly united to our Divine Head by a true faith, and to one another by cordial love; that we may be with him where he is, and see his glory, and rejoice in his joy.

“*How often* he intercedes. Moses interceded for the Israelites while they were in the valley fighting with Amalek, but he could not continually carry on that important work; whereas our High-Priest ever liveth to make intercession for us. There is no intermission of his suit. When some foreign ambassadors came pretty early in the morning to have an audience with Alexander the Great, they were told his Majesty was not stirring; upon which they expressed some surprise, that a potentate who had so many and such momentous affairs to manage should sleep so long. The king hearing of their observation, ordered them to be informed, that though he slept, Parmenio waked. And though we sleep, though we forget, too often forget ourselves, our adored Redeemer, he, the great Keeper of Israel, neither slumbers nor sleeps, never, never forgets us or our interest; nay, when we sin, through the deplorable infirmity of our nature, he still appears in the presence of God for us.

“*For whom* he intercedes. This is an inquiry of the last importance. ‘I pray not for the world,’ is his own declaration. How shall we know whether we are among the happy number? Happy doubtless they are whom the great Immanuel remembers in his kingdom. It would be a most desirable privilege to be mentioned in the prayers of all the eminent saints in the world; but



unspeakably more desirable to have our names written on the palms of his hands whom the Father heareth always. Permit me to mention one mark whereby we may determine this doubt. Has the Lord shed abroad in our hearts a spirit of grace and supplication for ourselves? This is a fruit of Christ's intercession, and a sure sign he has undertaken our cause. We should never hear the reflected echo, if there was not first the direct sound; and we should never have these breathings after God and glory, if the blessed Jesus had not acted as our Advocate with the Father.

“What use may we make of this doctrine? It should encourage us to pray, and to pray in faith, nothing doubting; ‘Having a great High-Priest that is passed into the heavens, Jesus the Son of God, let us come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.’ Men love to go where they are sure to be welcome, and expect to receive signal benefit: Why, then, should we not delight to draw nigh unto the King immortal, invisible, through the intercession of Christ, who presents our prayers, poor as they are, adds the rich perfume of his own merits, and says, ‘Father, if I have merited aught by my obedience unto death, accept these supplications, reward me by blessing my people?’ Who could doubt of a favourable acceptance, if the Lord Jesus was to plead thus in behalf of our petitions? But he pleads in a manner infinitely more prevailing than these, than all words can express.

“This should encourage us to hope for salvation, to hope, and be in nothing terrified, for thus it is written; ‘Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.’ He *liveth* to make intercession, on purpose to perform this beneficent work, as though it were one main end of his life to execute this blessed office. Surely, then, it will be executed with the greatest fidelity, and with the greatest success—with such success, that he is able to save to the uttermost. What a consolatory saying this! one of the choicest cordials of the gospel. Let us cast our burden upon the Lord Jesus, and no circumstances shall render our salvation impracticable, no, nor so much as difficult. He can save from all guilt, be it ever so heinous; from all sins, be they ever so numerous; from all enemies, be they ever so formidable; and to the very end of our warfare, be it ever so long or ever so short. Withal, this glorious doctrine should give us a cheerful trust of persevering unto the end. Our Lord says, ‘Simon, Simon, Satan has desired to have you, that he may sift you as wheat.’ And what was Peter's security? his own vigilance? his own resolution? No; but his Divine Master's intercession; ‘I have prayed for thee,’ adds the compassionate Redeemer, ‘therefore thy faith shall not fail.’ The intercession of Christ is as a wall of fire around his people. By this they are kept as by an impregnable garrison. We can never lay too little stress on our own performances, or our own abilities, and never confide too much in Christ's righteousness and Christ's intercession. Surely his intercession must prevail above all the powers of hell, above all the temptations of the world, and all the corruptions of our treacherous hearts,



V. *Mr. Hervey's Views\* with respect to the Evangelical and Certain Method of Attaining a Sensible Assurance of our Interest in Christ.*

To a correspondent he says; "You inquire, 'Whether the elect of God have not an inward assurance that they shall be saved?' Your casuist takes leave to answer the question, by asking another: Why should not you and I have this assurance? Is it not a blessing intended for Christians in general? 'We know,' says the apostle, 'that we are passed from death unto life.' He says not I and some eminent saints, but *we*; including those believers to whom he wrote, those among whom he preached, and all those who hereafter should believe through his word.

"Is not this a most desirable knowledge? On the other hand, can any thing be more afflicting than a state of suspense with regard to this all-important affair? to be in suspense whether my final lot will fall in the regions of endless misery, or the mansions of eternal glory? Insupportable!—Can it be the will of our most indulgent Creator that we should spend our days in this sad uncertainty and distressing anxiety? Impossible!

"But have we a warrant for this assurance? We have the best of warrants, the gift of God. If your papa gives you a pair of diamond ear-rings, or (which rightly improved, will be much more ornamental), a neatly printed bible, do not you look upon this as a sufficient warrant to call these presents your own? Do not you rest fully assured, that, by virtue of your parent's gift, they are your unquestionable property? Perhaps you will say, where has God Almighty done any thing like this? where has he given salvation or life eternal to me? Be pleased to consult 1 John v. 11,† and you will find an answer; which, I hope, will prove perfectly satisfactory and highly delightful.

"Is this spoken to me? To you, to the young ladies of your acquaintance, and to every one that reads it. Life eternal is given, just as the manna was given in the wilderness—the manna, that each hungry Israelite might gather and eat it; life eternal, that every poor sinner may receive and enjoy it. But I have no merit, nothing to deserve it. Then you have just as much as the all-gracious God requires. *Without money, and without price*, is his bountiful declaration: *Freely*, and abstracted from all deserts, are his generous terms. You have no merit, and I have less than none. But has our divinely excellent Redeemer nothing meritorious? For his sake, this magnificent and glorious gift is conferred: 'Not we ourselves, but Jesus Christ the righteous has obtained eternal redemption for us.'

"May I then assuredly believe that God gives eternal life to me?—May you glorify God's truth? may you glorify his grace? may you glorify the death and obedience of his beloved Son? If

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\* These views are not peculiar to Mr. Hervey; Luther, Boston, &c. and many others, maintain the same.

† 1 John v. 11. "And this is the record, that God hath given to us eternal life; and this life is in his Son."



so, then you may, you ought, it is your privilege and your duty to believe, that God Almighty freely gives to you eternal life.

“When you receive this gift, look upon it as your portion; live in the most comfortable expectation of it; relying on nothing valuable in yourself, but depending entirely upon the faithful promise of him who cannot lie: Then you will feel your heart inclined to love your most adorable Benefactor, then you will study to please him in all your conversation, then you will be truly holy. All which is, with great sincerity, wished by your most obedient servant,” &c.

VI. *Conversation at Weston-Favel 1746, between Mr. Hervey and two respected Gentlemen, on the subject of Christ's Righteousness.\**

THAT the death of our Lord Jesus was the only propitiation, the all-sufficient atonement for the sins of the world, was unanimously allowed and cordially believed. But the notion of an *imputed righteousness* seemed to be somewhat unaccountable, if not fanciful and superstitious. This introduced the following friendly debate:—

“Is it not a very odd and unprecedented notion? What judge would admit such a plea as a proper justification of a criminal at the bar: Though I am guilty, my friend is innocent. I cannot but own myself obnoxious to punishment, but my next neighbour has behaved himself with unblamable integrity; may I not, therefore, expect to be honourably acquitted!”

To this it was replied: The notion, I grant, may seem strange. But this is a circumstance that rather confirms than invalidates its truth; because it is one character of the mysteries of the gospel, that they are “to the Greeks,” to persons of the most refined sense, in case they lean unto their own understanding, “foolishness.” It may not square with our apprehensions, nor fall in with the scheme which we would have been apt to strike out for the salvation of mankind; but it should always be remembered, “that God's ways are not as our ways, nor his thoughts as our thoughts.” The procedure of an earthly court of judicature is by no means a standard for the proceedings of the supreme tribunal. Before an earthly judge we are to vindicate our conduct, and prove ourselves guiltless. But is this the method of obtaining absolution before the judgment-seat of Christ? Quite the reverse. We must condemn ourselves, if we would find mercy from the Lord in that day. However strange this doctrine may appear, it bears a most evident analogy to other fundamental truths of Christianity. We were not personally concerned in Adam's transgression, yet are we chargeable with guilt, and liable to condemnation on that score. Christ committed no sin, was free from every appearance of evil; yet “was he made sin for us,” and punished as the most inexcusable

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\* See p. 250, 251.



criminal. Besides, if something similar to this doctrine, in the practice of mortals, be deemed absolutely necessary to reconcile us to an imputed righteousness, be pleased to consider the case of a surety. A surety undertakes, or undergoes, in the behalf of another. Whatever he does or suffers in this capacity is transferable to the other, or, rather, is looked upon as his act or suffering. And our Lord is expressly called by the apostle, a Surety.

“ We were going to produce an objection, urged by the famous Mr. Foster, viz. That a man is that only which he is in himself. A proposition of this kind could not be at all improper for a heathen moralist, or one utterly unacquainted with Christianity. But we are sensible, that it is repugnant to some of the fundamentals of the gospel. However, there are other, and those more mighty scruples, to be got over, before we can acquiesce in your opinion. For instance, if we are to be justified by Christ's righteousness, then the righteousness which justifies sinners is already performed; consequently, there is no need of our own personal obedience. Soothed with this pleasing supposition, may not the libertine say to his soul, Soul, take thine ease in indolence and supineness; all my carnal appetites, indulge yourselves without restraint. Conscience, be under no concern to live soberly, righteously, and godly, for the work is already done. Thy righteousness is already wrought; thou art like some fortunate heir, whose parents have been successfully industrious: and have left nothing to their surviving son, but to seize the inheritance, and to live upon labours which are not his own.”

This sweet doctrine, I own, may be shamefully abused, and the abundant grace of God turned to licentiousness. But then, whosoever makes this perverse use of so glorious a benefit, proves himself thereby to be no true believer; one who has no lot or portion in the inestimable privilege. If an animal suck poison from the most delicious flowers, we know it to be the vile spider, not the ingenious bee.

This goodness of God will lead the humble and grateful mind to repentance. Our Lord's beautiful parable, addressed to Simon, is very applicable on this head. Who will love the generous creditor most? Doubtless the debtor to whom much is given, as well as much forgiven. And will not that person love the blessed Jesus with the most ardent devotion, who believes that he justifies him by his obedience, as well as pardons him by his death? And though a course of dutiful holiness is not admitted as the cause of our justification, yet is its necessity established on many other most forcible obligations. It is necessary, as a proof of our love to the blessed Jesus: it is necessary also, as an evidence, the only authentic and unquestionable evidence, of the genuineness of our faith. It is farther necessary, as the means whereby we may glorify God, be serviceable in our generation, and become meet for the inheritance of the saints in light.

“ But does not the Scripture ascribe the acceptance of sinners, not to the righteousness of their Saviour, but to their own reforma-



tion? What saith the prophet? 'Whosoever the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.'

I acknowledge this text as pertinent to our purpose, and am willing to abide by its determination. It says, Whenever the wicked man turneth away from his wickedness. But what is this wickedness from which he is to turn? Is there no wickedness but debauchery and riot, injustice and profaneness? Yes, verily. Unbelief is a most heinous crime in the pandect of Revelation. Our Lord, speaking of the Holy Ghost, declares it a part of his office, "to convince the world of sin." Of what sin? Of scandalous violations of moral rectitude? No; but of unbelief. "Of sin, because they believe not on me;" on my death, as the cause of their forgiveness; on my righteousness, as the ground of their acquittance; on my intercession, as the perpetual source of their perseverance. Unbelief treats God as a liar, because it rejects the testimony he has borne concerning his dear Son. Unbelief makes us idolize our own performances, sacrilegiously rob the Redeemer of his honours, and most arrogantly ascribe them to self. So then a person never turns from his wickedness, till he turns to the blessed Jesus; till he comes weary and heavy-laden to Christ; till then, he is a rebel to the gospel invitation, though he should show some reverential regard to the commands of the law.

Besides, the design of these texts, I apprehend, is to describe the persons who are reinstated in the divine favour. They assign not their reformed conduct as the reason of their reconciliation; for it is rather the consequent, than the cause, of so unspeakable a blessing. We must, I think, understand such passages in this sense; otherwise they will be contrary to the confession of an inspired prophet; "We present not our supplications before thee for our own righteousnesses;" contrary to the declaration of the great apostle, "We are accepted through the beloved;" contrary to the solemn and invariable decree of God himself; "This is my beloved Son, in whom I am well pleased;" through whom I am reconciled to sinners, and look upon apostate mortals with any complacential regard.

"Another difficulty that clogs this doctrine is the following: If Christ's righteousness is imputed to us, then we are certainly justified by Christ's righteousness, and, of course, are to be rewarded for Christ's righteousness."

I am so far from denying this consequence, that I admit it with readiness and joy.

The evangelical prophet having foretold the unparalleled humiliation and bitter sufferings of the Redeemer, adds, that, by way of retribution for all his obedience to his Father's will, "He shall see his seed." He shall have the high satisfaction of seeing millions and millions of the fallen race of Adam, rescued from the power of sin, delivered from the damnation of hell, and made heirs of everlasting felicity. Their conversion, their sanctification, their final salvation, shall be the desired equivalent for all his labours and agonies. We are apt, I believe, to enlarge too much



upon a reward for our mean services; whereas we should rather remember what a most glorious recompense the dying Immanuel has merited: and rejoice, greatly rejoice, that he has been pleased to choose our happiness as his hire, and his crown. Delightful thought! the Prince of Peace, the King of Kings, will think himself recompensed, if we are saved. Can any thing in the world, with so winning and commanding an efficacy, endear the crucified Jesus to our souls? And how secure, how inviolably secure, is our endless triumph considered in this view! Thus it is connected with, it is the very essence of the great Messiah's dearly purchased honours, and well deserved reward.

“ But what are the Psalmist's sentiments on this subject? Does not he represent the matter in a very different light? ‘Thou, O God, art merciful, for thou rewardest every man according to his (not others) works.’ ”

Noble saying! O that it may be written on our very hearts! God is merciful, and therefore rewardeth. From whence we learn, that what is called a reward, is more strictly an act of mercy than of justice. Our works cannot claim it, but God's most unmerited goodness vouchsafes to confer it. “The wages of sin is death, but the gift says St. Paul (making a most important distinction), the free gift of God is eternal life, through Jesus Christ our Lord.” The inspired penman adds, “according to his works;” not *for* his works, not purely on account of his own righteous deeds, but *according* to his works. His works are the measure, not the meritorious cause. The Saviour's merits are rewarded in his people. But the reward shall be greater or less, in proportion to their heavenly temper and holy obedience, or that lively faith which produces these fruits.

“Does not the Judge of the world, when he describes the process and issue of the last trial, assign a kingdom to the righteous, as the reward of their good works? saying, in express terms, ‘Come ye blessed of my Father; for I was an hungered, and ye gave me meat.’ ”

He rewards them, as has been allowed, according to *their* works. But their works would have deserved condemnation for their blemishes, for their manifold failings, had they not been justified by an infinitely better obedience than their own. If you question the truth of this assertion, I appeal to those happy beings themselves. Observe their tempers, attend to their words. “Lord, when saw we thee an hungered, and fed thee; thirsty, and gave thee drink?” They lay no stress upon their pious actions; they seek not to be justified by conscientious lives and beneficent deeds. Nay, so far from pleading, they rather seem to have quite forgot them. O may we be enabled, both to follow their pious example in life, and when arraigned at the tremendous tribunal, to imitate their humility and wisdom! their humility, in renouncing themselves, and disclaiming all desert on account of their own righteousness; their wisdom, in reposing their whole confidence in the immaculate and infinitely perfect righteousness of our incarnate JEHOVAH.



"Our Lord makes no mention of this doctrine in his sermon on the mount; whereas, if it had been so very necessary, we cannot but think he would at least have touched upon it in that comprehensive summary of true godliness."

Our Lord's passing it over in silence is no proof of its being a chimerical thing. He says not a word of the sacrifice of his death; there is not a single syllable relating to his powerful intercession. But are these doctrines to be laid aside, because they are not expressly inculcated in that noble sermon? However, upon a more attentive examination of that admirable discourse, perhaps we shall find the point most strongly implied, though not distinctly specified; its necessity is demonstrated, though its nature is not explained.

The Heavenly Preacher opened his mouth and said, with uncommon solemnity, "Blessed are the poor in spirit." But who are they? Not the persons who think themselves able to keep God's righteous and perfect law; not those who flatter themselves with the church of Laodicea, "I am rich in obedience, and increased in spiritual goods;" but those who unfeignedly acknowledge, "Lord, I am no more able to conform all my conduct to thy law, than I am able to atone for my innumerable sins. Christ must be my righteousness, as well as my redemption, or I am undone irrecoverably."

The illustrious Teacher proceeds to assure his hearers, that "unless their righteousness exceeds the righteousness of the Scribes and Pharisees, they shall in no wise enter into the kingdom of heaven." Now, how must Christians exceed the Pharisees? Not only in being sincere, in having respect unto all God's commandments, but also in having a perfect righteousness, such as is worthy the justice, the holiness, the honour of the Divine Majesty to accept; and that can be nothing less than the righteousness of the great Mediator. St. Paul's testimony concerning himself (Philippians iii.) is the best comment imaginable on this declaration of our blessed Lord.

Farther, We read our Master's wonderful exposition of those laws which prohibit murder and adultery: When we observe their extensive obligations, and what a most perfect holiness they demand; that they forbid, on the strictest penalty, every malicious word and lascivious thought, every unreasonable start of anger, and every latent remainder of resentment, are we not taught, in the most convincing manner, the extreme necessity of a more complete righteousness than our own? Lord, if such be thy precepts, so pure, so spiritual, so exceeding broad, I have not a day, nor an hour of my life, that I dare present at thy footstool. O let me be interested in my Redeemer's precious obedience, or I shall not be able to lift up my head, I must be covered with confusion, when I am called to give account of myself to God!

"If Christ's righteousness be imputed to the true believer, it should seem that the true believer is altogether as righteous as Christ, seeing he is justified by the self same obedience."

By no means: for, is the debtor as rich as the Surety?



“ If Christ's perfect holiness is reputed ours, methinks we should have no more need of pardon than Christ himself.”

Yes, because previously to this imputation, we were dead in trespasses and sins, and even after the imputation, in many things we offend all.

“ Does not this doctrine render the intercession of our Saviour superfluous? One can hardly see what occasion they have for an Advocate with the Father, whose righteousness is consummate.”

They greatly need an Advocate on those, as well as various other considerations, that they may be brought to partake of this righteousness by faith, and that their faith may be preserved in a growing and persevering state.

“ Upon this supposition, where is the necessity of Christ's death? How can the perfectly righteous stand in need of an atonement?”

Because the law of God required a penal satisfaction for our transgressions, as well as a perfect conformity to its precepts. The one must be paid, as well as the other performed. So only could the salvation of sinners be rendered consistent with the vindictive and injunctive honour of the divine law.

“ What says St. James to all this? ‘ Abraham was justified by works;’ his own work; such as leaving his native country, and offering up his only son, in obedience to God's command.”

But of what kind of justification does the apostle speak? Of being justified with regard to our final condition, before the Righteous Judge at his coming! No; but of being justified, with regard to our pretensions to a true faith, before our fellow mortals.

*Δειξέτω μοι* is the expression. You pretend to faith; let me see your credentials: nothing can convince me that your belief is genuine, but your holy tempers, godly life, and good works. He treats not of the justification of our souls, but of the justification of our claim to the character of believer before the church and the world.

This Mr. Hervey reckoned a scriptural doctrine, and confirmed by the authority of the most illustrious names, and the works of the most eminent pens. “ In this number (says he) are Bishop Jewel, one of our great reformers, and the other venerable compilers of our own Homilies; Archbishop Usher, that oracle of universal learning; Bishop Hall, the devout and sprightly orator of his age; the copious and fervent Bishop Hopkins; the singularly good and unaffected Bishop Beveridge; that everlasting honour of the Bench of Judicature, Lord Chief Justice Hale; the nervous, florid, and persuasive Dean Stanhope; and the practical and perspicuous Mr. Burkit.”



## No. X.

HINTS BY MR. CUDWORTH IN DEFENCE OF THE TRUTHS MAINTAINED  
IN THERON AND ASPASIO.\*

“CHRIST is made ours by God’s imputation or accounting, Rom. iv. 3, 9. Let us look by what way or means our sins were made Christ’s; after the same manner, and by the same means, his righteousness is made ours; but our sins become his by God’s accounting them to him, that he might suffer for them. And as the Lord laid on him the iniquity of us all, so by the same account of God, his righteousness is made ours who are born again, that we may have the reward and benefit of it; and as he became sin for us, so are we made the righteousness of God in him. Thus are we justified freely by his grace and by his blood.

“Every word of God is undoubtedly true, and to be depended upon, according to the declaration thereof, and no soul can possibly be deceived in so believing and trusting to it. The Holy Ghost does not work in us to believe otherwise than the word declares, no more than he excites to do otherwise than the word requires. This word declares Christ as the gift of God to *the world*, and invites all the ends of the earth to look to him for salvation, and assures them, that ‘whosoever believeth on him shall not perish, but have everlasting life;’ that ‘as many as receive him, receive power or privilege of becoming the sons of God, even through believing on his name.’ This word then sufficiently entitles, authorises, and warrants every sinner confidently to trust on Christ for his own particular salvation, by virtue of God’s invitation and command; and this is what the Spirit of God clears to every soul that receives Christ.

“It is this giving *alone* that makes Christ the immediate object of our faith, and the believing him to be our Saviour no presumption, which otherwise it would be; for a man can receive nothing except it be given him from above. Our Saviour says to a promiscuous multitude, and even to many great sinners, who after owning themselves his disciples went back and walked no more with him; he says even to them, ‘My Father giveth *you* the true bread from heaven;’ this means himself and his blessings. Here we may observe, that as the simple raining of the manna about their camps is called a giving of it before it was tasted or fed upon, so Christ being declared in the gospel as the Saviour of sinners, is called a giving of him before he is or can be received and believed on. And the record of the gospel, which we make God a liar in not believing, is, ‘that he hath given to us eternal life, and this life is in his Son;’ that ‘unto us a child is born, unto us a Son is given,’ Isa. ix. 6. This is the true report of the gospel; and the gospel, strictly and properly taken, consists only in such reports, being called therefore a word of grace, a word of faith, a word of life and salvation.

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\* Extracted from his Works.



“Farther, Christ is not only given that he may be received, but is given *freely*, without money and without price. Christ and his righteousness is called a gift, and a free gift, no less than six times. The gospel offers Christ to the vilest sinners, and promises, he will in no wise cast them out. Sinners are invited to Christ for repentance as well as the remission of sins; if it were not so, sinners must become holy out of Christ before he is offered to them. As there can be no sinner so great, as that the grace of Christ is not sufficient for him, so there can be none so great but that, by virtue of the deed of gift and grant, which God has made of his Son to lost sinners of mankind, they are welcome, and have a right to appropriate Christ as their remedy; such right as neither the drunkenness of the drunkard, or the murder of the murderer, can make void; but it stands to their condemnation, as much as their drunkenness or murder, that having heard this gospel, they neglect so great salvation.

“I would observe an order and method in declaring these great and glorious truths, of the all-sufficiency of grace and the gift of Christ, that they may be useful; and therefore would endeavour to convince a sinner of his lost and sinful condition, that he may *desire* to be delivered; and then declare what a Saviour Christ is, and what a right he has to him by the free grant in the word, that he may have an appetite to the great salvation, and embrace it as his own accordingly; observing this as a rule, that though a sense of a sinful lost state is necessary to move us to take Christ, and not be careless about this important affair, yet it is not at all necessary to give us any *right or warrant* to take him.

“*Objection*, If Christ be given at all, he must either be given absolutely or conditionally; if absolutely, he is ours in possession, passed over to us, and all the blessings he obtained are ours, whether we believe it or not? *Answer*, It is evident Christ is a gift clear of this alternative. He is a gift to be unconditionally and immediately received and enjoyed; as the provision of an entertainment is not given in any other sense, or to any other purpose, than to make us welcome to an unconditional enjoyment.

“*Objection*, This is a gift of benefits to multitudes, who are never benefited thereby. *Answer*, It serves like the apostolical word, as a means of divine appointment, to lead some to the enjoyment, in a way clear of any distinguishing excellency above others.

“And to leave the rejecters the more inexcusable, it may be farther said with respect to faith, 1. It is not a mere assent to a divine testimony. 2. It is not to be persuaded that Christ is mine in possession, or that I have been brought into a state of grace; but only that I have a right to possess him immediately by an appropriating act of faith. 3. It is not to be expected before a conviction of our sin and misery: But 4. There is in faith an assurance of application or appropriation, thus expressed by a reverend and worthy author; ‘There is in faith an *assurance of application*, expressed frequently in Scripture by a resting, trusting, or confiding in



the Lord and the veracity of his word of grace and promise. By this act of faith the soul takes home the grace and mercy of God in particular, which before lay in the revelation that is made of Christ in the word, which is the immediate ground of faith. *Justifying* faith not only believes a word, but receives Christ as a gift, by an *appropriating persuasion*, the language of which is, 'My Christ, my Saviour,' and receiving him receives the atonement, Rom. v. 11. and a righteousness which is unto all and upon all that believe, without difference. So the sinner is justified, not by the act of receiving, but by the righteousness received. My receiving a diamond with my hand from a friend as a gift, may make me worth a thousand pounds, but it is properly the friend's gift, the diamond, that enriches me, and not merely the taking it into my hand.' 5. Thus faith, according to the measure of it, produces the peace of God in the heart, and when exercised, infallibly works by love, overcomes the world, devotes the soul to God cheerfully, and is productive of every good fruit. And whoso professes to be a believer, and brings not forth these fruits, is a self-deceiver."

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## No. XI.

SPECIMEN OF MR. HERVEY'S EARNEST EXHORTATIONS TO HIS HEARERS, IN HIS SERMONS.—SEE P. 120.

### 1. *Extract from Sermon on the Means of Safety.*

—2. *A word of direction.*—Fly to Christ, alarmed sinners. Come under the covert of his blood. Appropriate the blessed Jesus; look upon him and his merits as your own. Thus sprinkle his blood: sprinkle it upon your lintel and door-posts; upon all you are, upon all you have, and all you do: upon your consciences, that they may be purged; upon your souls, that they may be sanctified; upon your works, that they may be accepted.—Say, every one for himself, "I am a poor, guilty, helpless creature; but in Jesus Christ, who is full of grace and truth, I have righteousness and strength.\*—I am a poor, polluted, loathsome creature; but Jesus Christ, who is the image of the invisible God, and the brightness of his Father's glory, has loved me, and washed me from my filthiness in his own blood.† I am by nature a perverse depraved creature; and, by evil practice, a lost damnable sinner: but Jesus

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\* Isa. xlv. 24.

† Rev. i. 5.



Christ, who made the worlds; Jesus Christ, whom heaven and earth adore; even Jesus Christ himself, came from the mansions of bliss, on purpose to seek me, to save me;\* to give himself for me. And how can I perish, who have such a ransom? how can I be undone, who have such a repairer of my breaches? how can I come into condemnation, who have the blood, not of ten thousand sacrifices; the merit, not of ten thousand angels; but the blood and merit of Jehovah himself, for my propitiation."

Should you say, "Have I a warrant for such a trust?"—You have the best of warrants, our Lord's express permission: Whosoever will, let him take the water of life freely.† It is not said, this or that person only, but whosoever; including you and me; excluding no individual man or woman. It is not said, whosoever is worthy, but whosoever is willing. "Wilt thou be made whole?" was our Lord's question to the impotent man at the pool of Bethesda. Wilt thou, all terms and conditions apart, inherit grace and glory? is his most benevolent address to sinful men, in all ages. Let him take the water of life; let him receive me and my righteousness; let him look upon all that I have done and suffered, as done and suffered for his redemption. This will administer peace of conscience, and joy in the Holy Ghost: this will produce love of God, and alacrity of obedience; in which things the true life of the soul consists. All these blessings are to be received freely, without money and without price: that is, without any good works, any good qualities, or any preparatory requisites whatever: to be received, as the infinitely rich gift of divine grace, vouchsafed even to the lost—the guilty—the undone.

You have our Lord's most generous invitation; "Come unto me." And whom does he call? The righteous? No. The excellent? Quite the reverse. He calls sinners; miserable sinners; even the most miserable of sinners: those who are weary and heavy laden; overwhelmed with iniquities; bowed down to the very brink of hell, and ready to think, "There is no hope for them." Yet them he encourages; them he invites; to them he declares, "I will give you rest;"‡ rest in the enjoyment of peace with God, and peace in your own consciences. Observe and admire the riches of your Redeemer's grace. He says not, Ye are vile wretches; polluted by sin, and enslaved to the devil, therefore keep at a distance; but, therefore come. Come, and be cleansed by my blood; come, and be made free by my Spirit. He says not, Furnish yourselves with this, or that, or the other recommending accomplishment; but only come: Come just as you are; poor, undone, guilty creatures. Yea, come to me for pardon and recovery; to me, who have given my life, myself, my all, for your ransom.

Should you still question, whether these inestimable blessings are free for you? Remember, brethren, they are free for sinners. Is this your character? Then they are as free for your acceptance, as

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\* Matth. xviii. 11.

† Rev. xxii. 17.

‡ Matth. xi. 28.



for any person in the world. "To us eternal life is given;"\* not us who had deserved it by our goodness, but us who had forfeited it by our sins. "To you is preached the forgiveness of sins;"† not you whose transgressions were inconsiderable, but you whose iniquities were more in number than the hairs of your head. Even to you, who are the lost and perishing sinners of Adam's family, is the word of this salvation sent.‡ And, by a commission from God, we publish it; that, as sinners, you may receive it; that receiving it, you may commence believers; and believing, may have life through his name.§

Some, perhaps, will be inclined to debate; "Is this so extraordinary a matter? will this exercise of believing do such great things for us, or put us in possession of such singular blessings?"—Moses might have formed the same scruple with regard to the sprinkling of blood. Will this seemingly insignificant circumstance be such an extraordinary safeguard to us? will this preserve us from the impending blow, more effectually than the labours of the engineer, or the shield and spear of the warrior?—But Moses consulted not with flesh and blood; Moses rejected all such carnal reasonings. By faith he and his people kept the passover, and were made partakers of the temporal salvation. By faith may you and I receive Christ! so shall we be partakers of pardon and eternal salvation.

By believing the promise of God, and by trusting in the person of Christ, we are united to the Lord Jesus;|| so as to have a real interest in his blood and righteousness. Being united to Christ, our sins are done away, by virtue of his infinitely precious atonement; and eternal life becomes ours, on account of his everlasting righteousness. Whoever thus believes, believes merely as a sinner, not upon the supposition of any goodness in himself, but upon the sole warrant of God's promise, in the infallible word of the gospel; such a person shall not be ashamed of his belief; shall never be disappointed of his hope; "according to his faith shall it be unto him."¶

Come then, fellow sinners; believe the record of Heaven. Set to your seal that God is true. Honour his word, which cannot lie; honour his grace, which is absolutely free; honour his dear Son, who has obtained eternal redemption for such unworthy creatures as you and I. What shall hinder you?—But this leads me to

3. *A word of Exhortation.*—I say, then, what shall hinder you? what shall withhold you, a single moment, from believing? "since all things are ready"\*\*\* in Christ Jesus. The great propitiation is made by him; the perfect obedience is performed by him; all the conditions of the new covenant are fulfilled by him. Come, then, and partake of the heavenly blessings; as you partake of a marriage-feast, when the entertainment is all prepared, and the bridegroom bids you welcome.

\* 1 John v. 11.

§ John xx. 31.

\*\*\* Matth. xxii. 4.

† Acts xiii. 38.

|| Eph. iii. 17.

‡ Ibid. xiii. 26.

¶ Matth. ix. 29.



Fain would I prevail in this most important address. Lord, make bare thy arm; incline their hearts; "make them willing in the day of thy power."\* My dear friends, if you turn away from such invitations, you are ruined to eternity: misery awaits you here, and damnation hereafter. Suffer me then to be importunate. Refuse not him that calleth you by my mouth; that bids you trust, and not be afraid; that offereth himself, with all his fulness, to you. Why are you backward? why slow of heart to believe? why do you stand at a distance from the all-gracious Jesus?

Is it because you are guilty wretches? Then he publishes the act of indemnity to you: "I, even I, am he that blotteth out your transgressions, for mine own sake."† Is it because you are polluted creatures; loathsome in your own eye, and much more loathsome in the eye of infinite purity? Then hear the word of the Holy One: "I will sprinkle clean water upon you, and ye shall be clean. From all your filthiness, and from all your idols will I cleanse you.‡ Is it because your sins are more numerous, and more heinous than the sins of others? Be they ever so numerous, or ever so aggravated, thus saith the God of immensely rich grace in Christ, "Though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool."§

Are you still objecting, "I am weak; I have no strength; I cannot believe?" Look then to a promising God, that he may help your unbelief; that he may fulfil in you all the good pleasure of his will, and the work of faith with power. For he who is truth itself hath said, "Your God will come and save you. Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped: the lame man shall leap as an hart, and the tongue of the dumb shall sing."|| Has the Lord given you a desire to believe in his dear Son? doubt not but he will also give you the power. Does God the Lord bring to the birth, and not give strength to bring forth? that be far from him! the suspicion be far from us! He has, in unspeakable mercy, appointed his blessed Spirit for this purpose. The Holy Ghost, the Comforter, attendeth continually on this very thing; to testify of Christ, and to reveal Christ in our sinful souls; enabling us to discern the all-sufficiency of Christ, to discern our right to make use of Christ, and to receive Christ as our own—our own God and Saviour.

Be it then your daily endeavour, your continual business, to believe; firmly, confidently, assuredly to believe in Jesus Christ, as the great and glorious Redeemer, in whom you have pardon, you have righteousness and eternal life. Thus exercise yourselves unto Godliness, and God will help you; God will strengthen you; yea, God will uphold you with the right hand of his righteousness. Thus

\* Psal. cx. 3.

§ Isa. i. 18.

† Isa. xliii. 25.

|| Isa. xxxv. 4-6.

‡ Ezek. xxxvi. 25.



exercise yourselves unto godliness, depending on the divine faithfulness, proceeding upon the divine warrant, in obedience to the divine command, which expressly says, "Believe in the Lord your God, so shall ye be established: believe his prophets, so shall ye prosper:\* believe in his dear Son, so shall ye be saved."†

Pharaoh said to Joseph, "Now thou art commanded, this do."‡ Let me also say to my hearers, Now ye are allowed, invited, commanded to believe in the Son of God; this do. It is your grand concern; the one thing needful. Without this nothing will profit you. Therefore I repeat my exhortation; therefore I am so urgent; therefore I cannot dismiss the subject, without beseeching the Father of mercies to command a blessing upon the word; that you may indeed believe§ unto righteousness, unto life, unto salvation. Thus will you glorify the ineffable goodness of God, and the inestimable merit of Christ: thus will you find a sure, a full, an incomparably rich provision made for your safety: and thus will you most effectually comply with that tender and gracious invitation of the Lord your God; "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold! the Lord cometh out of his place, to punish the inhabitants of the earth for their iniquity."||

## II. *Extract from Sermon on the Way of Holiness.*

—WE have now shown what the wicked man should turn from—what he should turn to—what will be the effect of this turning. Give me leave to ask, Has the arm of the Lord been revealed? are you impressed by the awful, or encouraged by the comfortable truths? If so, perhaps you will be ready to say, "Will Christ receive me? will he make me a partaker of these incomparable benefits? shall such a one, who is so very unworthy, find favour in his sight?"

Yes, such a one may find favour. Any one, every one who comes, he will receive. He sends his ministers to invite you; he sends his judgments to compel you; he uses every expedient to gain you. He bids earthquakes tear the foundations of nature, and turn mighty cities into ruinous heaps, that you may be built on that rock which shall never be shaken. He calls the sword of war out of its scabbard, and commands it to be bathed in blood, that you may fly for safety to the Prince of Peace. While ruin and desolation are pursuing their dreadful work all around, he throws open the doors of his grace and righteousness, and most compassionately cries, "Come, my people; come, poor offenders; enter into these chambers, and find rest."¶

\* 2 Chron. xx. 20.  
§ Rom. x. 10.

† Acts xvi. 31.  
|| Isa. xxvi. 20, 21.

‡ Gen. xlv. 19.  
¶ Ibid.



Is any of you still inclined to reply, "Will Christ indeed receive me, who am not only a sinner, but a great sinner—a long persisting sinner—and now seem to come but at the last hour; more like one driven by fear than drawn by love?" What thinkest thou? would the widow of Nain, who went mourning after the corpse of her only son, almost inconsolable with her loss; would she be unwilling to receive him, when our Lord reanimated the cold clay, and delivered him alive to his mother?\* Would she need much importunity, and hardly be prevailed on to embrace her beloved, her lamented child? Impossible to suppose. Remember what Christ has done for sinners; what he has suffered for sinners; how his bowels yearn over sinners, and it will appear equally impossible that he should reject any returning profligate.

Reject! No. The good father, aged and venerable as he was, hastened, yea, ran to meet the prodigal. He fell on his neck, and tenderly kissed the dissolute youth.† So, with such readiness and such compassion, will the everlasting Father receive you to his family, his favour, his love. Nay more, he will receive you with joy. He is the good shepherd; you are the lost sheep: he is come in his word to seek you; when you turn to him, he has found you. Then, says the Scripture, the good Shepherd goes home with his recovered sheep, rejoicing.‡ O let your minister, and (which is unspeakably more engaging) let the blessed Jesus have joy of you, my brethren: even that Jesus by whom sinners are "dearly beloved and longed for;"§ who has no greater delight than to save them from their iniquities, and number them among his children.

If you should answer—"This is a matter of the utmost importance. It lies at the very root of all my comfort. Let me hear it confirmed from our Lord's own mouth. 'I will hearken what the Lord God will say concerning me.'"

Hear then his own promise; the most precious promise that words can form, or fancy conceive; "Whosoever cometh to me," for pardon, for justification, for holiness, "I will in no wise cast him out."¶ Whosoever; whether he be high or low, learned or illiterate; whether he be a servant or a master, a prince or a beggar; no one is excepted, no one shall be refused. In no wise; on no consideration of past transgressions, on no account of present depravity, on no foreknowledge of future failings. Only let him come, only let him come, and nothing shall debar him from the enjoyment of my benefits; nothing shall separate him from the endearments of my love.

Hear his kind invitation; "Return unto me, for I have redeemed you."\*\*\* Ye that have hitherto been strangers to seriousness, and always alienated from me, turn unto me, and I will not so much

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\* Luke vii. 15.

§ Phil. iv. 1.

\*\*\* Isa. xlv. 22.

† Luke xv. 20.

|| Psal. lxxxv. 8.

‡ Luke xv. 5.

¶ John vi. 37.



as upbraid you \* with your folly. Ye that are now backsliders, and have for a season ungratefully departed from me, turn unto me, and I will heal your backslidings, my stripes shall make you whole. Ye that have been slaves to vice; have sold yourselves to work wickedness; and are grown old in abominable practices; it is not too late even for you. I have redeemed even such as you. I shake the pillars of nature, and rock the foundations of the world; "I clothe the heavens with blackness, and I make sackcloth their covering."† Yet, for such as you, "I gave my back to the smiters, and hid not my face from shame and spitting."‡ Yes, sinners; sinners of every kind; I bore the curse of the law, and died the death of the cross, on purpose that I might redeem such as you. Most amiable Redeemer! who would not listen to a call so wonderfully endearing? Sinners, how can you withstand a motive so sweetly constraining?

Hear his solemn oath: "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"§ Was there ever any declaration so charming? or any address so affectionate? See how the high and lofty One condescends! He commands in heaven, on earth, through hell; yet, more like a supplicant than a sovereign, he vouchsafes to solicit and beseech you. From the habitation of his glory he cries, Turn ye, poor perishing creatures. Again he cries, Turn ye to your God and Saviour, that ye may be delivered from all your transgressions, and iniquity may not be your ruin. To take away all your reluctance, he pleads, he expostulates, Why will ye die? why will ye destroy yourselves, and be undone for ever? That you may have no doubt of a free pardon and a favourable reception, he swears, swears by himself, by his own life and immortal perfections, that he has no pleasure in your death; but shall rejoice, infinitely rejoice, in your recovery and salvation.

Here then you have the promise, the invitation, the oath of the Lord. Can there be greater encouragement? will not this threefold cord draw you? Should you say, "I cannot turn; I am tied and bound with the chain of my corruptions. O that Christ would deliver!"—Fear not: he will, he will. He that sends his minister to give you this exhortation; he that has sent his Spirit to work this desire in your soul; he that spilt his blood to obtain all blessings for you; he will put forth his strength, and turn you to himself. He stretched his beneficent hand, and saved Peter from sinking in the tempestuous sea. What he did for him is a pattern and a pledge of what he is ready to do for you. Only continue to seek his face; let your heart talk of him; set his unbounded goodness and almighty power before your eyes; meditate on his infinite propitiation and incomprehensible merits; consider his everlasting righteousness and never-

\* James i. 5.

† Isa. l. 3.

‡ Vers. 6.

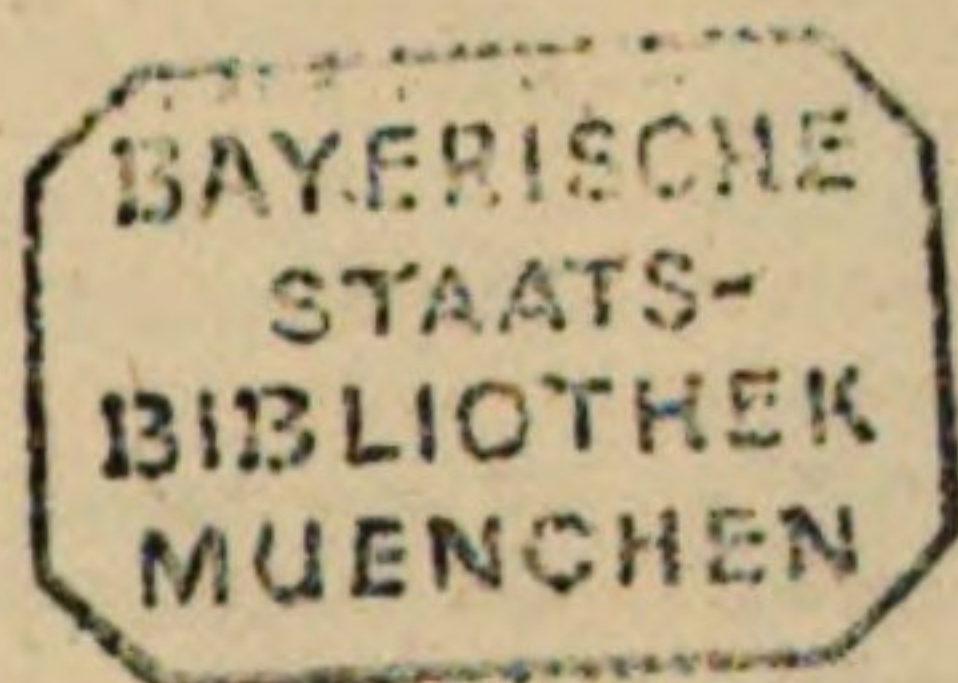
§ Ezek. xxxiii. 11.



ceasing intercession: look upon all these as your own. To look upon them as your own, you have a warrant, you have a command. And if Christ has done so great things for you, you may assuredly believe, that, in his due time, in his wise manner, he will bring you spiritual health and cure; he will carry on what he has begun, and enable you to grow in grace. He will comfort your hearts, and establish you in every good work.\*

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\* The judicious and warm addresses to sinners, such as our fathers used, were certainly very proper and successful; both saints and sinners have felt the power of God under them. We have them exemplified, not only by Hervey, but by other divines of the greatest name—Owen, Boston, Erskines, Walkers of Truro and Edinburgh, Hall of London, &c. Might not a small collection of them be printed?









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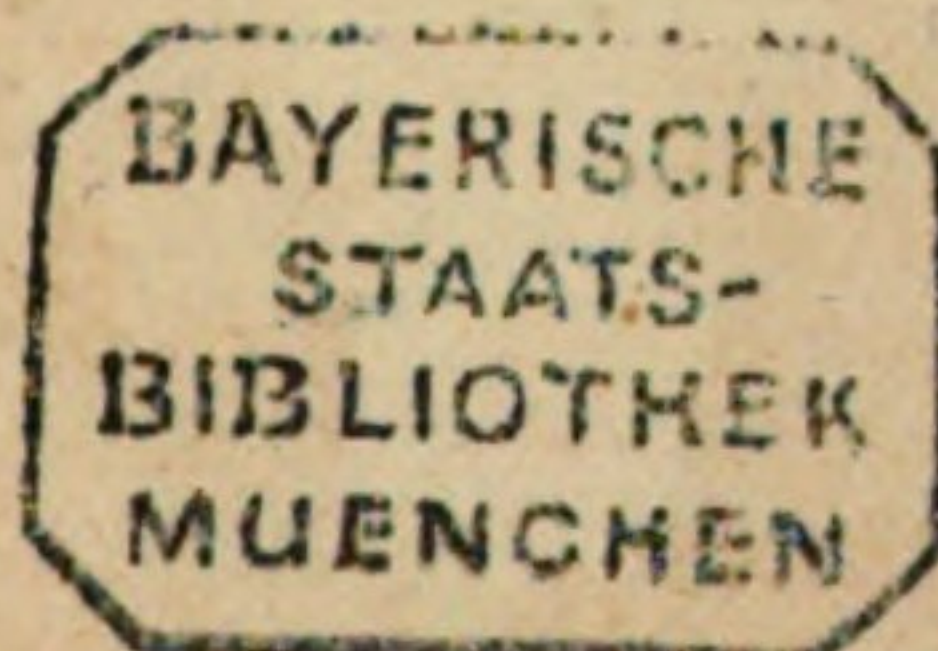


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THE END.




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 EDINBURGH:

*Printed by J. & C. Muirhead,*























Brown, John

Memoirs of the life and Character of James Hervey

London 1822

Biogr. 518 u

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